

The Ancient  
**DOCTRINE**  
OF THE  
**Church of England**

Maintained in its  
**Primitive Purity.**

CONTAINING  
A Justification of the XXXIX. ARTICLES  
of the Church of ENGLAND, against  
Papists and Schismatics.

The Similitude and Harmony betwixt the Romane Catholicks,  
and the Heretick, with a Discovery of their Abuses of the  
Fathers, in the First XVI. Ages, and the many Heresies  
introduced by the Roman Church.

Together with a  
Vindication of the Antiquity and Universality of the Ancient  
Protestant Faith.

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Written long since by that Eminent and Learned Divine:  
DANIEL FEATLY D. D.

*Seasonable for these Times.*

Lco Mag. Ser. i. de Epiph.

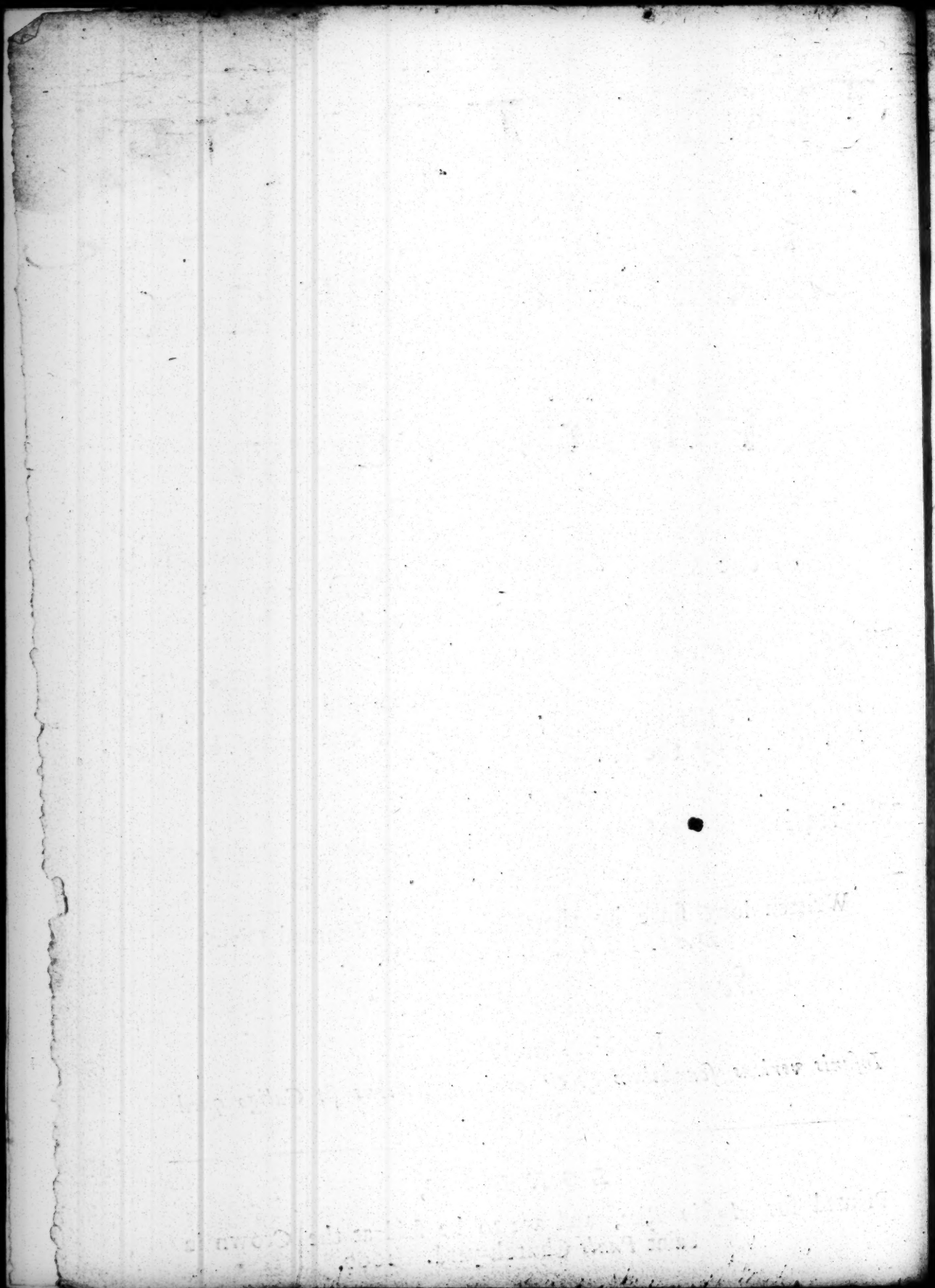
*Infantis veritas scandalum est & cecis Doctoribus fit Caligo quod  
lumen est.*

---

L O N D O N,

Printed for Austin Rice, and are to be sold at the Crown in  
Saint Pauls Church-yard. 1660.





TO THE RIGHT  
Reverend Father in God,  
THOMAS,

*By Divine Providence, Lord*  
B. of DURESME, &c.

May it please your good Lordship;



AFTER I had taken a resolution to apologize for my departed friend, and make a kind of *hedge* to his *Via tuta*, I seriously bethought my selfe, who would *maintaine the fence*, by one so made; and patronize this patronage of that his worthy worke. For though the cause in hand, be the truth of God; and the person whom I undertake to defend against the Calumniation of his

# THE EPISTLE

(a) *Horat. Od.*  
14. l. 3. *Subla-*  
*tum ex ocu-*  
*lis quærimus*  
*invidi. Ovid.*  
l. 3. *De pont*  
*Pascitur in vi-*  
*vis livor post*  
*fata quiescit.*  
*Et Juvenal. Sat.*

1. *Nulli gravus*  
*est percussus*  
*Achilles, aut*  
*multum quæsi-*  
*tus Hylas.*

(b) *Aristoph. in*  
*Plut. οὐκ ἐρεστ*  
*Συκοφάντης*  
*δῖνυματὸς*  
*δαιμόλιον, id*  
*est, annulis me-*  
*dicinæ aut*  
*antidorus.*

(c) *Brusonii*  
*facet et exemp.*  
l. 1. *Solon legem*  
*condidit, quæ*  
*prohibuit in de-*  
*functos maledi-*  
*cta conficere.*  
*Et Theodorus*  
*Chius cen-*  
*suit Pom-*  
*peium in ægypt,*  
*admittendum*  
*addens Mor-*  
*tuos non mor-*  
*dere. Erasmi.*  
*Apoph. p. 374.*

(d) *Brusoni. ibid. Asinius Pollio cum orationes condidisset in Plancum quas post mortem*  
*ejus legendas servabat audlit a Planco, cum mortuus non nisi larvas pugnare.*

his Adversarie, be now ὁ Μακρότης, out of the eye of (a) *envie*, and the reach of *malice*; yet I well know, that neither the consideration of the one, nor regard to the other, will prove any *Amulet* against the poyson of the (b) *Sycophants* tooth, or venom of the *Detracters* tongue. Death I grant, which sets a period to all suits in Courts, should grant a *Supersedeas* of *Course*, against all *Arrests* and molestations of them who have taken *Sanctuarie* in the grave; and therefore (c) *Solon* enacted a Law, whereby, under a great penaltie, he prohibited any to cast any foule aspersions on the dead. And (d) *Plancus* sharply reprov'd the folly of *Asinius Pollio* (who threatned to stigmatize him after his death, by publishing his declamations against him) saying, *None but Hobgoblins fight with ghosts*. Notwithstanding this privilege granted to the dead, even by the Law of Nature; I cannot remem-



## D E D I C A T O R I E.

ber without horreur, nor expresse without grieve, what the *Acts and Monuments* of the Church, present to the view of all men, concerning Popish malice surviving life it selfe, and committing inhumane (not onely unchristian) outrages on the corpes, and not lesse upon the workes of Orthodoxe Professors now with God. The blessed Martyr, Saint (e) *Cyprian*, setting the cruelty of the heathen, as it were, upon the Racke, could straine no bigger after hee had said, *These Salvage Persecutors wreake their furie on the brused, and battered servants of Christ; and torture not so much their members as their wounds.* Yet there is a *Plus ultra* in the enraged malice of our Romish Adversaries, *Sevitum est in cadavera, sevitum est in ossa, sevitum est in cineres.* For they (f) *Arraigne the dead*; they sue against them an *Ejection* out of their long homes, and interre them in (g) *Lestals*; nay they

(e) *Cypr. de lap. & Ep. l. 2. Sevitum est in plagas, sevitum est in vulnera: & in servis Dei non jam membra torquebantur sed vulnera: manabat pro flatibus sanguis & pro lachrymis cruor semustulatis visceribus defluebat.*

(f) *Vide hist. de mort. Spalatensis. M.S.*

(g) *Acts and Monuments, volume 3. pag. 778. The body*

of Peter Martyrs wife, at Oxford, was taken up by Doctor Marshall out of her grave, in the Church of Saint Frideswids, and buried in a dunghill.

## THE EPISTLE

(h) *As's and Monuments*, vol. 1. p. 606. The body, and bones of Iohn Wickliffe, by the Decree of the Synod of Constance, were taken up & burned, 41. yeares after he was buried, in his owne Parish at Lutterworth, and his ashes taken & throwne into the river; and so was hee resolved into three elements, Earth, Fire, and Wa-

ter: thinking thereby, utterly to extinguish and abolish both his name and Doctrine for ever. *As's & Monuments*, volume 3. pag. 771. The Vicechancellor taking with him a publicke Notarie, bound the Parishioners with an oath, to digge up Paulus Fargius his bones: and received the like oath of Roger Davis, and William Hazell, for doing the like with Martin Bucar, when they came to the place of execution, the Chests were set up an end, with the dead bodies in them, and fastened on both sides with stakes, and bound to the post with a long iron chaine, fire being forthwith put to, as soone as it began to flame round about, a great sort of bookes that were condemned with them, were cast into the same. (i) *Edmund Camp. rar. 10.*

*Clavium & hoc principes unum cælum capere non potest. Et Fishers resp. to Doctor White, and Doctor Feasley. c. 2. p. 152. Out of the unity of the Romish Church, no salvation. Et Coster. resp. ad resur. Oslander proposit. 8. misseth himselfe damped with Lucifer, if ever any Lutheran were saved. (k) Cocceus hist. Hussit. l. 2.*

*Multo graviora esse crediderim Wicklesi tormenta quam sint apud inferos, vel scelera- tissimorum hominum Iude proditoris Christi, & Neronis Christianorum persecutoris.*

burne their (h) bones, and strew their ashes on the rivers.

*Tantene animis cœlestibus ira?*

Loe the bowels of them who most boast of workes of Mercie, towards the bodies of true Professors, whilome, Temples of the holy Ghost: yet their charitie to their foules, exceeds this; for these they peremptorily exclude out of heaven, and send them pell-mell, without Baile, or Mainprise, to the dungeon of hell; and there sentence them to more exquisite (k) torments, than either Nero the monster of men, or Iudas the betrayer of Christ himselfe, indure. Of this

straine

DEDICATORIE.

straine is the Knights (1) *Alastor*, with whom I am to deale; whose perfect character your Lordship may see in *Sozimus*, drawne to the life by *Isidorus Pelusiotus*.

as your Lordship may find likewise, an exact Emblem of his booke in *Plinie* his description of the (m) Beares which he, *formis cara sine oculis, sine pilis, unguibus tantum prominent?* In which consideration, I thought it most needfull to make choise of a Patron of eminent qualitie, who with his Authoritie, might stoppe the mouth of such railing *Rabshakab's*; and if need be, lend them a smart blow with his Crozure, as (o) *Ulysses* did *Thersites* with his golden Scepter. Now, although the Knight wanted not many Noble and worthie friends, and some of your Lordships Sacred order, who honoured him living, and would willingly have afforded him their protection being dead. Yet two reasons were prevalent with me, to dedicate this *Apologie* to your Lord-

(1) Flood, Spect.  
c. 17. per tot.  
Papists dying  
in their Reli-  
gion saved,  
Protestants  
damned.

(m) *Plin. nat. hist.* L. 9. c. 36.

(n) Ben. Syr.  
Aroph  
מִן הַמִּינִים  
מִן הַמִּינִים  
מִן הַמִּינִים  
מִן הַמִּינִים  
λε χαρμια βερ-  
μιζα λε ζατια  
βεκουμιζα,  
sarkis mitu  
stultus fuisse.  
Druj. in Alph.  
ut. sar. γνω-  
μας.  
(ΟΙ HOM. 15. B.  
ως αρ εζη  
Σκηπρωδε  
μεταφρενον  
ιδεκαλ αμω  
αυξεν οδ  
πρωτη θαλε  
ορον αι εκπεσε  
θαροδ : Σιω-  
δωτι Αιματο  
εσσα μεταφρε  
νω θανημεση.



## THE EPISTLE

(p) *Fitzg :*  
*Hector Romuli-*  
*dum cecidit sub*  
*Achille Iuello.*  
*Rhemenſi Han-*  
*nibali Scipio*  
*Fulcus erat.*  
*Tum cor papico-*  
*li Rainoldus*  
*fregit in Harro.*  
*Alba Stapleton-*  
*um jugera de-*  
*inde premunt :*  
*Ac cedet noſtris*  
*pretium De-*  
*ringe papyri.*  
*Nec gemarum*  
*Renues Annu-*  
*lus ire comes.*  
*Abſuit Elyſia*  
*santum ſua*  
*Laurea lucis.*  
*Te Deus in lu-*  
*cor tranſtulit er-*  
*go ſuos.*  
 (q) *Mort. in-*  
*ſtitut. ſacram. l.*  
*3. c. 3. p. 158.*  
*Of Rom. Tran-*  
*ſub. This ſen-*  
*tence I have*  
*ſeene lately can-*  
*vaced by a Je-*  
*ſuit againſt a*  
*judicious and*  
*religious*  
*Knight, falſly imputing unto him diuerſe falſities, &c.*  
*And l. 7. c. 7. pag. 545. Your Jeſuit in his booke of Spectacles made in confutation of*  
*a judicious and religious Knight, among many other of his Paradoxes and Ab-*  
*ſurdities &c.*

Lordſhip. Firſt, becauſe none of your Lordſhips ranke now living, to my knowledge hath ſo often *entered into Liſts* with the *Romiſh* Adverſaries, nor ſerved ſo long in this *ſacred Leguer* as your Lordſhip; in ſo much, that at my aboade in *France*, now 25. yeares agoe: where I ſaw the (p) *Armes* of other Champions of the truth *blazoned* in a Latin Epigram, I deſcried your Lordſhips among them in an appoſite Anagram, made by a renowned Paſtor of the *French Church*.

THOMAS MORTONIVS  
*homo Martis notus.*

With this, or the like Euloge.

*Quaſſanda eſt iſtâ Pelias haſta manu.*

The other reaſon was, your Lordſhip in your laſt, no leſſe unimitable, then unanſwerable (q) maſterpiece, *held up your buckler* over the *Knight* then living, more

then

## DEDICATORIE.

then once, and *ward off* the *Iesuits blowes* ;  
and therefore I doubt not but that your  
Lordship will now *bestride* him being  
*dead*, and save him from all further injury.  
For my selfe, as nothing induced me to  
make this supplement to his Apologie,  
but the love of Gods truth, and the truth  
of my friends love : so I hope that all  
who love the truth in sincerity, upon the  
impartiall perusall hereof, will doe the  
*Knight* honour, and me right. For envie  
it selfe cannot denie that he hath much  
advantaged the common cause, both by  
convincing the Adversaries, in all the  
maine points of difference betweene us,  
out of their owne mouthes, and disco-  
vering more at large then any the *mystery*  
*of their Indices expurgatorij* ; wherein  
though they professe to correct onely  
their owne writers, and that but from  
the yeare 1518. yet the *Knight* hath tra-  
ced them upwards, and detected their  
corruption of all sorts of Writers in all  
former ages : whereby the judicious  
Reader

## THE EPISTLE

(r) *Melancthon.*  
*orat. Tom. 1. de*  
*Od Sophist.*  
*Cum triginta*  
*Tyranni legem*  
*tulissent, ne*  
*quis è suo Ca-*  
*talogo in dictâ*  
*causâ necaretur*  
*Critias tamen*  
*Therammenem*  
*collegam suum,*  
*cujus nomen in*  
*Catalogo scrip-*  
*tum erat, in*  
*dictâ causâ in-*  
*terfici iussit*  
*cumque The-*  
*rammenes legis*  
*occiliû peteret,*  
*respondet, legem*  
*scriptam esse*  
*de iis quorum*  
*nomina sunt in*  
*Catalogo, se*  
*vero jam The-*  
*rammenes no-*  
*men in Catalo-*  
*go delevisse.*

Reader may observe such indirect dealing in our Adversaries towards us, as (r) *Critias* in the *Athenian* State practised against *Therammenes*: there being a law enacted in the time of the 30. Tyrants at *Athens*, that none of them should be put to death without a legall tryall, whose names were written in a certaine Catalogue, *Critias* bearing a spleene to *Therammenes*, first blots his name out of the Catalogue, and then proceeds to sentence him to death; and when *Therammenes* pleaded the priviledge of the law, as being one of the thirty Governours, whose name was set downe in the Catalogue; *Critias* answered, that the benefit of the law was restrained to those whose names were in the Catalogue; but that he had newly stricke out the name of *Therammenes*. Let any that hath a single eye, judge whether the proceedings of our *Romish* Adversaries against us, are not altogether as injurious as this of *Critias* towards his Collegue *Therammenes*. First, they



## DEDICATORIE.

they raze out our Records, and burne our writings, and then *non suit* us for want of Evidence. Secondly, they blot and cut out by their *Indices Expurgatorii*, the most pregnant testimonies of Antiquity for us, and then charge us with false Allegations, because, forsooth, they agree not with their *castrated* Copies. I freely confesse that if any man shall search all the *Knights* quotations, especially out of the *Romish* Writers, in the latter corrected, or rather corrupted Editions of them, or looke upon him through the *Iesuits* Spectacles un-rubbed, he will thinke him very foule in some Allegations at least: but let him inquire into the more Auncient and uncorrupted Copies, or looke upon the *Knights* writings without the *Iesuits* false glasses, and glosses, or even through those Spectacles he hath fitted for him in this last Pamphlet; as they are now wiped and clenfed by me, he will finde him a most faire and ingenuous Writer.

There is no text of Scripture among  
many

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There is no text of Scripture among  
many



## THE EPISTLE, &c.

many scores, no Allegation of Antiquity among many hundreths, *vellicated* by the *Iesuit*, which is not here *vindicated*: no argument seeming to be *blunted*, which is not *sharpened*, and a new edge set on it; no paint, colour, or *varnish* layed by the *Iesuit* on the rotten Pillars of Popery, which is not here *seraped out*, or *washed away*. And thus at the length the Case for the Spectacles begunne by the Knight is finished: on which I crave leave to imprint your Lordships Name and Armes; entreating your Lordship to accept this Dedication as an indication of my sincere love to my deceased friend, and withall an acknowledgment of that great debt of thanks I owe your Lordship for your Lordships many undeserved favours, which I am able no other wayes to discharge, then by underwriting my selfe,

Your Lordships most humbly  
and affectionatly Devoted,

D A. FEATLEY.

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To J. R.  
**AUTHOR OF**  
**THE BOOKE**  
**CALLED**  
*A paire of Spectacles.*



Received a Treatise from you,  
(Mr. J. R.) not long since published  
against me by the title of  
*A paire of Spectacles, or, An*  
*Answer to a booke called Via*  
*tuta, The safe way: wherein*  
you say the booke is shewed to  
be a *Labyrinth of Errours, and the Author a blinde*  
*Guide.*

To what end your *Spectacles* were made for a  
blinde man I cannot tell; for sure I am, if I were  
blinde, a paire of your *Spectacles* could not make

B

me

*Qui autem  
prætergreditur  
regulam fidei,  
non accedit in  
viâ, sed recedit  
de viâ. Aug. in  
Joh. Tract. 98.  
Tom. 9. p. 487.*

*Civitas Dei  
credit Scriptu-  
ris—Unde fides  
ipsa concepta  
est, ex qua ju-  
stus vivit. Aug.  
de Civit. Dei,  
l. 19. c. 18.  
Tom. 5.*

*Sancta Scrip-  
tura nostra do-  
ctrina regulam  
figit. Idem de  
bono Viduita-  
tis. Tom. 4. c. 1.*

me see: howsoever if the indifferent Reader will look but upon the *Frontispice* of your own book, he shall easily discern that your glasses are deceitfull, and do justly occasion a *Writ of Error* to be brought against your selfe, for making that to seem in *S. Austin*, your first Author, which is not. Your words are these: *He that goeth besides the rule of faith (which is the Catholique Church) doth not come in the way, but goeth out of the way:* wherein you have added these words of your owne (viz.) *which is the Catholique Church*, in the same character with *S. Austin*; and in lieu of Scripture you pretend the Church to be the rule of Faith; whereas that ancient Father assures us, that *from the holy and canonical Scriptures, that faith is formed and bred by which the just doe live.* Nay more, hee expressly professeth with us, that *the holy Scripture doth fix or seale the rule of our doctrine.* And thus in your first citation you falsifie *S. Austin*, and go besides the rule of faith and good manners also, and by stumbling at the threshold, you shew your selfe to bee the blinde guide you speake of in the first page, and the first place.

I proceed to your *Dedicatorie Epistle*; first, you begin to descant upon my name, in paralelling the words *Lyend* and *Lye*, howsoever (say you) *The title of Sir will be left for you.*

These bee the first flowers of your eloquence, and they savour sweetly. Now if I should repay you in your owne language, and shew you what men are branded with the letter (*R*) which stands for your name; if I should shoot backe (I say) your

*arromes,*

arrows, even bitter words, into your owne bosome, would it not shew rather want of matter than prooffe of doctrine? If you *delight to sit in the seat of the scornfull*, it shall be my comfort to tread in the steps of my Saviour, *who when hee was reviled, reviled not againe*. To let passe your bitter reproaches of my learning and breeding, I will come to the matter.

You have not stated the question (say you) *fully and truly*, for you were to shew the *visibilitie of the Church by persons in all ages*. Then you demand of me where the Church was, which *S. Paul* called *the house of God, and pillar of truth*; and thus you prescribe mee my weapons, and teach mee how to fight.

Touching the *visibilitie of the Church*, it is not to be confined within the narrow compasse of an Epistle; and therefore I will answer you and your Jesuites challenge at large in place convenient: and as touching your demand where the Church was, which is called *the pillar of truth*, I answer in brieffe, not in *Rome*, but in *Ephesus*; for otherwise it might seeme incongruous, that the Apostle should exhort *Timothy* to walke circumspectly in the Church of God, because the Church of *Rome* was the pillar and firmament of truth. And therefore the *Turke* may better alledge this place to prove *Mahometts* religion, being now subject to his power, than you to justify the Romish religion, because *Ephesus* was the pillar of truth.

You proceed, and by way of prevention you tell



me the controversie is not so much of the doctrine as of the persons : and then you conclude simply in the very same page, *The question is not of the doctrine, but of the persons. Oportet esse memorem* : I will but let you see your contradiction, I quarrell it not, onely I pray you tell mee in the words of sobernesse and truth, did ever anywise man (except your selfe) undertake to prove the true Church by the visibilitie of the persons ? May not Jewes and Heretiques by the same reason claime a true Church, because they had visible persons in all ages ?

But say you this hath beene the way which the holy Fathers have taken, either in proving the Catholique faith, or disproving of heresies ; and for your Assertion, you cite *Tertullian, Irenaus, Cyprian, Opiatus* and *Augustine* : give me leave to examine your Authors, for as yet you have produced but one ancient Father, and him you have falsified in the *Frontispice* of your booke.

*Tertull. pre-  
script. c. 32. &  
lib. 3. Car. ad-  
vers. Marcion.*

Touching your first Author, *Tertullian*, (in the first place cited by you) hee demonstrates two wayes how to discerne the Church : first, by shewing some Apostle or Apostolicall person to have founded it ; next, by the conformity of the doctrine to the Apostles : and in his third book against *Marcion* (which is your second citation) hee hath nothing at all for your purpose.

*Iren. l. 3. c. 1,  
2, 3. & l. 4.  
c. 43, 45, 46.*

Touching your second Author, *Irenaus*, hee is expressely against you ; for in the first chapter and third booke (cited by you) he saith, *By the will of God they have delivered the Gospel to bee the pillar and*

and foundation of truth. In the second hee saith, that when Heretiques are convinced by the Scriptures, they fall to accuse them, as if they were not right, or of authoritie, and that they are ambiguous and doubtfull. In the third hee proveth the truth of the Church by the conformitie of doctrine to the Apostles, not by the visibilitie, as you pretend. In his fourth booke cited by you, he shewes that bare succession is no note of the Church; and in his 45. chapter, which you quote, there is nothing that maketh for your question. And lastly, in the 46. chapter he proveth that the New Testament is as severe against fornication as the Old, or rather more: and this may touch the free-hold of that Church which dispenseth with *Stewes*; but of the point in question he speakes nothing at all.

Touching your third Author, *S. Cyprian*, in the 52. Epistle cited by you, he perswades *Antonianus* rather to adhere to *Cornelius* than *Novatianus*: and in his 76. Epistle alledged by you, hee shewes that *Novatianus* succeeding none in that See, was ordained by himselfe, and therefore could bee no true Bishop; but as touching the controversie in question, *Ne gry quidem*.

Touching your fourth Author, *Optatus*, he handleth not the question, neither maketh any thing at all for you.

Lastly, touching *S. Austin* you cite the second *Psalme*, and there is nothing handled of the question: you cite likewise his 165. Epistle, wherein hee declares a succession of Bishops from the Apostles

*Cypr. Ep. 52.  
& 76.*

*Optat. advers.  
Parmen. lib. 2.*

*August. Psal. 2.  
part. Dan. &  
Ep. 165. & de  
utilit. credendi.  
c. 7.*

*Si ordo Episcoporum succedentium considerandus est.*

*Ep. 165. p. 751. Precludubio ab Ecclesia Catholica sumendum exordium. De Utilit. credendi. c. 7.*

*Idem contr.*

*Cresc. l. 1. c. 33.*

*Idem Ep. 166.*

*Idem contr. l.*

*Petill. 2. c. 85.*

*Tertull. prescript. c. 19.*

*Idem c. 3.*

time to *Anastasiu*: If (saith he) an orderly succession of Bishops is to be considered.

Yea but *S. Austin* (say you) particularly proves the question, where he tels his friend *Honoratus*, he must begin his enquire from the Catholic Church.

Hee that told the *Manichees*, wee must take our Exordium from the Church, told the *Donatists* likewise, wee must resort to that Church for the resolution of our faith, which the sacred Scriptures undoubtedly demonstrate to be the true Church: for in them (saith he) we have knowne Christ, in them wee have knowne the Church. If you can derive your succession in person and doctrine, from Christ and his Apostles, we will answer you as sometimes *S. Austin* answered *Perilian* the *Donatist*: whether of us be *Schismatiques* we or you? aske you not mee, I will not aske you, let Christ bee asked, that hee may shew us his owne Church.

After these severall passages you returne againe to your first Author *Tertullian*, and with him you conclude; where it shall appeare that there is the truth of Christian discipline and faith, there shall bee the truth of Scriptures and Expositions. And from hence you inferre, that we are first to seeke the persons that professe the faith, that is, the Church. Whereas in truth his testimony doth rather prove the persons by the doctrine, than the doctrine by the persons, and this is most agreeable to his owne Assertion in the third chapter, *Ex personis probamus fidem, an ex fide personas*? As if hee should say, wee plainly prove the persons by the doctrine, not the doctrine by the persons.

Now



Now put on your Spectacles, and take a review of your Authors. The first maketh nothing for you, the second is expressly against you, the third speakes not to the point in question, the fourth and fifth handle the question, but not at all to your advantage, or our prejudice: and thus you have produced foureteene severall places out of the ancient Fathers in one page, and all either impertinently, or falsely, or directly against your selfe: by which the Reader may conjecture what is like to bee the issue of your whole worke, who have so grossly falsified so many authorities in your Epistle, and before the entrance into the body of your booke.

From your lame proofs of the Churches authority, you proceed to the justification of your maimed commandements, *viz.* in leaving out the second, and altering the fourth in your Breviaries and Psalters. You say you print them in your Bibles, and therefore they are not absolutely left out, as long as they are elsewhere. *Mute quod scimus.* It is true the words are contained in your Bibles. But *Dic quod rogamus*, why doe you not publish Gods commandements as hee wrote them? Admit that in your Catechismes you should set downe this forme of Baptisme, *I baptize thee in the name of the Father,* and leave out the *Sonne*, and the *Holy Ghost*, would it be sufficient to say it is not absolutely left out, because it is contained in the Bible? Shew mee the man amongst your Papalins that dare alter a Kings command or a Popes Breve, and will your Church attempt more against the Precepts of God, than  
against

against a Popes Bull or a Kings Proclamation? But the truth is, and you know it too well, if the second precept were expressly set downe in your *Psalters*, the common people would be too busie in expostulating the cause why Image-worship should be commanded by the Church, and yet condemned by Gods word.

Yea, but it is part of the first commandement (say you) or otherwise it is ceremoniall.

*Deut. 4. 2.*

Let it bee one or other, since God thought it needfull to be added, how dare you leave it out? It was the voice of God himselfe, *You shall not adde unto the word which I command, neither shall you diminish ought from it, that you may keepe the commandement of the Lord your God.* Againe, how is it a part of the first if it be ceremoniall, when the first is agreed on all hands to be naturall & morall? The truth is, it is not ceremoniall, but morall, and plainly distinct from the former; for the first forbids the true worship of any false god, the second forbids any false worship of the true God; and howsoever *Peresius* and *Catharinus*, and you for company, would have gladly the Law against Images to be positive and ceremoniall, and so to cease at the coming of Christ; yet your owne *Bellarmino* disavowes it with a *Non probatur*: This opinion is not allowed of us, both for the reasons made against the Jewes, and for that *Irenaeus*, *Tertullian*, *S. Cyprian*, and *S. Austin*, doe all teach that the commandements, excepting the Sabbath, are a Law wholly naturall and morall.

*Bellarmino de  
Imag. l. 2. c. 7.*

After

After your Apologie for your maimed commandments, you grow so virulent, as if *the poyson of Aspes were under your lips*, you crie out, *I notoriously falsifie some Authors*, and *impertinently alledge others*; you charge me with *execrable perjurie*, you say, *I am a framer of lies*, and *I offend in all kinde of falshood*: and lastly, you conclude the booke to bee none of mine, but some *Ministers*, because you heare it from some, that *I scarce skill of ordinarie Latine*.

I professe for my learning I cannot boast of it; I doe willingly assume that saying of *Origen*, *I am not ignorant of my ignorance*: but let me tell you, as in Gods cause I seeke no praise, so I feare no reproach; for *God hath chosen the foolish things of the world to confound the wise*; nay more, *out of the mouth of babes & sucklings he hath ordained strength, to still the enimie and the avenger*. And howsoever seemingly you condemne mee for ignorance, yet I am verily perswaded that if I were more ignorant than you make mee, you would love me the more: for your Church commends *Ignorance for the mother of Devotion*: and the rather, because your owne *Clemangis* tels us, before the dayes of reformation, *Many Priests who had cure of soules, were sent to their flocks, not from their studies, or from the schoole, but from the plough, and they understood as much Latine as Arabick*; nay, they could not read, and that which was shamefull, they could not distinguish an *Alpha* from a *Beta*. Neither can it be denied, that many Popes have dispensed with ignorant men, who

C

per

Grattias ago  
Deo, quod ignorantiam  
meam non ignoro. Orig.  
1 Cor. 1. 27.  
Psal. 82.

Nich. Clemang.  
c. 6.



*Tum quod  
Missam bellè  
canere, tum  
quia cursu Ve-  
redario in equo  
vehi peritè di-  
ceretur. Gen-  
til. Exam. Con-  
cil. Trid. l. 2.  
sess. 1. p. 33.*

*Si Rex Angliæ  
pro asino suo  
supplicasset,  
votum suum  
hac vice obti-  
nuisset. Wal-  
sing. citat. apud  
Antig. Brit. in  
vita Joh. Wf-  
fordi. And  
Godwin in his  
Catal. of Bi-  
shops, p. 526.  
Eras. Encom.  
Mor.  
Heb. 7. 3.*

*per saltum*, without any learning, have leaped into a Bishopricke. Pope *Paul* the third created *Robertus Venantius* Arch-Bishop of *Armach*, for two speciall qualities; the one, because hee could sing *Masse* sweetly; the other, because he could ride a Post horse skilfully. And in the latter ages it was so usuall to admit any *Ignoramus*'s into a Bishoprick, that when our King *Edward* the third solicited Pope *Clement* the sixth, to create *Thomas Harisfield* Bishop of *Durham*, notwithstanding the Cardinals cried out he was a Lay-man, and an Ideot, the Pope replied, *If the King of England had entreated for his Asse, he should have obtained it at that time.* To come nearer to the times; *Julius* the third made the keeper of his monkey a Masse-priest, and I presume he had small store of *Latine*. The Friar who would prove from the words of Christ, *An non decem facti sunt mundi?* that God made ten worlds, had scarce skill of ordinarie *Latine*. And lastly, hee was *Sr. John Lack-Latine*, who would prove that *Melchisedeck* offered salt with bread and wine, because he read in the text, *Rex Salem*, which is, the King of peace.

I speake not this by way of recrimination, but to let you know, how well you and your fellowes are read in the two titles of the Law, *De maledicis*, & *De Clerico promoti per saltum*.

Take therefore from me what learning you will, distraine it, and impound it at your pleasure, I will never trouble you with *Replevin*: onely I say with *S. Austin*, *Seeke others of more learning, but beware of them that presume of learning.*

And

## Preface to the Spectacles.

II

And whereas you conceive a *Minister made my booke, and I beare the name onely for to countenance the worke*: If I had received help from some in this kinde, you need not blame me for it, for it is ordinarie with your men, to have whole Colledges joyne their helping hand in defence of your cause. But in answer to your supposall, and to vindicate our Ministers from those great aspersions of ignorance, of corruption, of obstinacie, of perjurie, laid unto their charge (as Authors of the worke) I witnesse a true confession before God, who knowes I lye not, a Minister was so farre from making my booke, that I neither had help from Clergy-man nor Lay-man, for composing or making either of my bookes.

*Via Tuta.  
Via Devia.*

Let it suffice for me to have said the truth, which although it appeare never so simple, yet it is able to remove a *mountaine* of learning: if there be in mee, I say not any talent, but onely a mite of a talent, my prayer unto God is, & ever was, it may be bestowed wholly to the honour of his truth, and the benefit of his Church. And whereas you charge mee with obstinacie and malice (which, say you, is the true cause of all my errours) let mee tell you, if I were in an errour, you have not the patience to shew it me, but by bitternesse and railing. Your learning haply may worke miracles in the eares of the unlearned that cannot judge; but it cannot turne darknesse into light, nor errour into truth. And although your bitternesse might justly occasion that malice, of which you accuse me; yet it is so farre from my

C 2 thoughts,

Rom. 10. 1.

thoughts, that I pitie you, and in requitall of your paines, I pray for you: and that which S. Paul said of the *Israelites*, I wish to the *Romanists* and members of your Church, *Brethren*, my hearts desire and prayer to God is that they may be saved.

But (say you) these were not your first fruits, for you translated and published Bertram, an obscure Author, with a preface of your owne, and thereby gave sufficient triall of your ignorance and corruption, whereof you were convinced by (O. E.) but never cleared your selfe of so foule a taxe.

It is true that some ten yeeres since I caused Bertram to be reprinted, and published with a preface before it; and it is as true, that hee being a Romish Priest taught our doctrine of the *Eucharist* above eight hundred yeeres since, and therefore by way of prevention, you terme him an obscure Author, though he were famous in his time.

As touching the foule taxe of ignorance and corruption, in false translating it (wherewith you charge mee) you are much mistaken; for I never translated it, but onely reprinted the old translation: this both hee and you might have seene in the *Frontispice* of the booke, in these words: *Translated and imprinted in the English tongue, Anno Dom. 1549. and now the third time published*: so that the Translation into English was made before I was borne. Againe, in the end of my preface you shall finde these words, *Pittie it were but this lamp should receive a new light by reprinting him, which the iniquitie of the time had almost extinguished*. Now I pray,



pray, Sir, what cause was there of any answer to your namelesse Author, or rather what cause was there of his and your bitternesse, in charging mee with false translating, with ignorance and corruption? I professe I am not ignorant that your men are guiltie of many such false accusations (*ad faciendum populum*) to make your Profelytes beleeve, that all our bookes are full of lyes; of whom I may truly say, as *S. Austin* somerimes spake of the *Donatists*, *when they cannot by lye and wily cosenage creep like Aspes, with open professed violence they rage like Lions.*

Lastly (you say) that *an Answer to my booke hath hitherto beene deferred, because no man of learning would thinke it worthe his paines to make any.*

Let mee tell you, I have received three printed answers to *Via iuta*, besides two written copies from namelesse Authors: the first was from a Merchant, and that is called *Via verè iuta*: the second from a Priest, and that is called *A paire of Spectacles to see the way*: the third is from a Cleik, and that is termed *A wheystone of Reprooffe*. The first printed Author is termed *Mr. John Heigham*, whose Treatise favours too much of blasphemie and ribaldrie: the second is *Mr. John Floyd*, whose worke is full of bitternesse and subtiltie: the third is *Tom Tell truth* (for so he termes himselfe) whose pamphlet is fraught with all childishnesse and impertinencie. Now if none of these were men of learning, as you confesse (because no learned man would take the paines to answer it) what may I thinke of your

*Magis indignationem scribens quam studium. Hieron. advers. Vigil.*

wisdome, which hath returned an answer full of railing accusations (such as the *Angell* of God would not have brought against the Devill himselfe)? I say, in regard your bitter lines are rather a libell without a name, than a Christian and moderate confutation, I might well have declined a replication to it, and have told you with *S. Jerome*, *Your bitternesse deserves rather an answer with scorn, than a refutation in earnest*. But when I considered it was the fruit of your religion, and common practice of your Church, that for want of matter you commonly fall upon the person, I resolved with my selfe to call you to a sober reckoning, that the truth of God might appeare, and that by your owne bitternesse, you might better discern the character of a bad cause, and an evill spirit.

For a conclusion take but a short view of your bitter reproaches: you term me a *blind Guide*, & a *Ministeriall Knight*; you say *my booke is a Labyrinth of errorrs*; you crie out *my surname hath the two first letters of a lye*; you say *the title of Sir will be left for me*; you condemne me of *execrable perjurie*; you affirme *I am a framer of lyes*, and *abound in all kind of falshood*; you tell me, *I scarce understand Latine*, and it is conceived a *Minister made my booke*; you charge me with *obstinacie*, with *malice*, with *corruption*, with *ignorance*, with *false translating*; you proclaime the fearefull judgements of God upon me for *perverting soules*, and as if I were past all grace, you say *I am not capable of any good advice*; yet at last (as if you would make mee some amends for

for all your accusation) you conclude: *I forbear to say any more, resting howsoever your well-wishing friend.*

Surely you have said enough, and you doe well to forbear to say more; for I thinke the words of your Epistle are so sufficiently dipt in lye and gall, that they will serve for your whole worke: but I pardon you, and shall returne you no other answer than the Arch-Angell gave to *Satan*, *The Lord rebuke you*: onely let me tell you, I cannot thinke you a well-wishing friend, whose heart and tongue is full of cursing and bitterness; for I may truly say of you as *Cato* sometimes said of *Lentulus*, *They are much deceived that deny you to have a mouth (and a foule one too.)* In the meane time you must remember that for your idle and vaine words you must give accompt to God; and for your fiteene severall falsifications you must give an accompt to your Reader. And thus by way of *Traverse* and deniall to all other things impertinently alledged, I answer No: to your railing I answer nothing.

*Jude vers. 9.*

*Dicam falli  
eos qui negant  
os habere.  
Seneca.*

AN





A N  
ANSWER TO  
HIS PREFACE  
to the Reader.

*Good Christian Reader,*



First thou shalt observe, that the author of the *Spectacles* chiefe aime is either by shifts and cavils to outface the truth, or by Sophistrie and bitter words to darken it: one while hee cries downe my booke, and flights it in such a scornfull manner, as if it were not worth the answering; another while hee complaines that *there is no place in the whole booke, which is not either falsly or impertinently alledged*: one while hee proclaimes, that my endèvours are poore indeed, and farre short of what is requisite in writing bookes; another while he professeth, *It hath somewhat in it which*

which may draw away an honest-minded man, and that his Catholique friend was stumbled at it. Now what is the reason of these impertinent excursions and contradictions? It was the observation of ancient *Maxentius*: *Heretiques when they finde themselves not able to yeeld a reason of their wilfulnesse, then they fall into plaine railing.* And certainly such is the bitternesse of this Author, that were I perswaded *Pythagoras* transmigration of soules into other mens bodies, had beene true; I should beleeve that the soule of *Rabshakeh* had beene transported into his body: for otherwise if he had but a graine of charitie, hee would never spurne a blinde man (for so he termes me) when Christian charitie teaches him another lesson. If he were well versed in Antiquities, hee would never have cited so many places of ancient Fathers falsly and impertinently in one page, and yet condemne others of ignorance (and falsification) in the Fathers. If hee were well read in the Booke of Wisdome (I meane, in the sacred Scriptures) he would never have replied with such scorne and disdaine; for without doubt the Apostle spake to Mr. *Lloyd* the Romanist, as well as to the rest of the *Romans*: *Not to thinke of himselfe more highly than he ought to thinke, but soberly, according as God hath dealt to everie man the measure of faith.*

Rom. II. 3.

Hee that accuseth another man of ignorance, of lying, of malice, of execrable perjurie, and the like, had need be a man himselfe without all exception; yet if wee may beleeve the Doctors of his owne  
D Church,

*Aurelius in li-  
bri sui titulo.  
Hallier in Ad-  
monit. ad Lect.  
p. 8, 9.*

*Aurelius in  
Vindictia.  
p. 385.*

Church, he is guiltie of these and much more : wit-  
nesse the *Sorbonicall* censure at *Paris*, wherein *Hal-  
lier* and *Aurelius* accuse him of *lying*, of *ignorance*, of  
*heresie*, of *profane scurrilitie*, of *blasphemie* and *im-  
pietie*, of *furor*, *filthy*, and *devillish railing*, of *un-  
sufferable arrogancie*, and the like : and as touching  
his bitter accusations, it seemes it is his accustomed  
manner of writing, witnesse his *Spongia* written  
against the *Sorbonists*, under the title of *Hermannus  
Lamellus*, otherwise discovered to be *John Floyd* : I  
say he hath drencht his sponge in that gall of bitter-  
nesse (such charitie and unitie is there amongst them-  
selves) that I may truly say of him, as the *Spartans*  
sometimes said of the *Theban Oratour* ; *If he think  
as he wrives, his ignorance is desperate ; if otherwise,  
his conscience is seared.*

To give you a taste of the manner of his writing:  
when I cite authorities that are pregnant, and be-  
yond his just exception, hee spares my person, and  
condemnes the Authors themselves, and complains  
they are branded with the note of heresie and sin-  
gularitie : when as in truth they are branded onely  
by their Inquisitors, for speaking against the errors  
of their *Trent Doctrine*, being otherwise, knowne  
members of the *Roman Church*.

When I cite an Author of our owne, as namely,  
*B. usher*, for translating *Elfricks* Homily out of  
the *Saxon tongue*, one while hee cries out, *ushers  
corruptions are laid open to the world* : another  
while he tels mee, *I tooke the words from usher, be-  
cause I understood not Latine, or perhaps because I  
would*



would be loth not to follow any errors or corruptions that come in my way: and thus hee spends about ten pages, sometimes inveying against our reverend and renowned Bishop, sometimes against mee, for false translating *Ælfrick* out of *Latine*, when as the *Latine* cited by B. *Usher* in the margent, which hee takes to be *Ælfricks*, is the *Latine* of *Bertram*, and not *Ælfricks*, whose was translated out of the *Saxon* tongue, and not out of the *Latine*.

See B. *Ushers* answer to the Jesuites challenge, chap. of the Reall presence.

Pag. 303.

Againe, when I cite an Author of his side, as namely, *Petrus Crinitus*, for taking down of Images in Churches, he stretches his throat, & makes this hideous exclamation: *For your authorities of the Common Law, there are so many foule faultis committed by you, that I know not where to begin*: then hee taxeth me with leaving out two principall words (*Hu-mi & solo*) whereas the Author, which I cite, hath no such words: I render the place truly as I finde it, I put not to him, I take not from him, I alter not one letter of his words or meaning, and yet he cries out, *the faultis are so many, that I know not where to begin*.

Againe, when I cite ten or twelve Authors for our Communion in both kindes, for our prayer in a knowne tongue, and the like: for most of them he sends me to *Bellarmino* for an answer, & for the rest (saith he) Ile question you. Then he complains of falsifications, when as in fine, the Exception is against the translation of some poore word (*This*) for (*That*): and when he is destitute of any colour of answer, his last refuge is this, *The book is prohibited*.

Pag. 52.

Pag. 224.

Pag. 459.

As touching my Englishing of Latine Authors, I confesse I have not translated whole sentences *ad literam*; for I intended not a volume, but a manuell: yet I ever faithfully render the true sense and meaning of the Author. Well, what exception could he take to this? One while hee confesseth I set downe the Latine truly, but I doe not translate it literally: another while hee cries out: *It will not serve your turne, to say you place it in the English as you place it in the Latine, for in translation the sense is chiefly to be regarded.*

Lastly, hee protesteth for himselfe, that hee hath declined no Author, either moderne or ancient; when as it will appeare, he sends many of them to Bellarmine for an answer; others he rejects, as condemned by the *Index Expurgatorius*; others hee declines, as unworthy of his answer, by slighting them, or otherwise passeth by them, as children use to doe; when they cannot read, they thinke it best to skip over.

Psal. 35. 1.

Psal. 93. 4, 5.

To say nothing of his *Elenchs*, his *Sophismes*, his *Sophistry*, his *Fallacies*, which are many, I will trace him in his steps (God willing) laying aside all bitterness and railing accusations. In the meane time I will say with the Prophet David: *Plead thou my cause, oh Lord, with them that strive with me: for the floods are risen, the floods lift up their voyce, the floods lift up their waves, the waves of the sea are mightie, and rage horribly; but yet the Lord that dwelleth on high is mightier.*

An



# An Answer to J. R. his booke called *A paire of Spectacles.*

## CHAP. I.

*The Summe of his Answer to my first Chapter.*

**I**N this his first Chapter, hee endeavoureth principally to prove, that the Articles of the Roman Creed, published by Pope *Pius* the fourth, were anciently received, though newly defined by the Councell of *Trent*: for prooffe, he instanceth in the first Councell of *Nice*, and compareth that Councell and their *Creed* with this of *Trent*: hee proceeds by way of recrimination to question the 39. *Articles* of our Church; he accuseth us for corrupting and misinterpreting the Scriptures, for declining Traditions, Fathers, and Councils: hee excuseth their *Index Expurgatorius*, and accuseth us for falsifying the *Fathers*: and lastly, he concludeth with the doctrine of implicite faith: and this is the substance and contents of his answer to my first Chapter. All which, and whatsoever else is materially contained therein, and the rest of his sections following, I will take into severall parts distinctly, and returne him a moderate answer.

*The Reply to Mr. Lloyd.*

**F**irst, touching your *Trent Creed*, you complaine that according to the common fashion of our  
D 3 Ministers,



Ministers, by way of derision, I divide it into twelve points, as it were into twelve Articles, which (say you) *he and they might with as much reason divide it into foure and twentie.*

Here you begin to quarrell at your first entrance, but I hope you will gladly forgive us this wrong; for if wee accuse your *Trent* Fathers, for coyning twelve Articles in stead of foure and twentie, they and you are more beholding to us, for laying the lesser number to your charge: and yet if you please to review them, you shall finde they fall most naturally within the number of twelve.

But you would know what difference there is betwixt the Councell of *Nice*, and the Councell of *Trent*, and their two *Creeds*.

Let mee tell you, if ever the proverb held true (*Comparisons are odious*) it holds betwixt the two Councels, and their two *Creeds*: the Councell of *Trent* is not worthy to be named the day wherein the Councell of *Nice* is mentioned. That famous Councell of *Nice* was the first, and best generall Assembly, after the Apostles time, that was summoned in the Christian world: it had in it 318. Bishops, *Totius orbis terrarum lumina*, (saith *Victorinus*) amongst whom were the foure Patriarchs of the *Easterne* and *westerne* Churches. It was called by the first and best Christian Emperour, *Constantine the Great*, who was *Vocalissimus Dei praco*, and (as it were) the *Preserver and Physitian* of our soules, (saith *Eusebius*.) This Emperour exhorted the

*Quasi servator & medicus animarum.*  
*Euseb. in vita*  
*Constant. orat.*  
*3. c. 10.*

the Fathers and Bishops of that Councell, to lay aside seditious contention, and resolve all doubts and questions by the testimonies of divine Scriptures: and accordingly they framed their Creed out of the doctrine of the Apostles, and all who were not of the *Arrian* faction did assent and agree to it (saith *Theodore*.)

Now take a view of your *Trent* Councell, and compare them together. Your Councell of *Trent*, like *Demetrius* Assembly, was summoned by Pope *Paul* the third, without a lawfull calling; the three Patriarchs of *Constantinople*, of *Antioch*, of *Alexandria*, refused to be present; the Legates of the Kingdome of *Denmark*, of *Suetia*, and the Duke-dome of *Prusia*, were all absent, and returned their answer, that *the<sup>a</sup> Pope had no right to call a Councell*. Our Queene *b Elizabeth* of blessed memory, disavowed the Councell, in so much that when the Pope sent *Hieronymus Martinengus*, as Legate into *England*, to summon our Bishops, shee would not suffer him to land, or set his foot on her Dominions. The *French* King signifieth by his Legate *James Amiot*, that hee for his part, neither held it for a generall, nor yet for a lawfull Councell; but for a private Conventicle: and accordingly hee wrote, *Conventui Tridentino*. The Emperour, *Charles* the fifth, declared by his Embassadour, *Hurtado Mendoza*, in the name of the whole Empire, that *the Bishops wholly hanging at the Popes becke, had no authoritie to make lawes, in causes of reformation of religion and manners*. *Andreas Dudithius*,

*Omni igitur seditiosa contentione depulsa, literarum divinitus inspiratarum testimoniiis res in questionem adductas dissolvamus. Theod. Hist. Eccl. l. i. c. 7. p. 208.*

*a Gravamina opposita, Concil. Trid. Causa. i. pag. 21. b Epit. rerum in orbe gest. sub Ferd. i. ann. 1561. apud Scard. tom. 3. p. 2171. E Belgio in Insulam trajicere prohibuit. ibid.*

*Innoc. Gentil. sess. 12. and Hist. of Trent, l. 4. p. 329. Illyric. in Protest. contr. Concil. Trid.*

*Dudith. in Ep.  
ad Maximil. 2.  
de Calice, &  
Sacerdotum  
conjugio.*

The historie  
of Trent.

*Andr. Dudith.  
ut supra.*

*Euseb. in vitâ  
Constant. orat.  
3. c. 16.*

*Ibid. c. 10.*

*Advertendum,  
quod locus ubi  
sedet Impera-  
tor, al-  
tis, et si te-  
netur per Pon-  
tífex. Liber.  
Ceremon. l. 2.  
c. 2.*

*thius*, the Bishop of five Churches, told the Emperours *Maximilian* and *Ferdinand*, that the *Trent* Fathers were like a paire of countrey Bag-pipes; which unlesse they were still blowne into, could make no musick. The Holy Ghost had nothing to doe with that Councell, and therefore they could create no new Articles of faith. Your historie of *Trent* tels us, *the Spirit was sent in a Carriers cloak-bag from Rome to Trent; but when there fell store of raine, the Holy Ghost could not come before the floods were abated, and so it fell out, that the Spirit was not carried upon the waters (as wee read in Genesis) but besides them.* Looke upon your Bishops, they were but fortie and two at the first meeting, and two of them titular; the rest, for the most part (saith *Dudithius*) were but *hirelings, young men, and beardlesse, hired and procured by the Pope, to speake as hee would have them.* To say nothing of those Emperours (who called the first and best Councils) and were present in person, when as the Popes send but their Legates: *Ego intereram Concilio* (saith *Constantine*) *I was present at the Councell amongst you, as one of you.* Touching his Imperiall seat in the Councell, *his throne was very great and passed all the rest* (saith *Eusebius*: ) whereas there is no greater distance in the time, than there is now difference in the places; for the *Emperour* is allowed but to sit at the Popes foot-stoole; and *it is* (specially) *to bee noted* (saith your booke of ceremonies) *that the place whereupon the Emperour sitteth, may bee no higher than the place where the Pope setteth his feet.*  
Your



Your Councell of *Trent* hath made many decrees for reformation of manners, but did they ever reforme this abuse, and restore the ancient custome?

You then that are so confident in equalling those two Councils, doe you thinke there is no difference betwixt a conventicle and a generall Councell? betwixt a Councell lawfully called, and one summoned by usurpation? betwixt a late Councell, held in a corner of the world, in the worst age, and an ancient Councell, in a most famous citie, held in the most flourishing age? betwixt a Councell that layes her sole foundation in the Scriptures, and one that builds her first Article of faith upon Traditions? betwixt a Councell approved by the whole Christian world, and one that is disclaimed by most Christian Kings and Bishops, and the *major* part of Christendome?

But you would further know a difference betwixt their two Creeds.

Let me tell you in briefe. When a Romanist, like your selfe, would needs know of a Protestant, the difference betwixt his religion and ours, because both beleevd the Catholike Church in the *Creed*; the Protestant made answer, that wee beleevd the Catholike faith contained in the *Creed*, but doe not beleevd the thirteenth Article which the Pope put to it: when the Romanist was desirous to see that Article, the Extravagant of Pope *Boniface* was brought, wherein it was declared to be altogether of necessity of salvation, for everie humane creature to be subject to the Bishop of Rome. This thirteenth

E

Article

*Bulla Pii 4.  
Art. 1.*

*Subesse Romano Pontifici  
omni humane  
creature declaramus,  
dicimus, definimus &  
pronunciamus  
omnino esse de  
necessitate salutis.  
Bonifac. 8. in Extr. de  
Major. & Obed. cap. Unam  
sanctam.*

Article in your *Trent* Creed (besides the newnesse of the rest) makes a great difference (Mr. *Lloyd*) betwixt the two Creeds; and the rather, because it is flat contrarie to the decree of the *Nicene* Councell, besides many other differences, as shall appeare hereafter.

But (say you) they agree in this, that as the *Arrians* of those times cryed out against that Creed, as being new, and having words not found in Scripture; for example, *Consubstantiation*: so our Protestants cry out against the *Trent* profession of faith, for the same reasons of novelty, and words not found in Scripture; as for example, *Transubstantiation*.

It is true, the *Arrians* at the time of the Councell cryed out against the *Nicene* Creed, for defining the word *Consubstantiall*, or *Coeffentiall*, as being new: but it is as true they complained without a cause; for long before that time the word was used by *Origen*, and other ancient Fathers, as appeares by *Socrates*: Wee know (saith he) that of the old writers, certaine learned men, and famous Bishops have used the word *ὁμοῦς*: and accordingly it was resolved by *S. Austin*, that the name was not invented, but confirmed and established in the Councell of *Nice*.

The word therefore *Consubstantiall* was not new, which they complained of, but the word *Transubstantiation* is so new, that it was altogether unknowne till the Councell of *Lateran*, 1200. yeeres after Christ; & therefore your comparison holds not in the first place. But ad nit the Councell

*Dottos quosdam ex veteribus & illustres Episcopos Homousii diffinitionem esse cognovimus, Socrat. l. i. c. 8.*

*August. contr. Maxim. l. 3. c. 14.*

*Concil. Lateranense, Anno 1215. Bellarm.*

cell had first devised the word, yet it is agreed on all hands, that the meaning of the word is contained in Scripture. S. Ambrose writing against the *Arrians*, puts to them this very question: *How doe you say the word Consubstantiall is not in divine Scriptures, as if Consubstantiall were any thing else, but I went out from the Father, and, the Father and I are one*: the word therefore was a pregnant word, agreeable to the sacred word of God. And albeit (saith S. Austin) the word perhaps be not found there, yet the thing it selfe is found: and what more frivolous quarrell is it, than to contend about the word, when there is certaintie of the thing it selfe? In like manner *Athanasius* answered the *Arrians* in those dayes, as I must answer you: Touching the word *ὁμοούσιον*, albeit it be not found in Scriptures, yet it hath the same meaning that the Scriptures intend, and imports the same with them whose cares are entirely affected towards religion.

We cry not out against you simply, because your word *Transubstantiation* is not found in the Scriptures, but because the true sense and meaning of the word is not contained in them; for the words *Unbegotten*, *Increate*, the word *Sacrament*, the word *Trinitie*, and the like, are not found in Scripture; yet wee teach them, wee beleeeve them, because their true sense and meaning may bee deduced from the Scripture: and we professe with your Jesuite *Vasques*, *Nihil refert, &c.* It mattereth not whether the word be in Scripture or no, so as that which it signifieth be in the Scripture.

*Quomodo dicitur in Scripturis divinis ὁμοούσιον, non inveniri? quasi aliud sit ὁμοούσιον, quam quod dicit, Ego de Deo patre exivi, &c. Ego & Pater unum sumus.*  
*Ambros. de fide contra Arrian. Tom. 2. c. 5. p. 223. in initio. August. Ep. 174.*  
*Εἰ καὶ μὴ εἴπωσιν ταῖς γραφαῖς εἶσιν αἰδέεσθαι, ὅτι καὶ γραφὴν διατίθειν ἐχούσιν, ἐν δὲ μὴ τῷ λόγῳ τοῦ ὁμοούσιου ἢ οὐκ ἔστιν ὁμοούσιον.*  
*Athanas. Ep. quod decret. Synod. Nic. Congruis verbis sunt exposta.*  
*Nihil refert hanc vocem non esse in Scriptura, si vox id significat quod Scriptura docet. Vasq. in 1. Thom. Tom. 2. Disp. 110. c. 1. sect. 4.*



To come neerer to you: doe you but prove that the words, *This is my body*, imply *Transubstantiation*, and let me be branded for an *Arrian*, if I refuse to subscribe to it: but that the world may know we condemne you justly, both for the newnesse of the word, and your doctrine also; hearken to the learned Doctors of your owne Church.

*Bellarmin. l. 3. de  
Euchar. c. 23.*

*Ibid.*

*Suarez in 3.  
Tom. in Euchar.  
disp. 70. sect. 2.*

*Mont. in Luk.  
22.*

Your Schoole-man *Scotus* tels us, that before the Councell of *Lateran*, *Transubstantiation* was not beleevd as a point of faith. It is true, your fellow Jesuites are ashamed of this confession, and there-upon *Bellarmino* answers: *This opinion of his is no way to bee allowed*: and *Suarez*, not content with such a sober reckoning, proclaimes that *for his lowd speaking hee ought to be corrected*: and as touching the words of consecration, from whence you would inferre both the name & nature of *Transubstantiation*, your *Arias Montanus* saith, *This is my body*, that is, *my body is sacramentally contained in the Sacrament of bread*: and (hee addes withall) *the secret and most mysticall manner hereof, God will once vouchsafe more clearely to unfold to his Christian Church*. The doctrine therefore of your carnall and corporall presence is not so cleerely derived from the Scriptures: nay on the contrarie hee protesteth, that the body of our Saviour is but sacramentally contained in the Sacrament (as the Protestants hold) and therefore not bodily.

It is more than evident, that the word *Consubstantiation* (used by the Fathers) was derived from the Scriptures, but you have not that infallible assurance |

rance for your word *Transubstantiation*, witness your Cardinall *Cajetan*, he assures us that *there appeareth nothing out of the Gospel, that may inforce us to understand Christs words properly: yea nothing in the text hindereth, but that these words [This is my body] may as well be taken in a metaphoricall sense, as those words of the Apostle, The Rocke was Christ: that the words of either proposition may well bee true, though the things there spoken be not understood in a proper sense, but in a metaphoricall sense onely.* Nay more, your Jesuite *Suarez* confesseth, that this Cardinall (in his Commentary upon this Article) doth affirme, that those words of Christ [*This is my body*] doe not of themselves sufficiently prove *Transubstantiation*, without the authoritie of the Church: and therefore by the command of Pope Pius the fifth, that part of his Commentary is sponged out of the Romish Edition. Thus one while you correct your Authors, another while you purge them for delivering the truth in our behalfe.

Look upon your Cardinall *Bellarmino*; although he will not allow that sense which the *Lutherans* give, yet hee granteth that those words [*This is my body*] may imply either such a reall change of the bread, as the *Catholiques* hold; or such a figurative change, as the *Calvinists* hold. And although hee would seeme to prove that the words of Scripture are so plaine, that they may compell a refractorie man to beleieve them, yet having well weighed the reasons and allegations of other Schoole-men, at last concludes: *It may justly be doubted, whether the*

*Cajer. in Thom.  
part. 3. q. 75.  
art. 1.*

*Suarez Tom. 3.  
disp. 46.*

*Bell. de Euch.  
l. 2. c. 19.*

*Bell. de Euch.  
l. 3. c. 23.*

text be cleere enough to inforce it, seeing men sharp and learned (such as Scotus was) have thought the contrary. How therefore your Church should ground a point of faith upon a doubtfull opinion, or on such words as by the testimonies of your best learned Divines may receive a double construction, I leave it to be judged.

But farther in prooffe of Pope Pius Creed, I could urge *S<sup>r</sup>. Humfrey* (say you) with the 39. Articles appointed by the authoritie of the Church of England, to be uniformly taught by all Ministers, which they are to sweare unto; which Articles, though they be indeed new coyned, as the foundation of a new Church, yet *S<sup>r</sup>. Humfrey* being his mothers Champion, will not (I suppose) yeeld her, or her doctrine to bee new. Thus you.

It is true as you say, there are 39. Articles appointed by our Church, to bee uniformly taught by all Ministers: and it is as true that they are published and received with unitie and consent (which your men acknowledge for a proper marke of the true Church.) And withall, let me adde this one thing for your observation (and indeed it is a thing remarkable) whereas all your *Trent* Articles have beene questioned, and confuted by *Chemnitius*, *Chamierus*, *Gentilletus*, and other Protestant writers, yet there was never any Papist could goe farther, than to tell us, as you doe, I could urge you with the novelty of the 39. Articles. I say, never as yet did any Romanist attempt, much lesse was able to confute and overthrow our Articles, which stand like



like a house built upon a rocke, immoveable, and cannot be shaken.

Let me tell you further, your comparifons betwixt our *Articles* and yours doe not hold; for all your *Articles* are fundamentall points to your *Trent* beleevers, and the deniall of any of them makes them heretiques, and damned persons, as your Popes Bull expreffely declareth. On the other side, some of our *Articles* concerne the discipline of the Church, and are not essentiall to salvation; others concerne the ancient and latter heresies, wherein we teach the negative, and those are not properly *Articles* of faith which we beleeve, but points of doctrine which wee condemne, and beleeve not. And that you may know our *Articles* are not new, nor newly coyned by our men; if you will put on your spectacles, you shall finde that most of our prime *Articles* are taught and received by your owne Church, as well as ours; and therefore I hope you will confesse they are not coyned, and built upon the foundation of a new Church.

Briefly touching our 39. *Articles*. The first sort are in the Affirmative, both ours and yours; and all those are uniformly received by both Churches. The second sort are ours onely, which we affirme, and you deny: and those are very few in number, and are evidently deduced from the Scripture. The third sort are yours, which we deny, and you affirme; and for that cause you terme our religion negative; and those remaine for you to make good. Joyne therefore those negative *Articles*,  
which

*Bulla Pii  
quarti.*

which are wholly yours, to those positive *Articles* which you hold with us, and you shall easily discern (if the denomination followeth the greater part) those *Articles* may most properly bee termed *Articles* of your faith; for I dare confidently avow that of the 39. *Articles*, there are above 35. yours, that is, either such which you hold with us, which are at least twentie, or such wherein the affirmative is yours, and not ours, which are at least fifteene: take therefore your owne libertie, either confute ours, or make good your owne, & *herbam porrigemus*, and I will give you the bucklers.

You proceed, and upon a false supposall, that our Church hath created new *Articles*, you proclaime in the name of your owne Church these words: *we teach that for Articles of faith, the Church can make none, as she cannot write a Canonickall booke of Scripture.* Thus you.

When *Diogenes* saw a supposed Bastard casting stones in a presse of much people, he gave the boy this caveat: *Take heed lest thou hit thy father.* This is like to bee your case; for by this *Tenet* you will wound the Church your *Mother*, and amongst others you will surely hit your holy *Father* the Pope.

It appeares first, that you endeavoured to shew, that your Church hath created no new *Articles* of faith, but for want of solid proofes you begin to faint, and thinke it the safest way to turne Protestant in this point, and say, *the Church can create none*: but I wonder how you dare pronounce in the

the name of the Church (*we teach*) whereas in truth your Church teacheth it not. This is therefore but a cunning device of yours, to dazle the eyes of the ignorant with your false glasses, and to make them beleve it is the generall *Tenet* of your Church; and then you thinke they will conclude according to your Assertion: *Ergo, The Church hath created none*; when as your saying makes more strongly against you, if either your Articles prove new, or the Pope and his Agents professe the contrarie.

Mr. Heigham, who first answered my Book, was a member of your Church, and he cries aloud, that *the Church hath power to decree, and promulgate new articles of faith*: But your third Replyer, Tom Tell-truth, in his *Whetstone of Reproofe*, thought it the wisest way to decline the question; for hee knew well when you were both at odds, and taught flat contrarie doctrine each to other, the *Whetstone* of necessitie would belong to one of his fellow writers. But to let passe such differences amongst your selves; bee it spoken to your comfort, Friar Walden, about two hundred yeares agoe, affirmed the same that you doe, viz. that *the Church could not create a new article of faith*: How can any such article (saith he) framed after many yeares, be *catholique and universall*, when as it was unknowne to our fore-fathers for foureteen hundred yeares before? It was not beleevd, because not heard of, when the Apostle tels us, *faith commeth by hearing*. Such an article therefore, alibough it be of faith, yet it cannot be  
F *catholique*:

Mr. Heigham  
in his answer  
called *Via verè  
tuta*, pag. 199.  
& 200.

Waldens doct.  
Fidei. Tom. 1.  
l. 2. Art. 2.  
c. 22. p. 203.



*Canus loc.*  
*Theol. l. 2. c. 7.*  
*p. 38.*

*catholique* : and this hee proves directly from Fathers and Councils. And whereas you affirme, that your Church can no more make an article of faith, than shee can make a Canonick Booke of Scripture; *Canus*, your Bishop of *Canaries*, will joine with you, That *the Church of the faithfull now living cannot write a Canonick Booke of Scripture* : and hee gives the reason for it; *There are not now any new revelations to be expected, either from the Pope, or from a Councell, or from the universall Church* : and from hence it will follow of consequence by your owne Logick; *Therefore the Church can create no new article of faith.*

Thus farre I have waded in your behalfe, that you may the better justifie your owne Assertion; for you wil find your Church is like a house divided against it selfe (and therefore cannot stand long). I say that *Quere* which was made in *Waldens* dayes, was resolved above two hundred yeares before by your profound Schoole-man *Thomas Aquinas*, in your Churches behalfe, that the Pope had power *Condere articulos fidei*, to create new articles of faith; to remove therefore these fig-leaves with which you would cover the naked truth : This learned Doctour well understood that there were many new articles of religion crept into the Church in his dayes; he knew well, that (albeit he were the prime Schoole-man of his time) yet with all his sophistrie hee could not make them comply with the ancient Catholique faith : and thereupon he

he thought it the surest way, to give the Pope an absolute and independant power over faith and religion, and accordingly resolved, *It belongs onely to the authoritie of the Sovereigne Pope, to make a new Edition of the Creed, and all things else that concerne the universall Church*: Then he concludes the question, and gives this reason for it; *The publishing of a new Creed belongs to his power who hath authoritie finally to determine matters of faith: and this* (saith he) *belongs unto the Pope*. Upon which passages *Andradus*, a chiefe pillar of your *Trent* Council, confesseth, that *the Bishops of Rome, in defining many things which had beene formerly hidden, have been accustomed to increase their Creed*. Now what thinke you of your *Aquinas* position, and your *Andradus* confession? I hope you perceive that your learned Schoole-men are of another opinion: And that you may know that your Church doth not approve your pretended *Tenets* for Catholique doctrine; hearken and consider, what your holy Father the Pope declareth, touching this question, and then consider in what case you stand. Pope *Leo* the tenth sent out his Bull against *Luther*, and amongst other articles, he chargeth him in particular with this, that *Luther* should say, *It is certaine that it is no way in the power of the Church or Pope to ordaine articles of faith*. This you see is *Luthers Tenet*, and this is yours. Now what exception (think you) might the Pope take at this y our Assertion? Behold, for this and the like *Tenets*, he thundereth *Anathema* against him; hee declareth this with the

*Ad solam auctoritatem summi Pontificis pertinet nova Editio Symboli, sicut & alia omnia que pertinent ad totam Ecclesiam. Thom. 2. 2. q. 1. Art. 10.*

*Romanos Pontifices, multa definiendo que antea latitabant, Symbolum Fidei augere consueverunt. Andrad. Def. Concil. Trid. lib. 2.*

*Certum est in manu Ecclesie aut Papae prorsus non esse statuere articulos fidei. Tom. 4. Conc. Par. 2. in Bulla Leon. 10. in fine Lateran. Conc. novissimi. p. 135.*

*Inbibentes in  
virtute sanctæ  
obedientiæ, ac  
sub majoris ex-  
communicatio-  
nis latæ sen-  
tentia. Ibid.  
p. 136.*

*Quasi Ecclesia  
posterioris tem-  
poris aut dese-  
rit esse Eccle-  
sia, aut facul-  
tatem non ha-  
beat explican-  
di, & decla-  
randi, constita-  
endi etiam &  
iubendi quæ ad  
fidem & mores  
Christianos  
pertinent. Bell.  
in Barcl.*

rest of his *Articles* to be a pestiferous, pernicious, scandalous, and seducing error to well-minded men; he protesteth, it was contrarie to all charitie, contrarie to the reverence of the holy Church, and mysteries of faith, and in conclusion condemnes all his *Articles* as hereticall, forbids them to be received by vertue of holy obedience, and under paine of the graund Excommunication.

You have heard the sentence of your Lord *Paramount*, and by it you may know your owne doome. If you hold with *Luther*, you are in danger of Excommunication, and stand as a condemned heretique by his Holinesse with the *Lutherans*: If you forsake your hold, you have lost your faith: And thus you have a wolfe by the eares, you stand in danger whether you hold him, or let him goe. I wonder that you, having taken so long a time to answer so poore a Work, and having many Assistants for the composing of it, they and you could be all ignorant of the Popes infallible *Bull*. Your Cardinall *Bellarmino*, who in these latter times hath laboured more than any other, to uphold your new *Articles* of faith; yet in obedience to the Pope, and saving all advantages to his cause, when (in the question of deposing Kings) he failed of antiquitie and prooffe out of Scriptures and Fathers, at last returns this peremptorie answer; *As if the Church of these latter times had ceased to be a Church, or had not power to explaine and declare, yea to ordaine and command those things, which appertaine to faith and Christian manners*: and that you may



may know that you and your Co-adjutors stand single in opinion against the Pope and his Cardinals, your Jesuite *Salmeron* will shew you, that it stands with great reason to make *additions in essentiall points of faith*: and hee gives this answer for it: *Because nature is not capable of all truths at one time*: and from this and the like reasons he concludes, *therefore there may be new traditions concerning faith and manners, though they were never created, or declared by the Apostles.*

*Doctrina fidei  
admittit additionem in essentialibus.  
Salm. Tom. 13.  
Disp. 6. Par. 3.  
§. Est ergo.  
Idem Disp. 8.*

Thus you see the unitie amongst your selves: and howsoever these positions may seeme strange to you and others of your opinions, yet your Schoolmen and Lawyers have played the Popes Midwives: yea, Pope *Leo* the tenth hath put to his helping hand, to deliver your Pope *Pius* the fourth of that issue, I meane, those new borne *Articles*, of which your Church hath so long time before travailed. Briefly let mee tell you, your *Articles* are detected by your owne men to be *grandement* suspicious of new coynage; and if for no other cause, yet for this alone, they give a just occasion and jealousy, when such poore shifts and evasions are devised by your Pope and his adherents, to make them good: for it is a true saying of a renowned Bishop, and it is the faith of all reformed Catholiques: *He can onely make an article of faith who can create a soule, and after make a Gospel to save that soule, and then give unto that soule the gift of faith to beleieve that Gospel.*

*B. Morton,  
Grand Impost.  
cap. 2. sect. 2.*

I proceed to your doctrine: *That is onely to bee*  
F 3 *called*

called a new faith (say you) which is cleane of another kind, that is differing or disagreeing from that was taught before. Thus you.

I will not take advantage of your first Assertion, that your faith is grounded upon the foundation of the Prophets and Apostles (which you can never prove;) but wil joyne issue with you upon your last *Assumpsit*, That is only to be called a new faith, which is cleane of another kind, and is different & disagreeing from what was taught before: but such are many of the Articles of Pope *Pius* the fourth, extracted from the Councell of *Trent*, as shall appeare by proofes at large in their proper places. In the meane time let me tell you, your Church teacheth not onely *Novè*, but *Nova*, not onely *Prater*, but *Contra*, even besides, and contrarie to that which she first received from the ancient Church: so that howsoever you seeke to darken truth by faire and specious pretences, yet in truth your *Trent* Additions are forraine to the faith, as neither principles nor conclusions of it. And that you may know and acknowledge with us, that your *Trent* faith is differing and disagreeing from what was taught before; I pray call to mind your owne confessions touching these particular Articles of your Roman Church.

Your doctrine touching Lay-peoples communicating under one kind (namely in bread onely) is an Article of the *Roman* faith, and now generally taught and practised in the *Roman* Church: but this practice, by your owne confession, is different and disagreeing

disagreeing from what was taught before: for you say, pag. 253. touching the Authors which you bring for prooffe, *That it was the common practice of the Church, for the Laytie to communicate in both kinds.* I allow of their authoritie.

Your Prayer and Service in an unknown tongue, as it is now used in the Roman Church, by your owne confession is different and disagreeing from what was taught before; for, say you pag. 270. *It is true, that Prayer and Service in the vulgar tongue was used in the first and best ages, according to the precept of the Apostles, and practice of the Fathers.* In the beginning it was so.

Your doctrine of Transubstantiation, which at this day is generally received, *de substantia fidei*, for an Article of Faith, yet by your owne confession is different and disagreeing from what was taught before; for, say you pag. 167. *Transubstantiation might well be said not to have beene, de substantia fidei, in the Primitive Church, (as Tricarne speaketh) because it had not beene so plainly delivered nor determined in any Councell, till Gregorie the seventh his time: and this was above a thousand yeares after Christ.*

Your private or solitarie Masse, wherein the Priests doe daily communicate without the people, is by your own confession different and disagreeing from what was taught before and practised; for, say you pag. 191. *They say (speaking of divers Authors) it was the practice of the Primitive Church to communicate everie day with the Priest.* I grant it.



These points of contröversie, which are so eagerly pursued by your men against the members of our Church, the strength and force of truth hath extorted from you, and therefore I may truly conclude *Ex ore tuo*, from your owne confession, that your *Trent* faith is new, because it is different and disagreeing from what was taught before.

You that have taken an oath to maintaine the Papacie, and are so ready to teach others, you (I say) have either violated your oath, or at leastwise have forgot your old lesson, *Oportet esse memorem*, &c. for verily it behoves him that speakes lyes and contradictions to have a good memorie. But it seemes you did conceive the Reader might easily passe by many such contradictions, being in severall passages, and farre distant pages. For otherwise it would seeme strange, that you, which so bitterly inveigh against our reformed religion, should confesse the antiquitie of our Articles, and the noveltie of your owne, with flat contradictions to your owne Assertions. I will say to you therefore, as sometimes St. Hierome spake in his Epistle to *Pamachius* and *Oceanus*; *Thou who art a maintainer of new doctrine, whatsoever thou be, I pray thee spare the Roman eares, spare the faith that is commanded by the Apostles mouth, why goest thou about now after foure hundred yeares (I may say foureteen hundred yeares) to teach us that faith which we before never knew? why bringest thou forth that thing that Peter and Paul never uttered? Evermore untill this day the Christian world hath been without this doctrine.*

Hieronym. ad  
Pamach. &  
Oceanum,  
Tom. 2.

To

To pursue the rest of your Allegations: *The Church of England* (say you) *admitteth of divers Books of the New Testament for Canonically, whereof there was doubt of three or foure hundred yeares together in the Church of God, as the Epistle to the Hebrewes, the second Epistle of St. Peter, the Epistle of St. Jude, the Apocalyps of St. John, and some others, which were after admitted for Canonically; I would know of him whether upon the admittance of them, there were any change of faith in the Church, or whether ever those books have received any change in themselves.* Thus you.

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It seemes you begin to feare that your *Trent* faith would be discovered to be different and disagreeing from what was taught before, and thereupon you would seemingly illustrate the antiquitie of your new Articles by the authoritie of the ancient Books of Canonically Scripture. But, I pray, where doe you find that the Books of the New Testament, as namely, the Epistle to the *Hebrewes*, the Epistle of St. *Peter*, and St. *Jude*, and the *Apocalyps*, were not received (for three or foure hundred yeares) for Canonically? It is true there was some doubt who were the right Authors of those Books, but their divine authoritie was ever generally approved by all Christian Churches, and allowed for Canonically. The Epistle to the *Hebrewes* was therefore doubted of by some, because the difference & diversity of the stile made them think it not to be St. *Pauls*; and by others, because the Author of it seemed to them to favour the error of the *Novatian*

his

Authority

Hieronym. ad  
Dardanide  
terra repro-  
missionis, Ep.  
129. p. 1105.

varian heretikes, in denying the reconciliation of such as fall after Baptisme: The second Epistle of St. Peter (which you speake of) some doubted of, because of the diversitie of the style: The Epistle of St. Jude was doubted, because the Author of it hath borrowed both the matter and manner of writing from St. Peter, and therefore he was thought some scholar of theirs, but no Apostle. Others said he brought in a profane Author, concerning the strife of the Arch-angell and the Devill about the body of Moses, which cannot be found in Canonick Scripture. Lastly, the Revelation of St. John was likewise doubted of; first, because of the novelty of the title of John the Divine: secondly, because of the difficultie and obscuritie of his Prophecies. These and the like reasons were motives to some in the Church, to question the Authors of those Books: but it was never generally impeached. For further prooffe of this Assertion, let antiquitie be heard, and it will appeare, that all those Bookes were cited for doctrine of faith, by the writers of the first ages, and consequently were approved from, and after the dayes of the Apostles. Looke upon St. Hierome, he proclaimes it to the Church, *Illud nostris dicendum est*. Be it known to our men, that the Epistle to the Hebrewes is not only received by all the Churches of the East, that now presently are, but by all Ecclesiasticall writers of the Greeke Churches, that have beene heretofore; as the Epistle of Paul, (though many thinke it rather to be written by Barnabas, or Clemens,) and that



that it skilleth not who wrote it, seeing it was writ-  
by an Author approved in the Church of God, and  
is daily read in the same. This ancient Father  
shewes plainly, that howsoever some doubt was  
made of the Author of that Epistle, yet it was re-  
ceived both by the *Easterne & Westerne Churches*.  
And howsoever some of the Ancients did attribute  
it to *St. Luke*; others (as namely *Tertullian*) did  
attribute it to *Barnabas*: yet all agreed in this, that  
it had an Apostolike spirit; and accordingly Car-  
dinall *Bellarmino* tels you in your eare, *It is foo-*  
*lishly spoken, in saying Antiquitie did doubt of this*  
*Epistle, when there is but one Caius a Grecian, and*  
*two or three Romanists, in respect of all the rest, that*  
*speake against it: and if we respect not the multitude,*  
*but the antiquitie of the cause, the Roman Clemens*  
*is more ancient than Caius; and Clemens Alexan-*  
*drinus than Tertullian; and Dionysius Areopagita*  
*than both, who cites this Epistle of Paul by name.*

Touching the second Epistle of *St. Peter*, it was  
cited by *Higinus* Bishop of *Rome*, within an hun-  
dred and fiftie yeares after Christ, and that by the  
name of *Perer*. The Epistle of *St. Jude* was cited  
by *Dionysius Areopagita* by the name of *Jude* the  
Apostle, within seventie yeares after Christ; by  
*Tertullian* within two hundred yeares after Christ;  
by *Origen* and *Cyprian* within two hundred and  
fiftie yeares after Christ.

Lastly, touching the Revelation of *St. John*, it  
was received for Canonically in the first and best a-  
ges: *Dionysius Areopagita* calls the Revelation, *The*  
*secret*

*Ineptè dici ve-*  
*tustatem de*  
*hac Epistola*  
*dubitasse. Bell.*  
*de verbo Dei,*  
*lib. 1. cap. 17.*

*Dionys. de di-*  
*vinis nomi-*  
*bus, cap. 4.*  
*Tertull. de ha-*  
*bitu muliebri.*  
*Orig. l. 5. in c. 5.*  
*ad Romanos.*  
*Cypr. in lib. ad*  
*Novatianum.*

*Arcanam &  
mysticam visi-  
onem dilecti  
discipuli. Dio-  
nys. Eccles.  
Hier. cap. 3.  
In Dial. cum  
Tryphone.  
Iren. lib. 1.  
cap. ult.*

*Tertull. de  
prescript. l. 4.*

*secret and mysticall vision of Christs beloved Disciple; and this was seventie yeares after Christ. Justin Martyr doth attribute this Booke to St. John, and doth account it for a divine Revelation; and this was an hundred and sixtie yeares after Christ. Irenaus saith, this Revelation was manifested unto St. John, and seene of him but a little before his time; and this was an hundred and eightie yeares after Christ. Tertullian, amongst other things, accuseth Cerdon and Marcion of heresies, for rejecting the Revelation; and this was two hundred yeares after Christ. Origen, in his Preface before the Gospel of St. John, sayth, that John the sonne of Zebedee saw in the Revelation an Angel flying thorow the middest of Heaven, having the eternall Gospel; and hee flourished two hundred and thirtie yeares after Christ.*

Thus you see the Catholique Christians, and most ancient Fathers in the first ages received both the Epistle to the *Hebrewes*, the second Epistle of St. Peter, the Epistle of St. Jude, and the *Revelation* of St. John, with one consent, accounting them no better than *Hereticks*, which either doubted of them, or denyed them: and yet you, to outface the truth, would make the world beleieve, that it was three or foure hundred yeares before they were received into the Church, and made canonicall; and upon this vaine supposall you would know of me, *whether there were any change of faith in the Church when they were admitted, or whether those Books received any change in themselves.*

To answer you in a word, your proposition is foolish, and your question is frivolous; for those Books were alwayes received, even from the first times: and no more could that word of God bee changed, than God himselfe, who is immutable; and yet we see your faith is daily altered, for want of that foundation, and thereupon it behoves you to get more, and better proofes, for the confirmation of your new Creed.

From your justification of your *Trent* faith, you begin to looke asquint thorow your Spectacles at the reformed Churches, and after your wonted manner you crie out, *They have no certaine rule of faith wherewith wee may urge them; authoritie of Church they have none: Scripture they have indeed, but so mangled, corrupted, perverted by translation, and mis-interpreted according to their owne fancies, that as they have it it is as good as nothing.* Thus you.

Have we no certaine rule of faith? What thinke you of the Scriptures? Doe not we make them the sole rule of our faith? and is not that rule by your own Cardinals confession, *Regula credendi certissima, tutissimaque*, the most certaine and safest rule of faith? And as touching the authority of the Church, it is an Article of our Religion, *That the Church hath power to decree rites, or ceremonies, & authoritie in controversies of faith; and yet it is not lawfull for the Church to ordaine any thing that is contrarie to Gods word written, neither may it so expound one place of Scripture, that it be repugnant to another:* This

*Bell. de verbo  
Deo. l. 1. c. 2.*

*Art. 20.*



This Article shewes our obedience to the Scriptures, it declares the authoritie of our Church, and it vindicates our Ministers from perverting and misinterpreting of the Scriptures, wherewith you charge us in the next place.

*It is true (say you) Scripture you have indeed, but mangled, corrupted, perverted by translation.* Here your charge is generall, and your accusation capitall; therefore you must give me leave, for the better discoverie of the truth, to send out a *Melius inquirendum*, that your Translation and ours being compared in particulars, the truth may better appeare.

First then it cannot be denied, that the Protestants in all their Translations have a recourse still to the Originall of *Hebrew* and *Greek*, which was inspired by the Holy Ghost; and these they preferre before all *Latine* and *Vulgar* Translations whatsoever: on the other side, your Translation (as your Interpreters fancie) *hangeth betweene the Greek and Hebrew, as Christ hung betweene two theeves.* Nay more, your men esteeme the *Vulgar Latine* before the Originall: *Not (saith Bellarmine) that the rivers of Translations should be preferred before the fountains of Hebrew and Greeke of the Prophets and Apostles, but because the fountaine is muddie in many places, which otherwise should runne cleare; for without doubt, as the Latine Church hath beene more constant in keeping the faith than the Greeke, so likewise it hath beene more vigilant in preserving her bookes from corruption.*

*Bibl. Complut.  
in Præfat.*

*Bell. de verbo  
Dei, lib. 2. c. 11.*

These

These Paradoxes doe open a gap to Atheisme; for if the originall Scripture be corrupted, what assurance, what certaintie can wee have of true faith and religion? (and if *wee doubt, wee are condemned already.*) Neither can it enter into my thoughts, that profane Writers should bee preserved in their simple purenesse from their first ages, and that their Translations should remaine in subjection to their copies, from whence they are derived, to be examined by them; and yet the Watchman of *Israel*, who neither slumbers nor sleepes, for want of providence, should suffer his sacred Word become a Tributarie to a Translation. But by this the world may see the guiltinesse of a bad cause; you will rather charge the word of God it selfe with corruption, than faile to make good the corruptions of your owne Church.

Your learned *Andradus* condemnes them that preferred the *Latine* before the *Hebrew* of the Old Testament, (as pretending it was corrupted by the *Jewes.*) *It was very inconsiderately conceived* (saith he) *by some, that there was more credit to bee given to the Latine Edition than to the Hebrew, because the Latine ever remained entire & uncorrupt in the Catholique Church, and the Hebrew was falsified & depraved by the perfidiousnesse of the Jewes.* And your owne *Sixtus Senensis* doth witnesse of the Greeke Text likewise, that it is the same which was used in the dayes of *S. Hierome*, and long before him in the *Apostles times*, and is free from hereticall corruptions, as by the continuall writings of the Greeke Fathers

*Andrad. def. fidei Trident. l. 4.*

*Sixt. Senens. Biblioth. l. 7.*

Preface to the  
Rhem. Testam.

Concil. Trid.  
Sess. 4. Decre-  
tam de editione  
librorum.

Bell. de verbo  
Dei, l. 2. c. 9.

thers (as namely) *Dionysius, Justinus, Irenaeus, Me-  
lito, Origen, Africanus, Apolinarius, Athanasius,  
Eusebius, Basil, Chrysostome, Theophylact*, doth most  
plainly appeare; and yet your *Gregory Martin*,  
and the *Rhemists*, are not ashamed to professe that  
the Translation which they follow, is not *onely*  
*better then all other Latine, but even than the Greeke*  
*Text it selfe, in those places where they disagree.*

To examine your Translation in generall, and so  
descend into the particulars of yours and ours.  
First, it is decreed by the Councell of *Trent*, that  
amongst divers Translations then in use, the old and  
vulgar Translation should be declared to be authen-  
ticall in all publike Lectures, Disputations, Sermons,  
and Expositions, and that no man should dare or pre-  
sume to reject it upon any pretext whatsoever. What  
Translation was understood by the old vulgar, was  
not expressed in the Councell: It is pretended to  
be, and is called at this day *St. Hieromes* Transla-  
tion, and, which is remarkable, the Translation  
was decreed but by 42. Bishops at the first begin-  
ning of the Councell.

From hence ariseth the first *Quere*, which of  
*St. Hieromes* Translations your Church doth fol-  
low (for *St. Hierome* confesseth that the first was  
corrupt, and accordingly he did correct many things  
in his first Translation.) To this Objection your  
Cardinall makes this faire and free confession;  
*Although Hierome did perceive some things fit to be*  
*changed, and afterwards did change them, yet the*  
*Church did adjudge the first translation for true, and*  
*chose*



chose rather to keep that for the vulgar Edition. And then he concludes: Although the greatest part of the vulgar Translation be Hieromes, yet it is not that pure Edition which he translated out of the Hebrew, but in a manner mixt.

*Habemus conscientiam rectam.* Now heare your owne *Sixtus Senensis*: Albeit he pretends that the different readings in the Bible be no prejudice to the Faith, yet (saith he) wee ingenuously confesse that many errors were corrected by Hierome in the old Translation, and likewise there are found in our new Editions some falsifications, solecismes, barbarismes, and many things ambiguous, not well expressed in the Latine; some things changed, other things omitted; and the like. Here both confesse that Hieromes first Translation was erroneous, (and the one saith that your Church hath chosen that which is not pure nor agreeable to the Hebrew, the other confesseth it hath Barbarismes and untruths.) To speake ingenuously, the Summe never saw any thing more defective and maimed than the vulgar Latine. Your Bishop *Lyndan* cryes aloud, and protesteth it hath monstrous corruptions of all sorts, scarce one coppie can be found that hath one booke of Scripture undefiled, many points are translated so intricately and darkly, some impertinently and abusively, some not so fully nor so well and truly, sundry places thrust out of their plaine and naturall sense: the Translatour possibly was no Latinist, but a smattering Grecian.

*Sixtus Senens.*  
*Bibl. l. 3. p. 664.*

*Lynd. de opt.*  
*genere Interpret.* l. 3. c. 1, 2,  
4. 6.

I proceed to the examination of more witneses.

G

About

Breve Sixti 5.

Sixt. 5. in Bulla  
præfix. Bib-  
liis, An. 1588.

About forty yeares after Pope *Paul* the third had decreed the vulgar *Latin* in your Councel of *Trent*, *Sixtus Quintus* by his *Breve* prefixed to his Bible, gives us to understand, that certaine *Roman Catho-likes* were of such an humour of translating the *Scripture* into *Latin*, that *Sathan*, taking occasion by them (though they thought no such matter) did strive what he could out of uncertaine and great variety of *Translation*, so to mingle all things, that nothing might seeme to be left certaine and firme in them: and thereupon hee takes occasion to publish a *Latine Translation* of his owne perusall, and withall makes his Declaration of it in this manner: *We* of our certaine knowledge and fulnesse of *Apostolicall* power, doe ordaine and declare that the *Edition* of the vulgar Bible of the *Old and New Testament*, which was received by the Councell of *Trent* as authenticall without any doubt or *Controversie*, is to be reputed or taken for this onely *Edition*; which being as well as was possible reformed and printed in our *Vatican*, our will and pleasure is, and we doe decree it to be read throughout the whole *Christian World* in all Churches; with this our determination and satisfaction for all men, That first it was allowed by a generall and joynt consent of the whole *Catholike Church* and *Holy Fathers*; secondly, by a *Decree* made in the late Councell holden at *Trent*; and now lastly by that *Apostolicall Authority* and *Power* which God hath given us: and therefore is to be received and accompted for a true, lawfull, authenticall and undoubted Copie, to be read, and no other, in all publike

publike and private Disputations, Lectures, Sermons, or Expositions.

This Translation was published by *Sixtus* with great care and paines, professing that he printed it in the *Vatican* at *Rome*, and corrected the *Errours* of it with his owne hands: he professeth it was approved by the generall consent of the whole *Catholike Church*: he professeth it was received for the best and most vulgar *Latine* Edition, excluding all other Translations private or publike whatsoever; and thereupon concludes, *Let no man attempt to violate this our Decree, our will and declaration herein, or by rash boldnesse contradict it: for if any shall presume so to doe, let him know that he shall incur the indignation of Almighty God, and his blessed Apostles Peter and Paul.*

From hence will arise a second *Quere*, whether this Translation of *Sixtus* were that *Hieromes* Translation formerly confirmed, and ratified by the *Trent* Councell. If it were his, and confirmed by a Generall Councell, how came it to be corrected by *Sixtus*? If it were not the same, how could *Sixtus* Bible be allowed by a Decree made in the Councell of *Trent*, (for so are the words of his *Bull*) whereas the Councell was called *Anno* 1545. and *Sixtus* published his Bible *Anno* 1592. which was above 40. yeares after the Councell was called? But observe the sequell; The Decree of *Sixtus* was kept inviolable for a short time, and approved by *Urban* the 7<sup>th</sup>, *Gregory* the 14<sup>th</sup>, and *Innocent* the 9<sup>th</sup> his immediate Successors: But

*Nostra nos ipsi manu correximus, si qua prelo vitia obrepserunt. Idem in Prefat.*

*Ibid.*



Clem. in pref.  
Sixti Bibl.

Pope Clement the eight, about seaven yeares after the death of Sixtus, called in question that Translation, and published another of his owne, *Ad perpetuam rei memoriam*, and corrects Sixtus Bible, under this pretence; that his Predecessor perceived not a few things to have crept into the Bible through default of the Presse, and that it needed a second care, and that certainly he himselfe had intended to bring the whole worke to the Presse againe, had he not beene prevented by death.

The se two Editions were published by two severall Popes, and both commanded to be read and followed in their severall Breves: Pope Sixtus disclaimes all Bibles whatsoever, both Manuscripts and printed, of the vulgar Edition, which did not agree with his Edition *Ad literam*, to a letter. Pope Clement professeth that his Translation, although it be not absolutely perfect in all points, yet without doubt it is more pure, and better corrected than any other that was published before it. In conclusion, both agree that the *Forme of each must be inviolably observed without the least particle of the Text added, changed, or detracted.*

Ne minima  
quidem parti-  
cula mutata.  
Sixti in Pref.

Now take your choyce of which Translation you please; if you allow Sixtus, it was corrected in many places by Pope Clement; if Clements, you must incur the curse of his Predecessor Pope Sixtus: if you will receive the vulgar Translation, which you terme St. Hieromes, your Cardinall tels you it is not of his purest Edition. Lastly, if you approve the vulgar Edition, decreed by the Coun-  
cell

cell of *Trent*, I say neither you, nor all the Papists living, can resolve which is that vulgar Edition.

For a Conclusion, either your vulgar Translation before *Clement* time was corrupt, or in vaine did *Clement* command a *Correctorium* to passe upon it, and to be read according to that correction. The worke of *Lucas Brugensis*, who was living at that time, hath sufficiently discovered your corruptions in the Bible of *Sixtus*, which in his time was reputed for that onely Edition confirmed by the *Trent Councell*, commanded to be read throughout all Churches, and allowed by the consent of the whole Catho-like Church: this Bible (I say) which for many ages was reputed the onely authentick Edition in your Church, is purged and corrected (I speake within compasse) in above 3000 severall places. And as it hath beene observed by a painfull labourer in that Vineyard, your Translations in many places are flat contradictory each to other, (and he that beleeves contradictions, beleeves nothing at all.)

From the charge in generall, I will descend into particulars. And first, I will give you an Instance in the Old Testament.

We reade in the 34. of *Exodus* and the last verſe, *The Children of Iſrael ſaw the face, that the ſkinne of Moſes face ſhone*: your *Sixtus* Bible in the vulgar Translation twice renders it, *They ſaw his face horned*; but your *Sixtus Senenſis* complains of *Hierome*; that contrary to the Originall he ſo translated it. Thus one while you leave *Hieromes* Translation when it favours not to your Palate, another while

Dr. James in  
his *Bellum Pa-  
pale.*

*Videbant fa-  
ciem egredien-  
tis Moſi eſſe  
Cornutū. Sixt.  
Bibl. Ibid. v.  
29, and 35.*

Rident itaque  
nos, & ex-  
ecrantur Ju-  
dei quoties  
Mosen in no-  
stris Tēplis cor-  
nutā facie de-  
pictum aspici-  
unt, quasi nos  
eum Diabolum  
quendam, ut  
ipsi stultē inter-  
pretantur, esse  
putemus. Sixt.  
Senens. l. 5. An-  
not. 116. p. 368.  
Μετανοεῖτε.

Math. 9. 13.  
Ego peccatores

Mark. 1. 15.

while you excuse your owne by condemning of St. Hierome: (Now whether it were a part of that corrupt Translation which your men use, and Hierome himselte corrected, I dispute not) but (saith he) therefore the Jewes doe scoffe and hate us Christians, whensoever they happen to see the picture of Moses painted with hornes, as though, according to their Imagination, we thought him to have beene a Devill.

Looke upon the particulars in the new Testament. In the third of Matthew for Repentance you translate *Penance*, and by *Penance* you understand satisfaction for sinnes. So that when the Evangelist saith, according to the Greeke Originall (*Repent*) you follow the Latine Translation, which hath an ambiguous construction, and say, *Penitentiam agite*, which your Rhemists translate, *Doe Penance*. And in the 9<sup>th</sup> of St. Matthew, where he saith, *I am not come to call the Righteous, but sinners to repentance*, you translate, *I am not come to call the Just, but sinners*, and leave out the word *Repentance* (which is in the Originall.) And lastly, as if you were guilty of a false Translation in both, in the first of St. Marke, you translate the words according to the Originall, and in stead of *Doe Penance*, you rightly interpret, *Be penitent, and believe the Gospel*.

In the 11<sup>th</sup> of St. Luke you have maymed and falsified the Lords Prayer: you say in this manner; *Father sanctified be thy name, thy Kingdome come, our dayly bread give us this day, and forgive us our sinnes, for because our selves also doe forgive every one*



one that is in debt to us: And lead us not into temptation. In this absolute forme of Prayer, you have omitted all these words; *Our — which art in heaven, thy will be done in earth as it is in heaven, but deliver us from evill.* Thus Christ taught his Disciples to pray in one manner, and you in that place teach your Disciples in another; and this is agreeable to your vulgar Translation, but not to the Originall.

In the 11 to the Romans we reade, according to the Originall; *If it be of grace, then it is not now of works, for then grace is no more grace: but if it be of works, then it is now no grace, for then worke is no more worke:* your Rhemists according to their vulgar Edition render it; *And if by grace, not now of works, otherwise grace now is not grace:* and leave out all the latter part of the verse, in these words, *But if it be of workes, then it is now no grace, for then worke is no more workes;* for what end let the Reader judge.

In the first Epistle to the Corinthians we reade according to the Originall, *Let a man so accompt of us, as of the Ministers of Christ, and Stewards of the Mysteries of God;* your Rhemists following the Latine Translation reade, *Dispensers of the Mysteries of God:* and howsoever these words might be dispensed withall in some sense, yet by no meanes as you force it. For when your Proselytes doe question your Priests why they take away the Cup from the Lay people, with these words so translated you answer them, *we are the Ministers of Christ,*

Rom. 11. 6.

εἰ δὲ ἐξ ἔργων,  
ὅκ ἐπὶ χάριτι,  
ἐπὶ τῷ ἔργῳ  
ὅκ ἐπὶ δυνάμει ἔργου.  
Gree. Orig.

Καὶ οἰκοδόμοι  
μυστηρίων Θεοῦ.  
1 Cor. 4. 1.

*Id autem Apostolus non obscure visus est innuisse, &c. Concil. Trid. Sess. 21. c. 2.*

*1 Cor. 15. 51.*

*Rhem. Test. ib.*

*Rhem. Test. printed at Antwerp An. 1621. in 2 Cor. 5. 16.*

and Dispensers of the mysteries of God: and so by consequence we may dispence with the Sacramentall Cup, by the authority of Scripture. Witnesse your Councell of *Trent* touching the Churches power of dispensing with the Sacrament, which professeth that *the Apostle doth plainly intimate unto us a dispensation with the Sacrament in those words mentioned.*

In the 15. of the *Corinthians* we translate according to the Originall, *Behold I shew you a mysterie, we shall not all sleepe, but we shall all be changed:* your *Rhemists* translate it according to the vulgar *Latin*, flat contrary to the Originall, and the meaning of the Holy Ghost; *Behold I tell you a mysterie, we shall all indeed rise againe, but we shall not bee changed.*

In the second Epistle to the *Corinthians* wee reade according to the Originall, *wherefore henceforth know we no more after the flesh, yea though we have knowne Christ after the flesh, yet henceforth know wee him no more:* your *Rhemists*, doubting these words may trench too farre upon your natural and carnall presence, have quite perverted the sense by their last Edition in these words, *Therefore wee from henceforth know no man according to the flesh, and if we have knowne according to the flesh, but now know him no more.* Here is no mention at all of Christ, but the chiefe words (*yea*) and (*Christ*) which are emphatically delivered by the Apostle, are quite left out; and I cannot conceive but it is done wittingly, because you have carefully observed the

the *Errata* upon the Annotations, but none upon the Text it selfe.

In the second of the *Ephesians* we reade according to the Originall, *We are his workmanship created in Christ Jesus unto good workes*: your *Rhemists* following the *Latine* Translation deprave the Text, saying; *Wee are created in Christ Jesus in good workes*: which is no fit interpretation (saith your owne *Vega*) because we must beware lest that some take occasion from the *Latine*, to attribute the cause of their creation in *Christ*, unto *his* foreseene good workes; than which nothing can be more contrarie to *St. Pauls* doctrine.

In the fift to the *Ephesians* according to the Originall we reade, *This is a great mysterie* (speaking of *Christs* marriage to his Church) your *Rhemists*, to prove Matrimony one of their seven Sacraments, follow the *Latin* Translation, and say, *This is a great Sacrament*; whereas your *Cardinall Cajetan* tells us, *The learned cannot inferre from hence that Mariage is a Sacrament, for St. Paul said not, It is a Sacrament, but a Myserie.*

Lastly, to maintaine your Image-worship, whereas we reade in the *Hebrewes* according to the *Greek*, *Jacob blessed both the Sonnes of Joseph, and worshipped leaning upon the top of his staffe*: your *Rhemists* according to the vulgar *Latine* reade it, *Jacob dying, blessed everyone of the sonnes of Joseph, and adored the top of his rod.*

Thus I have given you a taste of the differences betwixt our Translations, and your vulgar  
Latin;

*Ephes. 2. 10.*  
ἐν τῷ ἔργῳ αὐτοῦ  
δοῦναι.

*Non satis com-  
modè vertit  
vulg. Inter-  
pret. &c.*  
*Vega opusc.*  
*de Mer. &*  
*Iustific. q. 6.*  
*their*

Μυστήριον τοῦ  
μυστηρίου  
*Eph. 5. 32.*

*Cajet. Coment.*  
*in hunc locum.*

Καὶ προσκύνων  
ἐν τῷ ὀνόματι  
τοῦ κυρίου  
*Hebr. 11. 21.*



Preface to the  
Rhem. Testament.

Latin; now let the Reader judge which of those readings are most agreeable to the Originall. If we enquire of your *Rhemists*, they tell us that we have no cause to complaine of their Translation, unlesse we complaine of the Greeke also. Nay more, they have not onely proclaimed it to the Reader, but they have outfaced the world in their Preface, that their Translation is so exact and precise, according to the Greeke, both the phrase and the word, that delicate *Heretikes* (for so they terme us) therefore reprehend us of rudenesse, and that it followeth the Greeke farre more exactly then the Protestants Translations.

It is true indeed, that sometimes you would seeme to affect the Greeke, sometimes the Latine tongue in your Translation; but withall you have cunningly devised uncouth words and phrases, and for this purpose onely, that the Scripture may seeme hard and obscure to the common people, that they might eyther take no pleasure in the reading them, or reape no benefit for want of understanding them: as for instance; *Not in chambering and Impudicities. I expugned the faith. They emulate you not well, that you might emulate them. Be also yourselves superedified. Once at length you have refreshed to care for me. Against the spiritualls of wickednesse in the celestials. But they are written to our correction. That he might reappropriate the finnes of the people. All shall be doable of God. It was the Parasceve of Pasche.* These and such like are the exact and precise Translations which you so bragge of,

Rom. 13. 13.

Galat. 1. 14. 24

Galat. 4. 17.

1 Pet. 2. 5.

Phil. 4. 10.

Ephes. 6. 12.

1 Cor. 10. 11.

Hebr. 2. 17.

John 6. 54.

Joha 19. 14.

of, and for which we condemne you.

Now doe you joyne to these English phrases, your falsifying and corrupting the genuine sense of the Holy Ghost by your *Latine* Translations, and tell me if I may nontruly retort your Assertion into your owne bosome: *Scripture you have indeed, but so mangled, corrupted, perverted by Translation, that as (you) have it, it is as good as nothing.*

But you have misinterpreted the Scriptures (say you) according to your owne fancies.

Your bolt is soone shot, and if all your words were Oracles, and that *Ipse dixit* were sufficient, your bare word (for other proofes you have none) would easily conclude us; but I will shew you so plainly, that without Spectacles you may see that these Aspersions likewise reflect upon your selves.

It was a question amongst your fellow *Jesuits*, whether *Jacob Clement* the *Dominican* might by Authority of the Scripture kill *Henry the third*, King of *France*; and one of your *Jesuits* reasoned thus with himselfe: *Ehud* killed *Eglon*, and therefore I may kill *Henry*; for *Eglon* was a King, and so is *Henry*; *Eglon* signifies a Calf, and *Henry* is a Calvinist; and therefore assuredly I may murder him by Scripture. I hope you will confesse that this *Jesuite*, although he were of your Society, did interpret the Scripture according to his owne fancie. In like manner, your Patriarke of *Kenice* concludes seven Sacraments from the words of Scripture, and I conceive, it is according to his owne fancie: *That* (saith

B. Barloes defence of the Articles, in his Preface, p. 7.

*Inn. Gentil.  
exam. Concil.  
Trid. l. 4. n. 26.  
Sess.*

*Anton. in Sum.  
part. 3. tit. 22.  
c. 5.*

*Whitak. &  
Camp. Rat. 9.*

*Extra. de Ma-  
jor. & Obed.*

*Fuels Def. p.  
52.*

*In voto Baro-  
nii contra ve-  
neros.*

(saith he) which Andrew spake, *There is a Boy which hath five loaves and two fishes, must be understood of the ranke of St. Peters successors; and that which is added, Make the people sit downe; signifieth, that salvation must be offered them, by teaching them the seven Sacraments.* And whereas the Prophet David saith; *Thou hast put all things under his feet: Antoninus your Archbishop of Florence, about two hundred years since, expounded those words in this manner: Thou hast made all things subject to the Pope; the Cattle of the field, that is to say, men living in the Earth: the fishes of the sea, that is to say, the soules in Purgatory: the fowles of the Ayre, that is to say, the soules of the Blessed in heaven: whether this Exposition be according to the sense which the Catholike Church holdeth, or according to his owne fancy, let the Reader judge.*

To come nearer to you: *Moses saith, God made man after his Image: Pope Adrian inferreth, Therefore Images must be set up in Churches. St. Peter saith, Behold here are two swords: Pope Boniface concludes, Therefore the Pope hath power over the spirituall and the temporall. St. Mathew saith, Give not that which is holy unto dogges: Mr. Harding expounds it, Therefore it is not lawfull for the vulgar people to read the Scriptures. It was sayd to St. Peter in a vision, Arise, kill, and eate: your Cardinall Baronius hence infers, The Pope is Peter, and the Venetians are the meat which must be killed and devoured. To let passe those farre fetched and extravagant senses of Scriptures, which your learned men*



men wyer draw for your *Romish* Doctrine. It is the word of God, *Goe to my servant Job, and he will pray for thee*: therefore there is an Invocation of Saints in Scripture. *Give us this day our daily bread*: therefore the bread must bee given to the Common people, and not the Cup. Our Saviour opened the Booke of the Prophet *Esay*, and afterwards closed it: therefore Prayer and Service in an unknown tongue is commanded by the Scripture. These and such like false glasses you temper for your Spectacles, to deceive your poore ignorant Proselytes with the name of Scripture; and for feare they should make any doubt of the right interpretation of them, your Cardinall *Hosius* protesteth to all Romanists, *If a man have the Interpretation of the Church of Rome of any place of Scripture, he hath the very words of God; though he neither know, nor understands, whether, nor how it agreeth with the words of Scripture*. This putt me in minde of that excellent passage of *St. Hilary*, who speaking of the errors and Heresies crept into the Church in the dayes of *Constantine*, makes this generall complaint, which in these dayes is truly verified in the *Roman Church*; *Faith is now come to depend rather on time, than on the Gospel; your state is dangerous, and miserable: you have as many faiths as wills, and as many doctrines as manners; whilst faiths are either so written as you list, or so understood as you will*.

I come now to your forbidden Bookes, wherein the myserie of iniquitie will manifestly appeare and

*Bellar. de sãa. Beat. l. i. c. 10.*

*Roffens. adver. Luther. Art. 16.*

*Ledif. de divinis Script. Quãvis linguã non legendã. cap. 22.*

*Si quis habet interpretationẽ Ecclesię Romanę, de loco aliquo Scripturę, etiam si—tamen habet ipsissimũ verbum Dei. Hosius de expresso verbo Dei.*

*Hilãrd. 3. ad Constant. c. l. i. ad Constant. defunctum.*

and first touching the sacred Bible which is forbidden in the first place.

*The Bible (say you) is not so forbidden, but that it is in the Bishops power to grant leave, if upon Conference with the Parish Priest or Confessor of the partie that desireth leave, he finde him to be such a one as may not incurre danger of faith, &c. which with any reasonable man may be counted sufficient liberty.*

It is true that by the fourth Rule of Pope Pius the fourth, the Bible may be licensed by the Bishop, but the party must have the license in writing: and withall it is decreed, *If any presume without such license either to reade or have it, unlesse he come in first and give up his Bible to his Ordinary, let him not have the pardon of his finnes.* It is not lawfull then to reade the Bible without a dispensation, but with a license any man may reade it: and *this (say you) is sufficient liberty for any reasonable man.* If I should grant you that which you say, yet you are never able to make good that license: for Pope Clement the eighth about thirty yeares after, upon this dispensation so granted, gives us to understand, That upon the Rule of Pius the fourth, no new power was granted to the Bishops, or Inquisitors, or Superiors, to license the buying, reading, or keeping the Bible in the vulgar tongue; seeing hitherto by the command and practise of the holy Inquisition, the power of granting such licenses, to reade or keepe Bibles in the vulgar Language, or any part of Scripture, as well of the New as the Old Testament, or any sums or Hystoricall Abridgement of the same in any vulgar Lan-

*Regula 4. in indice libr. prohibit. p. 16.*

*Observatio circa 4. Regulam Ibid. p. 22. in fine Concil. Trident.*

Language hath beene taken from them: *Quod quidem inviolatè servandum est*; and this is inviolably to be observed. You see then, that howsoever your *Pim* Pope gave a dispensation for the reading of the Scriptures: yet Pope *Clement* his Successor, declared that license to be void and of none effect; and that which concludes your Assertion for an untruth, it was by him decreed, to bee kept without any dispensation or violation.

*Inviolatè servandum.*

Thus touching the sacred Bible you have severall Translations, upon severall paines to be received, and both different each from other in many hundred places: you have ranked the sacred Bible amongst the Bookes prohibited; and lastly, you seemingly grant a license for the Ignorant to reade the Scripture: and by another decree you abridge that license so granted. I proceed from the forbidding of Scriptures, to your purging and falsifying of the ancient Fathers.

As for Fathers (say you) it is most grossely false which the Knight after the ordinary Ministeriall tune, stands canting, that we blot out and raze them at our pleasures. What is it then that these men would have? What is it they can carpe at? Nothing but that they themselves are stung, in that hereby they are kept either from publishing their owne wicked workes, or corrupting the Fathers at their pleasure; and to wipe away this blemish from themselves, would lay it upon us. Thus you.

It seemes you have beene well acquainted with Rogues and sturdy Beggers, who have taught you the



the Terme of (*Cauing*) a word proper for such kinde of people : but whereas you say it is grossely false that you blot and raze the Fathers, and that therein we seeke to wipe away the blemish from our selves, and lay it upon you; for the better manifestation of the truth, first, looke I pray upon the place where the corrupted Fathers were printed, & see by whom they were licensed; then heare your owne men witnessing their owne confession, of purging them; and lastly, peruse the places which I shall produce razed and corrupted, and then tell me if the Mysterie of Iniquity doth not closely worke in your *Roman* Church, and that the ancient Fathers are grossely falsified, and notoriously corrupted by your owne men, even in the principall points of Doctrine controverted betwixt us.

First then we must observe, that corruptions and abuse of ancient Fathers may be of three sorts; either by foisting into the Editions bastard Treatises, and intitling them to the Fathers; or by falsifying their undoubted Treatises by additions, detractions, or mutations; or lastly, by alledging passages, and places out of them, which are not extant in their workes: and of all these three kinds your men are guilty, as it shall appeare by instances in their severall Ages, for the first 800. yeares.

First, concerning the purging of Fathers; your *Sixtus Senensis*, in his Epistle dedicated to Pope *Pius* the fifth, amongst his many and famous deeds, recounts this for one of the greatest, That he caused the writings of all Catholike Authours, but  
*especi-*

*Expurgari & emaculari curasti omnium Catholicorum scriptorum, precipue veterum Patrum scripta. Sixt. Senens. in Ep. Pio 5.*

especially those of the ancient Fathers, to be purged. And Greizerus your Jesuit proclaimes it by way of justification; If it be lawfull to suppress or inhibite whole Bookes, as namely Tertullian and Origen, then it is lawfull likewise to suppress a greater or lesser part of one, by cutting out, razing, blotting out, or by omitting the same simply for the benefit of the Reader. And Possesine your Jesuit tells us, that Manuscript Books are also to be purged, as well as printed; which shewes your good intention to the ancient Writers. I may adde to these, that you doe not onely purge, and corrupt the Fathers (as shall appeare in matter of fact in severall Ages) but you forge Bastard Epistles in the names of ancient Bishops, and you thrust counterfeits into the Chayre of the true and Catholike Doctors. Peter Warbeck is taken for Richard Duke of Yorke, and obscure Authors, as namely Dorotheus, Hormisdas, Hermes, Hypolitus, Martialis, and other counterfeits, for famous Writers, and all to supply your defects of doctrine in the Orthodox Fathers. Severinus Binus hath published certaine decretall Epistles in the names of Clemens, Anacletus, Evaristus, Sixtus, and many others, to the number of thirty one, all Bishops of Rome: Inasomuch, as their Epistles are cited by Bellarmine, by Peresius, by Coccus, by Baronius, by your Rhemists, for severall proofes of your Trent Doctrine. Gratian saith, they are of equall Authority with Councils: nay more, he labours to prove out of St. Austin, that those decretall Epistles were reckoned by him amongst the Canon-

H

nicall

Gretz. l. 2. c. 10

Ad istos enim  
quoque purga-  
tio pertinet.  
Posses. l. 1. Bib.  
lioth. select. c.  
12,

Grat. Dist. 20.  
Decretales.

Distinct. 19. in  
Canonicis.

*An. 1570.**Silvester An.  
314.**Raynold. &  
Hart. Cap. 8.  
Divis. 3. p. 451.*

*nicall Scriptures*; and yet by the severall Confessions of your learned Writers, are adjudged to be all counterfeit: and without doubt, their leaden-stile, their deepe silence of Antiquity concerning them, the Scriptures alledged by them after *St. Hieroms* Translation (being long before his time) doe easily convince them of falshood. *Antoninus Cominus*, the Kings Professor of Law in the Universitie of *Brages*, tells us that he brought many reasons in his Preface, and notes upon your Canon Law, which was printed at *Antwerp*, by which hee proved, and shewed manifestly, that the Epistles of the Popes, who were before *Silvester*, were all false and counterfeit. The Preface, with the reasons alledged against it, is now razed and purged; and *Plantin* the Printer gives this answer for it, *The Censor who was to oversee the printed Bookes, would not suffer it to passe, and what became of it he remembred not, nor knew how to procure it.* Thus your men are not onely ashamed to publish their Bastard Epistles, and equall them to the Word of God, in behalfe of your new doctrine, but you censure also and purge your owne men for condemning such lying inventions.

Whether to forge a false deed, or to raze a true one, be the greater fault, it is not greatly materiall: for your owne men are guilty of both. And lastly, when neither purging, nor falsifying will serve the turne (which you have practised in Bookes set out the first 800. yeares) you bring a Prohibition against all Authors, Priests, and Professors in the  
bosome



bosome of your owne Church, which testifie the truth of our doctrine, and injoyne them silence by your *Index Expurgatorius*, by cutting out their tongues, and refining them with a new impression; and this hath beene your ordinarie practice, for the last 800. yeares. I will give you instances in both, and so I come to the second Age.

In the second Age, *Ignatius* Bishop of *Antioch* witnesseth the antiquity of our Doctrine: he shews that our Communion in both kindes was practised in his dayes: *There is one Bread (saith he) broken for all, and one Cup distributed to all.* In your Edition printed at *Colein*, you have quite altered the sense by a corrupt Translation, saying: *One Cup is distributed for all:* and in the Margent, *Una Eucharistia utendum.* And that your corruption may not want an Advocate, your Cardinall *Bellarmino* tells us; *There is not much credit to be given to the Greek Copies, for the Latine reades it otherwise: by which reason, a man may appeale from the Originall to a Translation; which is a thing unheard of.*

Again, whereas he saith in the same Epistle, *Oh ye Virgins in your prayers set Christ (onely) before your eyes, and his Father, being enlightened by his spirit:* hereby teaching, that we ought to direct our prayers to the *Trinity* only, and not to Saints & Angels: your men in their late Edition printed at *Lyons*, by their corrupt translation have left out the word *Precibus*, and thrust in *Animabus*, soules for prayers; by which change of words, the sense & meaning of the Father is cleane perverted. It followeth further in the same

Εν ποτιερωναις  
ἰσως διαμαρτυρῶν.  
Ignat. Ep. ad  
Philadelph.

Unus Calix,  
qui pro omni-  
nibus nobis di-  
stributus est.  
Bibl. Pp. Tom.  
I. Colon. Agripp.  
An. 1618. p. 85.  
Bell. de Euch.  
4. c. 26.

Ignat. ibid. ut  
supra.

Ignat. Lagadu.  
impress. An.  
1572.

The third age.  
*An. 200. to 300.*  
*a Caro nihil prodest, ad vivificandum scilicet.*  
*Tert. de Resurrect. carnis, c. 37.*  
*Caro nihil prodest sed ad vivificandum.*  
*Tertul. Parisiis apud Michaelem Julianum.*  
*An. 1580. p. (Mibi) 47.*  
*b Nec post gustatam Eucharistiam, manus gladio & cruce maculantur.*  
*Sic Cypr. Parisiis apud Petrum Drovart. in vico Jacobæo An. 1541. fol. 89.*  
*Nec post gestatam Eucharistiam, &c. Cypr. de dono Patientie. Impress. Parisiis apud Claudium Chapelet Via Jacobæi An. 1616. p. (Mibi) 316*

Page, in speaking of *Peter* and *Paul*, and other Apostles, who betooke themselves to a married life; *Severinus Binius*, in his Annotations upon this place, tells us that those words (*viz. Peter and Paul, and other Apostles, betook themselves to a married life*) ought to be razed out; because (saith he) *it is probable the Grecians in honour of Marriage, corrupted the Text*: A faire warning for us to take notice, that in after Editions that passage may also be cleane left out.

In the third Age, *Tertullian* paraphrasing upon the words of Christ, *a The flesh profiteth nothing*: (saith) *It is the Spirit that quickeneth, the flesh profiteth nothing*, (namely) *to quicken*: your *Tertullian* printed at *Paris*, hath quite perverted the meaning of the Father, and causeth him to speake fit contrary both to himselfe, and to the sense of Christ, in these words: *The flesh profiteth nothing (but) to quicken*.

*St. Cyprian* Bishop of *Carthage* is falsified and corrupted, for the circumgestation of your Sacrament, and the Popes Supremacie. In his Tract of patience he tells us, *b Post gustatam Eucharistiam, &c.* *After the eating of the Eucharist, the hands are not, or ought not to be defiled with bloud*: In your *Cyprian* printed at *Paris* and *Colein*, your men have wittingly altered the words, saying, *Post gestatam Eucharistiam*; and so by transmutation of one letter, doe cite this place for the circumgestation of the Sacrament: whereas the Ceremonie of carrying about the Eucharist, was not knowne in many hundred

yeares

yeares after Cyprians time. But *Pamelius*, a Canon of the Church of *Bruges*, and *Licentiate* in Divinity, returns this answer in defence of it: Forasmuch as the *Eucharist* cannot be tasted with the hand, but was wont anciently to be carried with the hand, I thought it best to change the word *Tasting*, into *Carrying*; which I borrowed from an ancient Copie in *Gambron Abbey*. The word then we see was changed by his owne Confession, and the *Cambron Copie* is brought for the defence of this forgerie: which differing from all other Copies may be justly suspected. For his reason, that we taste not with our hand, it is frivolous: For *St. Cyprian* saith not, *gustaram manu*, but simply *gustaram*; which taste yet was not without taking the Sacrament into the hand.

You have heard *Pamelius* confession: Now let us heare what *Manutius* hath done in publishing of *St. Cyprian*; for *Pamelius* tells us, that *St. Cyprian* printed at *Rome* by *Paulus Manutius*, in the yeare 1563. is a much more bettered and corrected Edition, than any other: and accordingly your learned Priest *Mr. Hart* assures us, that *Pope Pius* the 4th, being desirous that the *Fathers* should be set forth and corrected perfectly, sent to *Venice* for *Manutius* a famous Printer, that he should come to *Rome* to doe it; and to furnish him the better with all things necessary, he put foure Cardinals, wise and vertuous, in trust with the worke; and for the correcting of *Cyprian* especially above the rest, singular care was taken; by *Cardinal Baroniaus*, a Copie was gotten of

*Cum manu non gustetur Eucharistia, sed olim gestari consuevit, prorsus illud ex Cambrensi Codice substituendum duxi pro eo quod erat gustaram.*

*Annot. in lib. de bono Patient.*

*pag. (Mibi) 321*

*Indiculus Codicum in Cypriano.*

*Hart & Reynolds, c. 5. Divis. 2. p. 167.*



great antiquity from Verona, and the exquisite diligence of learned men was used in it.

These Testimonies make a faire shew of sincere and plaine dealing: and no doubt if there were not double diligence used by them, the *Roman Cyprian* doth exceed all the rest, and is freest from corruption: That the truth thereof may appeare, let us looke into St. Cyprian in his booke touching the Unity of the Church. Whereas the ancient and true Cyprian sayth, *The rest of the Apostles were equall unto Peter both in honour and power*; the *Roman Cyprian*, printed by *Manutius*, and your late *Paris Cyprian*, hath added these words, *The Primacie is given to Peter*. And whereas the ancient Cyprian saith, *Christ did dispose the Originall of unitie beginning from one*; the *Roman* and *Paris* have added, *He appointed one Chayre*. And whereas the ancient Cyprian sayth, *The Church of Christ may be shewed to be one*; the *Roman* and *Paris* have added, *and the Chayre to bee one*. And because the Chayre may bee as well applyed to the Bishop of Carthage, as to the Bishop of Rome, the *Paris Cyprian* hath added *Peters chayre*. And whereas it was in Cyprian, even in the *Roman* print too, *Hee who withstandeth and resisteth the Church, doth he trust himselfe to be in the Church?* the *Paris Cyprian* addeth; *He who forsaketh Peters chayre, in which the Church was founded, doth he trust himselfe to bee in the Church?*

Now as you have heard that *Manutius* hath added, and forged much in his *Roman Edition*, for the

*De Veritate  
Ecclesie*

*Cypr. Parisiis  
apud Claudium  
Chapelier. An.  
1616.*

*Unam Cathedrā  
constituit. p. 254*

*Cathedra una  
constituitur. ib.*

*Cathedram Pe-  
tri. Ibid.*

*Qui Cathedram  
Petri, supra quam  
fundata est Ec-  
clesia, deserit,  
in Ecclesia se esse  
confidit? ibid.*

the Popes Supremacie, so likewise you shall observe, that he hath rased and purged an ancient Record and speciall Evidence, against the universality and supremacie of the Bishops of Rome; It is an Epistle written by *Firmilianus* Bishop of *Casarea* to *St. Cyprian* (which *St. Cyprian* translated into *Latin*, as your *Pamelius* doth confesse) wherein he professeth, that he is justly moved with indignation, at the manifest folly of *Stephanus* (then Bishop of Rome) that boasting so much of his Bishoprick, and that he hath the succession of Peter, upon whom the foundation of the Church was set; brings in many other Rocks, &c. He bids him not deceive himselfe, he hath made himselfe a Schismaticke by separating himselfe from the Communion of the Ecclesiasticall unitie; for while he thinkes he can separate all from his Communion, he hath separated himselfe onely from all. He taxeth him for calling *St. Cyprian* a false Christ, a false Apostle, and a deceitfull workeman; which he himselfe being guilty of, and privie to himselfe, that those termes of right belong to himselfe; by way of prevention, he objected them to another.

Touching these severall Additions and Extractions, *Pamelius* (by whom the *Antwerp* and *Paris* *Cyprian* were set forth) first excuseth *Manutius* for adding the words in his *Roman* print; and tells us, they were found in a written Copie of the *Cambron Abbey* in *Hannonia*, which was the best of all the Copies he had; and therefore, saith he, we were not afraid to insert that Reading into the Text. Yet *Manutius* himselfe professeth, he perused five and

Atque ego hæc  
in parte justè  
indignor, ad  
hanc tam aper-  
tam & mani-  
festam *Stepha-*  
*ni* stultitiam.  
*Firmilian. Cyp.*  
*S. Ep. 75. p. 203*  
*Noli te fallere,*  
*siquidem ille est*  
*verè schismati-*  
*cus &c. p. 204.*  
*Insuper & Cy-*  
*prianum Pseu-*  
*do-Christum, &*  
*Pseudo-Apostol-*  
*um, & dolosum*  
*operarium dice-*  
*re, qui omnia*  
*in se conscius*  
*prevenit, &c.*  
*p. 205.*

*Non sumus ve-*  
*riti in textum*  
*inserere.*

Argumentum  
Ep. 75. p. 198.

twenty printed and Manuscript Copies, which had none of those Additions; and as touching the Epistle to, or from *Firmilianus* (which proves a resistance anciently made against the usurped power of the Pope) *Pamelius* thinks it was left out purposefully by *Manutius*; and, saith he, *Perhaps it had beene more wisdom it had never been set out at all: (but withall he addeth) because Morelius did publish it before me, I thought it not fit to let it passe, but print it.*

Now let us looke backe, and examine the reason of these severall Editions and falsifications. Mr. *Hart* sayth, that the Additions were taken from a very ancient Copie gotten from *Verona*; *Pamelius* saith, they were borrowed from a Manuscript in the *Cambran Abbey in Hannoveria*: but in 25. Copies the Additions were not to be found. Mr. *Hart* saith, the true Copie was printed at *Rome*, by the Popes command, and with the advice of vertuous and wise men, to be perfectly corrected, and free from all spots. *Pamelius* saith, it was better than any other; but withall, it was not so exact, but that the old Proverbe might take place, the latter is commonly the better. Lastly, touching the razing out the Epistle of *Firmilianus*, *Pamelius* concludeth that his Copie (which doth cite it) is so perfect, that, be it spoken without envie, there will need no further recognition; yet happily (saith he) it had beene better it had never come forth.

Indiculus Codicum  
in initio  
Cypriani.

Thus you may discern, what forgeries are used by your men, to support the circungestation  
of



of your Sacrament, and the Popes Supremacie; which is a maine Pillar of your Faith: And this may serve to shew your falsifications and forgeries in the third Age.

In the fourth Age, The first Generall Councell of *Nice* is forged by *Zozimus* Bishop of *Rome*, in behalfe of his owne supremacie. The pretended Canon is this; *Those who in the Nicene Synod gave their sentence concerning Appeals of Bishops, said in this manner: If a Bishop shall be accused, and the Bishops of his owne Province shall thereupon condemn and degrade him, if he thinke fit to appeale, and thereupon flye to the most holy Bishop of Rome, if he be pleased to have the hearing of it, the Bishop is to write to the Bishops adjoyning, and let it be as his pleasure to doe what he will, and as he in his judgement shall thinke fittest to be done.* This Canon is not to be found either in the *Greeke* or *Latine* Copies of the *Nicene* Councell; and those Canons in all were but 20. It is true that you pretend, that there were in all 60. Canons, whereof 40. were burned by the *Arabians*, (amongst which this Canon was one:) But if they were extant, how were they burned? And if they were burned, how came you to the knowledge of them? The truth is, *their Bastardie* (saith *Contius* your Lawyer) is proved even by this, that no man, no not *Gratian* himselfe, durst alledge them.

*Eusebius Casariensis* Bishop of *Casarea* is corrupted, to prove the Popes supremacie: In the *Basil* print translated by *Ruffinus*, he sayth, *Peter, James,*

The fourth age.  
An. 300. to 400.

In Conoll. Car-  
thag. 5. 1. Biniyu

Raynold. chap.  
9. Divis. 2. pag.  
375.

Euseb. impr.  
Basilie ex Offi-  
cina Henr. Pe-  
trina, Ruffino  
Aquilienſi In-  
terprete.

Sed Jacobum,  
qui dicebatur  
Juſtus, Apoſto-  
lorum Epiſcopū  
ſtatuerat. Euf.  
l. 2. Eccl. Hiſt. c.  
1. p. 677.

Petrum, Jaco-  
bum, & Johan-  
nem, non de glo-  
ria & honore  
contendiſſe in-  
ter ſe, ſed uno  
conſenſu Jaco-  
bum Juſtū Hie-  
roſolymum  
Epiſcopū deſig-  
naſſe. Colonia  
Allobrogum, ex-  
cudebat Petrus  
de la Roviére.  
An. 1612.

Bellar. de Rom.  
Pont. l. 1. c. 26.

James, and John, after the *Assumption* of our Savi-  
our, although they were preferred by him before all the  
rest of the Apostles, yet did they not challenge the honor  
of Primacie to themselves, but appointed James, which  
is called *Justus*, to be Bishop of the Apostles: In your  
Coleine Edition, you have altered the sense, in this  
manner: Peter, James, and John, when they had obtai-  
ned of our Lord a high degree of dignity, they did not  
contend about glory and honor amongst themselves, but  
with one consent made James Bishop of Jerusalem:  
Thus the true and ancient Eusebius saith Peter and  
the rest did not challenge the honor of primacie; the  
latter saith, they did not strive about glory and ho-  
nour: the ancient saith, they appointed James, which  
is called *Justus*, to be Bishop of the Apostles; the o-  
ther saith they nominated *Justus* Bishop of Jerusalem.

This Authority is so pregnant against the Popes  
Jurisdiction, claimed from Peter, that Bellarmine  
hath nothing to answer, but this: Although those  
words be found in the Basil print, translated by Ruffi-  
nus, yet in a Colein print, translated and published by  
a Roman Catholike, the word Primacie is not to be  
found; and in stead of the words [Bishop of the Apo-  
stles] are inserted, Bishop of Jerusalem. The Car-  
dinall doth not complaine, that Ruffinus Transla-  
tion was false and corrupt (for they are the words  
in the Originall of the ancient Eusebius) neither  
could he say truly, that the Colein was translated by  
a Catholike, for indeed it is the property of an Here-  
ticke to falsifie and corrupt the Text. And thus you  
have done in your Colein Edition, where you have  
altered the sense in that manner.

Euse-

*Eusebius Emiffenus* Bishop of *Emesa* in *Syria* is forged by *Gratian* for the doctrine of Transubstantiation: his words are these; *Christ the invisible Priest, turned the visible creature into the substance of his body and bloud, with his word and secret power; saying; Take, eate, this is my Body: whereas there are no such words to be found in all his Works.*

The Councell of *Laodicea* is falsified in favour of your Invocation of Angels. The words of the Originall are these; *a Christians ought not to forsake the Church of God, and depart aside and invoke Angels, and make meetings, which are things forbidden: If any man therefore be found to give himselfe to this privie Idolatrie, let him be accursed.* Now in the same Councell published by *James Merlyn*, and *Fryer Crab*, by transmutation of a letter, you are taught a lesson contrary to sense and reason, saying,  
*b It is not lawfull for Christians to forsake the Church of God, and goe and nominate or invoke Angels, or corners, and make meetings; and thus Angeli are become Anguli, Angels are become Angles, or Corners, as if truth did seeke Corners, when so faire an Evidence is brought against Invocation of Angels.*

*St. Basil*, the great Archbishop of *Casarea*, was forged by Pope *Adrian* the first, at the second Councell of *Nice*, for the worship of Images; his words are these: *c For which cause I honor and openly adore the figures of the Images (speaking of the Apostles, Prophets, and Martyrs) and this being delivered us by the Apostles, is not prohibited; but in all Churches*

*Grat. Dist. 2. de Consecrat. Quia corpus, fol.*

*(Mibi) 432.*

*a Οὐ δὲ ἔστιν ἀνὴρ ἐν ἡμῶν τοῖς ἐκκλησιαστικοῖς, ὅς τις ἀπολείπει τὴν ἐκκλησίαν τοῦ κυρίου, καὶ ἀποχωρεῖ, καὶ προσκυνεῖ ἄνθρωπον, ἢ κτίον, ἢ ἄνθρωπον, καὶ ἀποκαταστήσῃ τὸν ἑαυτοῦ θρόνον ἐν τῇ ἐκκλησίᾳ τοῦ κυρίου.*

*c. c. Conc. Laod. Can. 35. Bin.*

*Tom. 1. p. 245.*

*b Quod non oporteat Ecclesiam Dei relinquere, & abire, atque angelos nominare, & congregationes facere.*

*Merlin Tom. 1.*

*Concil. edit. Col.*

*An. 1530. f. 68.*

*Crab. edit. An.*

*1538. Colon. fol.*

*226. Veritas non*

*querit Angulos.*

*c Pro quo & figuras Imaginum*

*eorum honoro,*

*& adoro, &*

*veneror specia-*

*liter, hoc enim*

*traditum est à*

*Sanctis Aposto-*

*lis, nec est prohibendum: ac idem*

*in omnibus Ec-*

*clesiis nostris eo-*

*rum designamus*

*Historias. Ci-*

*tat. ab Adriano*

*in Synod. Nic.*

*2. Act. 2. p.*

*(Mibi) 504.*



*Churches we set forth their Histories.* This Authority was cited by Pope *Adrian*, in the name of *Basil the Great* in his Epistles; when as in all his Epistles, of which are extant 180. there are no such words to be found.

*St. Hierome* is likewise forged for the same doctrine, and by the same Pope: the words in the Epistle are these; *As God gave leave to the Gentiles, to worship things made with hands, and to the Jewes to worship the carved workes, and two golden Cherubins which Moses made; so hath he given to us Christians the crosse, and permitted us to paint and reverence the Images of Gods workes, and so to procure him to like of our labour.* These words (you see) are cited by your owne Pope, at a generall Councell, as you pretend, for a point of your *Romish* faith; and yet there are no such words, nor the meaning of of them, to be found in either of those Fathers; and without doubt there was great scarcity of true ancient Fathers to bee found at that time, to prove your adoration of Images, when your Pope was driven to shifts and forgeries: especially, when your owne *Polydore* tells you, that the worship of Images, not onely *Basil*, but almost all the ancient holy Fathers condemned, for feare of Idolatrie; as *S. Hierome* himselfe witnesseth. This puts me in mind of *Erasmus* complaint, that the same measure was afforded to *Basil*, which hee had otherwise observed in *Athanasius*, *Chrysostome*, *Hierome*, that in the middle of Treatises, many things were stuffed and forced in by others, in the name of the Fathers.

St. Am-

*Sicut permisit  
Daus adorare  
omnem gentem  
manufacta, &c.  
Citatur ibid.  
Ep. Adr. p.  
(Mihi) 506.*

*Polyd. de Rerū  
Invent.*

*Erasm. in Prefat.  
lib. de Spirit.  
sanct. Bas.*

St. *Ambrose* Bishop of *Millaine* is falsified and corrupted. *Franciscus Junius* as an eye witnesse, tells us, that at *Leyden* in the yeare 1559. being familiarly acquainted with *Ludovicus Saurius* Corrector of the Printing house, and going to visit him, hee found him revising of St. *Ambrose* workes which then *Frelonius* was printing: after some conference had betwixt them, *Ludovicus* shewed him some printed leaves, partly cancelled and partly razed; saying, *this is the first Impression, which wee printed most faithfully, according to the best Copies; but two Franciscan Fryers by command have blotted out those passages, and caused this alteration, to my great losse and astonishment.*

It may be the discoverie of it by *Junius* might stay their further printing of it, or else might be an occasion to call it in after the printing; for otherwise if that Impression may be had, it were worthy the examination. But for a prooffe of this falsified *Ambrose*, *Lessius* the Jesuit tells us, that *Bolseck* doth confesse he saw the Copie in the hands of a Secretary: howsoever their later Editions are sufficient prooffe of your manifold falsifications. But I will speak of Impressions (onely) that have been within my view. First, to prove your succession in doctrine in your owne Church, *Gratian* tells us from St. *Ambrose*, *They have not the succession of Peter, who have not the Chayre of Peter*; and thus he hath changed *Fidem* into *Sedem*, Faith into Chaire. This forgery in time may creepe into the Body of *Ambrose*; but as yet the words of *Ambrose* are agreeable

*Junius Prefat.  
in Ind. Expurg.  
Belg.*

*Bolseus dicit se  
in manibus Se-  
cretarii hoc te-  
stimonium vi-  
disse, & in-  
spexisse. In disp-  
de Antichristo  
in Apend. Nu.  
49. & 53. Lau-  
rent. Rever.  
Rom. Eccl. p.  
190.  
Non habent  
Petri heredi-  
tatem qui Petri  
sedem non ha-  
bent. Grat de  
Penit. Dist. 1. c.  
Potest fieri.*

<sup>a</sup> Non habent  
Petri heredi-  
tatem qui Petri  
fidem non ha-  
bent. Ambr. de  
Panit. c. 6. Tom.  
1. p. 156. Basil.  
apud Joh. Frob.  
An. 1527.

Ambr. de Sacr.  
l. 4. c. 5. Tom. 4.  
p. 393. Basilant  
supra.

<sup>b</sup> Fac nobis hanc  
oblationem  
ascriptam, & c.  
quod fit in fi-  
guram corporis  
& sanguinis  
Jesu Christi.

Amb. Colon. A-  
gripp. An. 1616  
Tom. 4. p. 173.

<sup>c</sup> Ut nobis corp.  
& sanguis fiat  
dilectissimi filii  
tui Domini no-  
stri Jesu Chri-  
sti. Missale  
Parv. An. 1625  
p. (Mibi) 82.

<sup>d</sup> Si ergo tanta  
vis est in sermo-  
ne Domini Jesu,  
ut intiperent  
esse quae non  
erant; quanto  
magis operato-  
rius est ut fiat  
quae erant, & in  
aliud commu-  
tentur? Idem de  
sacra. l. 4. c. 4.  
Basil. ut supra,  
p. 393. 439.

able to our doctrine; that is, <sup>a</sup> they have not the succes-  
sion of Peter, which want the faith of Peter. These be  
the words of true and ancient Ambrose, hereby de-  
claring unto us, and them, that they may have the  
See of Peter, and yet want the faith of Peter.

Againe, in his Booke of the Sacrament St. Am-  
brose saith, <sup>b</sup> Make this Oblation to be a reasonable &  
acceptable one (quod est figura) which is a figure of the  
Body of our Lord Jesus Christ: Your Ambrose pri-  
ted at Calein, doth mince those words, and sayth,  
(quod fit in figuram) as if it might stand for a figure,  
but were no figure; and more particularly in the  
Canon of your Masse, you cite all those former  
words of Ambrose to prove the Antiquity of your  
Masse, but you leave out the latter (which is a figure  
of the Body) and say; <sup>c</sup> Grant that it may be to us the  
body and blood of our Lord Jesus Christ. And lastly,  
that Ambrose might seemingly appeare to be yours,  
in the point of Transubstantiation, whereas he shew-  
eth the power and wonders of God in creating all  
things of nothing by his word only, and from thence  
concludeth, <sup>d</sup> If therefore there be so great force in the  
speech of our Lord Jesus, that the things which were not  
began to be (namely, at the first creation of all things)  
how much more is the same powerful, so make that those  
things may still be the same they were, and yet be chan-  
ged into another thing? Here St. Ambrose sheweth  
plainly, that the Elements of Bread and Wine are  
the same in substance as they were before, although  
they are changed into another nature. Your Inquisi-  
tours knowing well that such Doctrine is flat con-  
trary



rary to their *Tener*, which teach that the Elements are not the things in substance they were before Consecration, have wisely left out in their late Edition two poore words, (*Sint*) and (*et*) and accordingly the sense runneth after this manner; *How much more is the speech of our Lord powerfull to make that those things which were, should bee changed into another thing.* And by this meanes St. Ambrose a Protestant, is become a Masse Priest; and with a clipped tongue lisbeth Transubstantiation. Frier Walden in writing against *Wicklasse*, cites this place by the halves (*ut sint et in aliud commutentur*) he would have the Elements one thing, and changed into another, but excludes the principall words (*qua erant*) shewing that they should be the same, which they were before; and *Lanfranch* long before him formed at *Berengarius*, for citing this place out of St. Ambrose in behalfe of our Doctrine, and cries out against him, *O mentem amensom!* &c. *O mad mind!* *O impudens liar!* now truly, there is no such words to be found in all St. Ambrose his workes, &c. But there is an Ambrose lately printed at Paris, which makes a great promise of integrity and purity, and yet the words are corruptly printed, according to your other of Paris and Colein print.

In the fift age, St. Chrysostome Archbishop of Constantinople is razed and purged, touching the doctrine of the Sacrament: his words bee these; *If therefore in this dangerous a manner to transference unto private uses those holy Vessels (in which the true Body of Christ is not, but the mystrie of his body is*  
convey-

*Ne que erant in aliud commutentur.* Paris. An. 1603. Colon. Agripp. An. 1616. Tom. 4. p. 173.

*Walden de sacra Euchar. Tom. 2. c. 82. p. (Adibi) 238. b.*

*Ed. Parisiis 1632. Ex editione Romana. In qua que vel vitio vel incuria erant adjecta, sunt rejecta; que sublata restituta; que transposita reposita; que depravata emendata, &c.*  
In the fift age. An. 400. to 500.

Chrys. Antwer-  
piæ apud Fo-  
hannem Steel-  
sium, An. 1537.  
Paris. apud Fo-  
hannem Roig-  
ny, An. 1543. &  
Paris. apud Au-  
doenum Parvū.  
Anno 1557.

*Sacrificium  
panis & vini.*

*Sacrificium  
corporis & sa-  
guinis Christi.*

Paris. apud Au-  
doenum Parvū.

An. 1557. in. c.  
7. Matt. Hō. 19.

Nunc autem  
nullo modo cog-  
noscitur volen-  
tibus cognosce-  
re quæ sit Ec-  
clesia Christi, ni-  
si (tantummodò)  
per scripturas.

Idem Homil. 49  
Tom. 2. p. mihi.  
858.

a Totus hic lo-  
cus, tanquam ab  
Arrianis inser-  
tus, è quibus-  
dam Codicibus  
nuper emenda-  
tis sublatus est.  
Bell. de verbo  
Dei l. 4. c. 11.

coneyned.) These latter words comprehended in the *Parenthesis*, in the Editions of *Antwerpe* and *Paris* are wholly left out, there is not a syllable of them to bee seene: for indeed the Author of that worke saith negatively, that (*the true body of Christ is not*) there, which overthrowes the very ground of your Popish presence: and although your men make great brags of Antiquity, to prove your reall Sacrifice of the Altar out of St. *Chrysostome*; yet in the 19. Homily upon St. *Matthew*, where hee termes it the *Sacrifice of bread and wine*, they being also privie to this evidence, as against their owne doctrine, in their Edition at *Paris* have taught him to speake the *Trent* language, in these words; *It is the Sacrifice of the body and bloud of Christ.*

Touching the Testimony of divine Scriptures, St. *Chrysostome* is purged; he tells us in his 49. Homily, *That from the time that Heresies invaded the Church, there can be no trial of Christianity, nor refuge for Christians, who are willing to know the true faith, but to the divine Scriptures; for at that time there is no way to know which is the true Church, but by the Scriptures onely*: This authority is wholly agreeable to our doctrine, and thereupon these times of Controversies and Heresies, that have overspread the face of the Church, wee say with St. *Chrysostome*, those that be in *Judæa*, let them flye to the *Mountaines of the Scriptures*. But what answer can be made, thinke you, to the razing of so faire an Evidence? Behold a *Bellarmino* tells us, that this whole passage (as if it had beene inserted into St.

St. Chrysostome by the *Arrians* ) is blotted out of the late corrected Editions : and, as our learned Doctor Crakenborpe in his answer to *Spalato* observed, there is above 70. lines in the *Antwerpe* Edition, published 1537. purged in this *Homily*. It seemes then it is hereticall doctrine, to have recourse to the Scriptures *onely* for finding of the truth; But sure I am, it is the part of Heretikes to raze ancient Records, and to avoyd the triall of their cause by the sacred Scriptures.

The fourth Councell of *Carthage* (where St. *Austin* was present ) is in part forged, in part razed: In the 100. Canon it was thus decreed: *Let no woman presume to baptize*. What answer therefore may we expect to this Canon? *Binius* the publisher of the Councels, expounds the meaning of it thus; *The Councell* (saith he) *doth decree that a woman should not presume to baptize, that is, when the Priest is present*: on the other side, *Peter Lombard* and *Gratian*, they have put in their exception, (*nisi necessitate cogente*) except it be in case of necessitie: so that in the absence of the Priest, and in case of necessitie, women may baptize by the authority of your Church, notwithstanding the Councels decree. And this is according to *Bellarmines* confession: *Although* (saith he) *those words of exception (nisi necessitate cogente) be not found in the Tomes of Councels, yet Peter Lombard and Gratian cite the Canon in that manner*. And thus by your owne Cardinals profession, your Priests have added that exception to the Canon, to dispense with women for Administration

*Crakenb. in Spalat. p. (mibi) 19.*

*Mulier baptizare non presumat. Concil. Carthag. c. 100.*

*Binius ibid. in his Annot.*

*Pet. Lomb. l. 4. Sent. Dist. 6. Grat. Can. Mulier de Consecr. Dist. 4.*

*Bell. de Baptis. l. 1. c. 7.*



a Clericus nec  
comam nutriat,  
nec barbam ra-  
dat. Concil.

Carth. Can. 44.

b Augustinus  
nuper Venetiis  
excusus, in quo,  
præter multo-  
rum locorum  
restitutionem  
secundum colla-  
tionem veterum  
exemplarium,  
curavimus re-  
moveri illa om-  
nia quæ fidelium  
mentes hereticâ

pravitare pos-  
sent inficere, aut  
a Catholica or-  
thodoxa fide  
deviare. Præ-  
fat. Ind. lib. pro-  
hibet. ad Lecto-  
rē, Geneva im-  
press. an. 1629.

c In hunc modū  
est repurgatus,  
ut in libri in-  
scriptione testā-  
tur qui editioni  
præfuerunt.

Ibid. p. 6.

d De Civitate  
Dei lib. 22. c.

24.

e Bell. de Purg.

l. 1. c. 4.

f Lud. Vives in  
lib. de Civit.

Dei. c. 8.

nistration of the Sacrament, which is not found in the Councell.

Againe, the same Councell is razed both by the compiler of the decrees, and publisher of the Councels: for the Councell saith in the 44. Canon, <sup>a</sup> Let no Clerke weare long hayre, nor shave his Beard: The decretals, and your late Councels published by *Binius*, have left out the word ( *Radat* ) and have quite altered the sense of the decree, and so your Church hath gone directly against the meaning of the Councell in shaving of Priests.

*S. Austin* Bishop of *Hippo* is both purged, and falsified in favor of your doctrine. First, for the purging of him your own men make this declaration: <sup>b</sup> *St. Austin was lately printed at Venice, in which Edition, as we have restored many places according to the ancient Copies; so likewise we have taken care to remove all those things, which might either infect the mindes of the faithfull with Heresies, or cause them to wander from the Catholike faith.* This publike profession your men have made, and accordingly the <sup>c</sup> *Booke was purged, as those who were present at that Edition doe witnesse in the Inscription of the Booke:* but let us returne to the corrupted Editions in our view.

*St. d Austin* in his 22. booke of the *Citie of God* and 24. Chapter, is cyted by <sup>e</sup> *Bellarmino* for the prooffe of Purgatory: yet in that Chapter (saith <sup>f</sup> *Vives*) in the ancient Manuscript Copies, which are at *Bruges* and *Colein*, those ten or twelve printed lines are not to be found: And in the 22. booke and 8. Chapter

Chapter he tells us, there are many additions in that Chapter, without question, foisted in by such as make practise of depraving Authors of great Authority.

Touching forgeries and falsifications in particular: The humane nature of Christ is destroyed, if there be not given it, after the manner of other bodies, a certaine space wherein it may be contained. In your Edition of *Paris*, printed by *Sebastian Nivelles*, this passage is wholly left out: This is observed by *Dr. Moulin*, but the Authour so printed I have not seene. But when neither adding nor detracting could make good your Transubstantiation, *Fryer Walden* thought it the surest way to forge a whole passage in the name of *St. Austin*, which indeed strongly proves the very name and nature of it: The words are these; *No man ought to doubt when Bread and Wine are consecrated into the substance of Christ, so as the substance of bread and wine doe not remaine, whereas we see many things in the workes of God no lesse marvellous. A woman God changeth substantially into a stone, as Lots wife; and in the small workmanship of man, hay and ferne into glasse. Neither must we beleieve that the substance of bread and wine remaineth, but the bread is turned into the Body of Christ, and the wine into his blood, the qualities or accidents of bread and wine onely remaining.* This forgery was judicially allowed by *Pope Martin* the first, and his Cardinals, in their Consistorie, and yet it favours rather of a Glasse-maker, than an ancient Father: but what answer maketh *Walden* to this invention? \* *I found it (saith he) and transcribed*

An. 1571.

Wald. Tom. 2.  
de Sacram. c.  
83. p. (mibi)  
141.

\*Ego enim reperi & transcripsi de vetustissimo exemplari scripto antiqua valde manu formatâ. Idem Ibid.

*Inter Canonicas Scripturas decretales Epistole connumerantur. Dist. 29. In Canonicis. fol. 19. A.*

it out of a very ancient Copie written with a set hand. Thus one while you adde, another while you detract, another while you falsifie the ancient Fathers, if either they make for us or against you; and yet you tell us, that we are guiltie of corrupting the Fathers. But above all, *Gratian* hath most shamefully and lewdly falsified *St. Austin*, whom he hath made to say; *The decretall Epistles of the Popes are accounted in the number of Canonickall Scriptures.*

The truth is, *St. Austin* in his booke of *Christian doctrine*, informes a Christian what Scripture hee should hold for Canonickall; and thereupon bids him follow the greater part of the Catholike Church: *Amongst which those Churches are, which had the happinesse to injoy the seates of the Apostles, and to receive Epistles from them.* *Gratian* in the Canon Law altereth the words thus: *Amongst which Canonickall Scriptures, those Epistles are which the Apostolicke See of Rome hath, and which others have deserved to receive from her;* and accordingly the title of the Canon is, *Inter Canonicas Scripturas, &c.* The decretall Epistles of Popes are counted by *St. Austin* for Canonickall Scriptures. Now judge you what greater forgerie, nay what greater blasphemie can be devised, or uttered against Christ and his Spirit, than that the Popes Epistles should bee termed canonickall Scriptures, and held of equall authority with the Word of God; especially since by your owne men they are censured as *Apocryphall* and counterfeit Epistles. Your owne *Bellarmino*, as  
a man



a man ashamed of such grosse forgeries, would seeme to excuse it; That Gratian was deceived by a corrupt copie of St. Austin, which he had besides him, and that the true and corrected copies have not the words, as himselfe reporteth. Thus Walden excuseth his forgerie by an ancient Manuscript, the Cardinall by a corrupt copie; and yet, by your Cardinals leave, this and many other such like forgeries stand printed in the Canon Law, no *Index Expurgatorum* layes hold on them, notwithstanding hee professeth the worke was purged and restored to his integrity, by most learned men, by the command of Gregory the 13. in the yeare 1580. Your *Alphonsus à Castro* tells us, that this shamefull error ought to be made knowne to all men, lest others by this abuse, take occasion to erre in like manner; as namely, *Johannes de Turrecremata*, and Cardinall *Cajetan*, who both cited this place out of Gratian for the Romish faith, and the Popes Supremacie, and yet no such thing is to be found in St. Austin.

The Council of *Milevis*, alias, the *African* Councell, is falsified by Gratian for the Popes Supremacie: The words of the Councell are these, *Those that offer to appeale beyond the Seas, let none within Africa receive them to Communion.* Gratian observing that this was a strong evidence and barre to the Popes Supremacie, according to his custome, hath thrust in these words into the Canon (*Except it bee to the Apostolike See of Rome.*) Now what saith *Bellarmino* to this falsification? He confesseth that some say, *This exception doth not seem to square*

*Bell. de Concil. Author. l. 2. c. 12. Primo.*

*Idem de scriptis Eccles. An. 1100 de Gratiano. Alph. advers. hereses. l. 1. c. 2. in fine.*  
*Ad transmarina qui putaverint appellandum, a nullo infra Africanam in Communionem suscipiantur.*  
*Bin. in Concil. Milevit. C. 22 & Codex Can. Eccles. Afric. Can. 28. v. Nisi forte ad Apostolicam sedem appellaverint. Grat. causa 2. quest. 6. Placuit. fol. (Mibi) 153. Hec exceptio non videtur quadrare. Bell. de Pont. l. 2. c. 24.*

Bill. de Concilio  
H. 8. c. 1. 2. 3.

Aquin. in Cate-  
na in illud Luc.  
22. Accepto  
pane, &c.

Citatur Cyril-  
lus Alex. in E-  
pistola ad Casy-  
rium, que inter  
eius opera non  
habetur, illius  
tamen testimo-  
nium citat S.  
Thomas in Ca-  
tena.

Aquinas in  
opusculo contra  
errores Græco-  
rum, ad verba-  
num quartum  
Pontificem  
maximum.

with the Councell: I know not how the squares goe with your men at Rome, but I finde that amongst your partie there is no rule without an exception; especially if it make against your doctrine.

St. Cyril Bishop of Alexandria is purged in the Text it selfe, and is forged by Aquinas, for two principal points of faith; viz. Transubstantiation, and the Popes Supremacie: Touching the first he saith, *That we might not feele horroure, seeing flesh and bloud on the sacred Altar, the Sonne of God condescending to our infirmities, doth penetrate with the power of life into the things offered (to wit, Bread and wine) converting them into the verity of his owne flesh, that the body of life, as it were a quickening seed, might be found in us.* Here is a faire Evidence, or rather a foule falsification for your carnall presence. But what saith your owne Vasques the Jesuit? Cyrils testimony is eyed by Thomas, but there is no such Tract to be found in all his workes.

Againe, touching the Popes Supremacie, hee brings in St. Cyrill saying, *As Christ received power of his Father, even every power, a power most full and ample, that all things should bowe to him; so hee did commit it most fully and amply, both to Peter and his Successors, and Christ gave his owne to none else save to Peter fully, but to him he gave it. And the Apostles in the Gospels and Epistles have affirmed in every doctrine, Peter and his Church to bee instead of God. And so him, even to Peter, all doe bowe their head by the law of God, and the Princes of the world are obedient to him, even as to the Lord Jesus. And we,*

we, as being members, must cleave unto our head the Pope, and the Apostolike See: That it is our duty to seeke and enquire what is to be beleevd, what to be thought, what to be held, because it is the right of the Pope alone to reprove, to correct, to rebuke, to confirme, to dispose, to loose, and binde. Here is a large and ample testimony cited in the name of an ancient Father for the honour and power of the universall Bishop. This passage is alledged out of Cyrils worke intituled *The Treasure against Heretiques*; but whereas there are 14. Bookes written by him of that Title, there are no such words to be found in the whole Tract. But observe the proceedings of your good Saint; hee conceived the authoritie of one Father (though rightly cited) was not a sufficient prooffe for an Article of faith, and thereupon, to make good his former Assertion, hee summons 630. Bishops, who (saith hee) with one voice and consent made this generall acclamation in the Councell of Chalcedon; God grant long life to Leo, the most holy, Apostolike, and universall Patriarch of the whole World. He tels us further, it was decreed by the same Councell, If any Bishop be accused, let him appeale to the Pope of Rome, because we have Peter for a rocke of refuge, and he alone hath right, with freedome of power, in stead of God, to judge and try the cause of a Bishop accused, according to the keyes which the Lord did give him. Without doubt this decree was a good inducement for the Church of England to subscribe to the Popes Supremacie (if you could make good this prooffe out of the Councell of

*Thesaurus ad-  
versus hereti-  
cos. Tom. 2. p. 1.*

*Aquinas in  
opusculo, ut su-  
pra.*



An. 1. Elizab.

See Council.  
Chalced. Can.  
28. Art. 15.

Grat. de Con-  
secr. dist. 2. c.  
Comperimus.  
Gelasius Papa  
Majorico &  
Johanni Epis-  
copis. Ibid.

Bell. de sacr.  
Euch. l. 4. c. 26.

Et Epistola  
Gelasii, que mo-  
dò fortasse non  
extat. Ibid.

Chalcedon) for it is one of the first foure generall Councils, which we subscribe unto by our Acts of Parliament. But where are those words to bee found in that Councell? Your Pope Zozimus falsified a Canon in the first Councell of Nice (as I have shewed) and your Popes Champion St. Thomas hath falsified another, and both for the universality of the Pope, by which you may easily discern, that you wanted antiquity to prove your faith, when your men are driven to forge and faine a consent of many hundred Bishops, in an ancient and generall Councell, for the supporting of your Lord Paramount; when as in truth it decreed the flat contrary doctrine.

Gelasius Bishop of Rome is corrupted, where hee condemneth halfe Communion as sacrilegious: his words are these; we finde that some receiving a portion of Christs holy Body, abstaine from the Cup of his sacred Bloud, which because they doe out of I know not what superstition, we command therefore that either they receive the entire Sacraments, or that they be entirely withheld from them; because the dissolution of one and the selfe-same Mystery cannot be without our grand Sacriledge.

Gratian, the compiler of the Popes Decrees, borrowed his chapter out of that Epistle of Gelasius (saith Bellarmine) & misball prefixed this Title before it, The Priest ought not to receive the Body of Christ without the Bloud; that is to say, without the consecrated Cup; and yet by Bellarmines confession, That Epistle peradventure is not now extant: and which

which is more, your *Non conficient Priests* doe generally commit that Sacriledge, by receiving the consecrated Bread without the Cup, flat contrary to the decrees of the ancient Bishop of Rome.

In the sixth age, the second Councell of Orange is falsified in the behalfe of your merits; the words of the Councell are these: *we solemnly professe and beleve, that in every good worke wee our selves doe not first begin, and are helped afterwards by the mercie of God; but he, Nullis precedentiis bonis meritis, no good merits of ours going before, doth first of all inspire us with faith, and love towards him.* This Councell condemned the Pelagians for their doctrine of *Merits* and *Freemill*; and accordingly declared that we have neither free will of our selves to doe good, neither any fore-going workes to merit any thing of our selves; and this is a safe and humble confession both of our weaknesse, and Gods good grace and mercy towards us. But observe your Church-men, for the defence of their merits, they have falsified the Canon, and quite perverted the sense and meaning of the Councell; and in the place of *nullis meritis*, no merits, have inserted the word *multis*, many merits; so that the Fathers of the Councell are taught to reade a new lesson, flat contrary to the ancient Doctrine of the Church, *vix. we solemnly professe that wee first beginne (many) of our owne merits going before, &c.* than which assertion what can be more arrogant, in assuming power to our selves, and derogating from the goodnesse of our God.

Hoc etiam salubriter profite-  
mur & credimus, quod in  
omni opere. bo-  
no non nos in-  
cipimus, &  
postea per Dei  
misericordiam  
adjuvamus, sed  
ipse nobis, &c.  
Concil. Arausi-  
canum, Can. 25.  
Bin. Tom. 2. p.  
639.

Greg. Ep. lib. 4.  
Indict. 13. Ep.  
38. p. (mibi)  
146. b.  
Edit. Antwerp.  
1515. & Paris.  
An. 1521. fol.  
384. in *Adibus*  
*Francisci Reg-*  
*nault.*

Greg. l. 11. In-  
dict. 6. Ep. 42.  
Citatur à Bel.  
in Ep. ad Black-  
well. contra  
jus regium.  
Vide Jacob. Re-  
gi oper. a. p. 262.  
& 279.

M. Stephanus.

Greg. Regist. l.  
4. Indict. 13.  
Ep. 38.

In the seventh age, Gregory the great Bishop of Rome is falsified: his words be these; *The King of Pride is neare, and, which is a haynous thing to name, Exercitus Sacerdotum, a whole armie of Priests is provided to attend his comming.* In your Edition of *Antwerpe* and *Paris*, for the word (*exercitus*) you thrust in (*exitus Sacerdotum*) so that whereas *Antichrist* comming it is observed that an host of Priests shall belong unto him; now on the contrary it is read, that at *Antichrists* comming there shall be an end of Priesthood.

Now as you have detracted from Pope Gregoryes doctrine in one place, so likewise you have added to him in another, for honour of his See, and the Canons of your Church: the words are these, *Let not the reverence due to the Apostolike See bea troubled by any mans presumption; for then the state of the members doth remaine sound, when the head of the faith is not bruised by any injury, and the authority of the Canons alwayes remaine safe and sound.* This was urged to *Blackwell* the Priest, by your Cardinall *Bellarmino*, as a principall testimonie *Contra jus regium*; and yet, as it is observed by a learned *Divine*, these and many such particular passages are inserted into the printed *Gregory*, which are not to bee found in the ancient Manuscripts.

Againe, in the former Epistle *St. Gregorie* is likewise falsified by *Stapleton*, in behalfe of the Popes Supremacie: the words of *St. Gregorie* are these, *Certainly Peter is the first member of the universall Church; Paul, Andrew, and John, what are they*



they haue heads of particular people? and notwithstanding they are all members of the Church under one head. And lest any should apply the name of head to Peter, in his 36. Epistle, being the second Epistle before this, he saith, *All the members are joynd to one head, Christ.* Now observe the addition and falsification of your learned Stapleton, Andrew, James, and John (saith he) were heads of severall Congregations, and all members of the Church under one head, Peter. And thus your Popes creature hath left out Peter in the first place, where hee was made a member, and added the name of Peter in the last place, to make him a head.

Againe, Gratian, who was ever ready to supply all defects for the Popes title, hath given us an inexcusable forgerie, in the name of Gregorie, for the Papall power: the truth of it was this; When *Anatolius* Deacon of *Constantinople*, had written to Pope *St. Gregory*, that the Emperour commanded another Bishop to be chosen in the place of the Bishop of *Justiniana*, by reason of his head-ache; *St. Gregory* made this answer, *You wrote unto me, that our most religious Lord the Emperour commanded another to be chosen in the place of our reverend Brother John Bishop of Justiniana, because of the paine of his head: by which tenour St. Gregory shewes that the Popes obeyed the Princes lawes (so they were not against their Canons.)* Now observe Gratian hee leaves out first the words, *our most religious Lord*, and in stead of the Emperours name, he assumes the Popes person, saying, *Your lovingnesse wrote*

*Omnia soli uni capiti coherent, viz. Christo. Ep. 36. Stapl. de princip. doctrin. l. 6. c. 7.*

*Greg. l. 9. Ep. 41. Indict. 4 p. 370.*

*Grat. causa 7. quest. 1. fol. (Mibi) 186. ad 21 (adim)*

wrote to me, that I should command another to be chosen, whereas in those dayes, by the confession of Pope Gregory, the Emperors made Election of the Bishops, and not the Popes.

The sixth Councell of Constantinople is falsified & corrupted by Gratian; in the 36. Canon of the said Councell it was thus decreed: *we determine that the See of Constantinople shall have equall priviledges and honour with the seat of olden Rome, and in Ecclesiasticall matters be advanced as far forth as it, being next unto it: Gratian cites the former, non tamē in Ecclesiasticis* (saith he) *but not in matters Ecclesiasticall;* which is flat cōtrary to the meaning of the Councell.

In the eight age venerable Bede was living, and taught our doctrine touching the Sacrament, but was afterwards forged by Fryer Walden, to prove the doctrine of Transubstantiation against Wickliffe; his words are these: *There the forme of Bread is seene, where the substance of Bread is not, neither is any other Bread there, but that which descends from heaven: This is alledged out of the Booke de mysteriis Misse, in the name of Bede when as in all his 8. Tomes, hee never wrote or mentioned any such worke.*

The Councell of Frankford is likewise corrupted and falsified, for the honour of your Images; for whereas Regino saith, *The false Synode of the Grecians, which they made for the defence of their worshipping of Images, was erected by the Bishops assembled at Frankford, under Charles the Great: Bruno the publisher of the Councells, declareth*

The eight age.  
An. 700. 10800.

*Ibi forma panis videtur, ubi substantia panis non est, nec est ibi, inquit, panis alius quam panis qui de calo descendit. Wald. Tom. 2. de sacr. c. 82. fol. (mibi) 138. b.*

*Concil. Frankford. An. 794. Bin. p. (mibi) 141. Bin. Not. in Concil. Frankp. (mibi) 164. b.*

reierred

that

that the Acts of the second Councell of *Nice* in the cause of Images was confirmed by it; which is so farre from truth, that he is inforced to confesse that therein he doth dissent, though unwillingly, from *Baronius* and *Bellarmino*: and indeed *Bellarmino* professeth; *I could wish this opinion were true, but I suspect it to be false.* Again, to make the world believe that the Synod of *Frankford* condemned not the second Councell of *Nice* (the chiefe upholder of Images) your men have razed out *Nice*, and thrust in *Constantinople*, which altogether condemned Images: Now therefore take a short view of all these your forgeries and corruptions.

In the first Age you have depraved the Scriptures by your false translations and corruptions; and when all could not save your turne, you place the Bible amongst the Bookes prohibited.

In the second Age you have forged Epistles in the names of 31. Bishops of *Rome*, which were none of theirs; and to suppress our Doctrine touching the Communion in both kinds, and to uphold your invocation of Saints and Angels, you have corrupted *Ignatius* by a false Translation; and you would have the Record razed touching the marriage of Priests.

In the third age you corrupt *Tertullian* for your Transubstantiation; you falsifie Saint *Cyprian* for your circumgestation of the Sacrament, and your Popes supremacie.

In the fourth Age you corrupt *Eusebius Casariensis* for the Popes supremacie; you forge *Eusebius*

*Quam sententiam optarem esse veram, sed suspicor esse falsam. Bel. de Imag. l. 2. c. 14. S. Mulri.*

*serue.*

*Emis-*



*Emiffenus* for your corporall prefence; you falſifie the Councell of *Laodicea* for your invocation of Saints and Angels; you forge Saint *Hierome* and Saint *Baſill* the *Great*, for your worſhip of Images; you falſifie Saint *Ambroſe* for the Popes ſucceſſion in the *Roman* See, and moſt corruptly for the Doctrine of the Sacrament.

In the ſixt Age you have razed two evidences in Saint *Chryſoſtome*, both which confirme our Doctrine, the one concerning the Lords Supper, the other concerning our tryall by the Scriptures: you have falſified the Councell of *Carthage* for the baptizing of women, and for the ſhaving of Priests: you have falſified Saint *Auſtin* for your Purgatory, and for your Doctrine of Transubſtantiation, and your Popes decretall Epistles: you have forged the Councell of *Africa* for the honour of your Apoſtolicke See: you have forged Saint *Cyrill* for your Transubſtantiation, and your Popes Supremacie.

In the ſixt Age you have corrupted the Councell of *Orange* for your Doctrine of merits, and for the honour of your Priesthood over ſecular powers.

In the ſeventh Age you have razed *Gregory* the *Great* touching the comming of Antichriſt; you have purged him in an Epistle which maketh againſt the Popes Supremacie: you have falſified the Councell of *Conſtantinople* in your Popes behalfe.

Laſtly, in the eighth Age you have forged venerable

rable *Bede* in behalfe of your Transubstantiation;  
 and you have falsified the Councel of *Frankford* in  
 behalfe of your Image-worship; and yet for all  
 this you are not ashamed to professe, that for *anci-*  
*ent Authors* you note onely what is amisse, but you nei-  
 ther raze nor blot out any thing; that corner-cor-  
 recting (say you) wee leave for such corner-compani-  
 ons as shunne the light, p. 144. What credit can be  
 given to you or your Church, let the Reader judge,  
 when as by your owne confession, the *Trent Coun-*  
*cell* hath decreed it as a thing unlawfull to change any  
 thing in the Bookes of ancient Catholikes, except a  
 manifest error appeare to have crept in by the fraud  
 of Hereticks or negligence of the Printer. Sure I am  
 you will confesse that all these mentioned corrup-  
 tions are not *Errata*, slips of the Printer; And as  
 touching the fraud of Heretickes which did corrupt  
 them, your *Trent Councell* (which made the De-  
 cree) could not meane the Protestants: for in those  
 dayes they had printed no Fathers, neither had  
 they any Manuscripts, but such as were kept pri-  
 soners in your Church: The name of Heretickes  
 therefore doth properly reflect upon your Pope  
*Adrian*, upon *Gratian*, upon *Stapleton*, upon *Tho-*  
*mas Aquinas*, upon *Cardinall Bellarmine*, who ap-  
 peare to be Authors of your falsifications; and in  
 generall upon your *Roman* inquisitors, who are the  
 knowne Authors of your corrupting and altering  
 the true Fathers. And this must needs seeme very  
 probable to all, because they are corrupted chiefly  
 in those main Articles of Faith which make against  
 your

*Concil. Trid. in*  
*Ind. lib. prohib.*  
*de correct. 4. p.*  
*(mibi) 32.*

your Church. The ancient Records and Evidences which you have had many hundred yeeres in your possession, doe all witnesse these forgeries and corruptions in the printed Fathers, and will you claime the Fathers for your Rule of Faith, when you make them speake more like children than fathers? Shall a Guardian to an infant, having possession of his Lands, and keeping his Deeds and Evidences during his minoritie, raze and falsifie them, and thereby intitle himselfe to the Wards Lands, because hee was some time possessed of them, and can produce forged Evidences for them? This is our very case: The Church of *Rome* in her infancie was a faithfull Guardian of her childrens right, shee kept the Manuscripts and the ancient Records of the Fathers, in that puritie as she first received the; after the Pope had made an universall Title and claime to all Catholike Churches, hee intruded into other mens Rights by forgerie and corruptions, he made the Fathers speake according to the *Trent* decrees, in an unknowne tongue, and now by forged cavillation detaines the possession against the right owners. But let me tell you, as the Kings Subject, you are lyable to punishment in such cases in temporall affaires. *For if any person shall by false conspiracie, subtilty and falsity, forge any Deed, Charter, or writing, or shall pronounce, publish and shew forth in Evidence any such false or forged Deed or writing as true, knowing the same to bee false and forged, and shall be thereof convicted, he shall be set upon the Pillory in some open Market Towne, and there to have both*

See the title of  
Forger of false  
deeds fol. (mi-  
hi) 180. b.



both his Eares cut off, and also his Nosthrils to bee slit and cut, and seared with an hot iron, so as they may remaine for a perpetuall note or marke of his falshood.

Compare now this humane law with those forgeries of divine Evidences, and tell me what you and your fellowes can say for your selves, why the same judgment should not be pronounced against you. For if the lawes of Kings are so strict in behalfe of temporall records and assurances betwixt men, what may wee thinke the Law-giver himselfe will require at their hands, who doe not onely raze and falsifie Evidences touching the greatest mysteries of Salvation, who I say not onely doe the same, but have pleasure in them that doe them?

Thus much touching the razing and corrupting of the Fathers for the first 800. yeares. Now I proceed to your *Index Expurgatorius*, your purging and blotting out the moderne Authours for the last 800. yeares.

Forasmuch (say you) as concerneth the late Catholike Authours of this last age, for this our *Index* (of which is al the difficultie) beginneth but from the yeere 1515. whatsoever needeth correction, is to bee amended or blotted out; yet for others going before that time, it is expresly said, that nothing may be changed, unlesse some manifest errors, through the fraud of Heretikes, or carelesnesse of the Printer, bee crept in: Thus you.

From your corrupting the ancient Councils and Fathers (which I have showne) wee are at last

come to the correcting of moderne Authors; and as I have led you through an Hospitall of maimed Souldiers, so now I will send you to the house of correction, where I will leave you without Baile or Maine-prize, till you have cleared your selfe and your associates, for wounding and cutting out the tongues, of your owne Authors, in speaking truth against the corruptions of the Church.

P. 24. & 144.

But your correcting *Index* (say you) began but from the yeare 1515. and nothing is changed of Catholike Authors before that time.

I assure you, I have not heard as yet one sentence, nay scarce one word of truth fall from your pen, wherein you dissent from us; and this your assertion will prove as true as the rest. Yea, but (say you) it is expressly declared by the Church, that nothing may be changed; and if this be true (as true it is indeed) the lesse credit is to be given you or your Churchmen, who make decrees, and breake them at their pleasure; for it shall appeare that your *Index* doth extend it selfe to the time of the Apostles: and howsoever you pretend to purge the Fathers onely in the *Index* and Table of their Bookes; yet I say some you have purged in the Text it selfe, others you have corrected in the *Index*, in the expresse words delivered in the bodie of those Bookes. And as touching your Assertion, that you purge the later writers onely from the yeare 1515. and not beyond that time, this is most false, and you had said more truly, if you had confessed that for 1515. yeares together, your Church spared no Authours, ancient

ancient or moderne, if they speake not *Placens*, agreeable to your Popes faith and doctrine.

For the better manifestation of this truth, looke first upon your *Correctorium* (for so *Lucas Brugen- sis* termes it) your worke of correction upon the Bible; and tell me if you have not altered, by your Popes command, above three thousand severall places in the Scripture, even in your vulgar Translation, which you call *St. Hieromes*; and although you dare not lay a *Deletur* upon the sacred word of God, yet upon the *Commandements*, upon the *Lords Prayer*, upon severall places of Scripture (as I have shewed) there is a *Deletur*, a leaving out, and a detracting from it.

Looke upon your *Index Expurgatorius*, printed at *Madrid*, by Cardinall *Quiroga*, and tell me if you have not purged certain places in the *Index* of the Bible, which are *ipssissima verba*, the very words to a letter, in the Text it selfe: as for instance; <sup>a</sup> *We are justified by faith in Christ*: <sup>b</sup> *Christ is our Righteousnesse*: <sup>c</sup> *By faith our hearts are purified*: <sup>d</sup> *No man is righteous before God*: <sup>e</sup> *Let every man have his wife, &c.* All these passages I say are the very word of God, in the Body of the Scriptures, and yet they are commanded <sup>f</sup> *tanquã propositiones suspectæ* (for so are the words of your *Index*) as if they were things questionable, to bee blotted out. Again, when your glosses or marginall notes agree not to your doctrine, you cause your *Index Expurgatorius* to lay hold on them: as for instance; in the 26. of *Leviticus*, we read in your owne Transla-

<sup>a</sup> *Iustificamur fide in Christum,*  
*Galat. 2. 16.*

<sup>b</sup> *Iustitia nostra Christus,*

*1. Cor. 1. 30.*

<sup>c</sup> *Fide purificantur corda,*  
*Act. 15. 9.*

<sup>d</sup> *Iustus coram Deo nemo,*  
*Psal. 143. 2.*

<sup>e</sup> *Uxorẽ habeat unusquisque.*

*1. Cor. 7. 2.*

<sup>f</sup> *Ind. Hisp. Madr. f. (mibi) 15. B.*



*Deleatur illud,  
sculptilia pro-  
hibet fieri. Idem  
fol. 7.*

*Ibid. fol. 8. b.*

*Ind. Hisp. Ma-  
drid. p. 6. 7. & f.  
138. (Mibi) 62.  
Crakenthorp.  
adv. Spal. p. 66.  
Bell. de verbo  
Dei, l. 4. c. 11.  
&c.*

*Ind. Madrid.  
fol. 62. a.  
Deleantur ex  
Textu illa ver-  
ba: Sed ubi non  
habuerit Dei  
timorem in se-  
ipsis, nec Jesum  
per fidem inco-  
lam, &c. Ibid.  
Eam verò so-  
lūmodò natu-  
ram, quæ incre-  
ata est, colere &  
venerari didi-  
cimus. Ant. Me-  
liss. serm. 1.  
Bell. de script.  
Eccl. p. (mibi)  
184.*

tion: You shall not make to your selves an Idoll or thing graven; when the glosse in the Margent saith, God forbiddeth graven Images, Let that passage (say you) be stricken out. And whereas Samuel saith: Prepare your hearts unto the Lord, and serve him onely: the glosse upon the Text, which is the same in substance, viz. wee must serve God onely, you command to be blotted out. These and the like places relating to the Scriptures, being contrary to your Trent doctrine, you have excluded from your late printed Bibles in the places aforesaid, as being too obvious to the eye of every Reader.

Looke upon the Fathers, and tell mee if your *Index Expurgatorius* doth not correct both St. Chrysostome, and Austin, and Hilarie, and Hierome, in their *Index*, touching the prime points of controversie betwixt us: Nay more, St. Austin (saith *Vives*) is purged ten or twelve lines in the body of his workes; St. Chrysostome in his 49. Homily is purged 70. lines; & by *Bellarmines* confession, other places are razed out of him and other Fathers, as I have shewed before. Looke upon St. Cyrill Bishop of *Alexandria*, who was living above 1200. yeares agoe, and tell me if your Inquisitors have not commanded a *Deleatur* upon his words, in the very Text it selfe. Looke before his time upon *Gregory Nyssen*, and tell me if through the sides of *Antonius Abbas* (who was living, by *Bellarmines* accompt, neare 900. yeares agoe) you doe not wound that ancient Father in the body of his workes, in commanding

manding this golden sentence to bee blotted out: we have learned to worship and adore that nature (onely) which is uncreated: \* your F. Parsons takes great paines to little purpose to excuse it; one while he tells us, that the sentence is not to bee found in Gregory Nissen (which is most false:) another while he confesseth, that they cannot stand to give a particular reason of every censure or expurgation that is made (which is most foolish.)

But tell mee in good sooth, if those places of Scriptures and Fathers did make for your Religion, would you purge them? Or must we beleeve, that your Inquisitors would take such infinite care and paines to review all Authours for 1600. yeares; and spunge them onely in the *Index*? Without doubt that man who doth willingly deface the Kings picture, stamped in his coyne, would, if he durst, attempt it upon his person: the Tables of Authours, and Glosses, were especially intended for the benefit of the Reader, both for his better understanding, and his more speedie searching of the truth.

They resemble the *Phylacteries* of the Jewes, which had a Ribband of Blue upon the borders of their garments, that by them they might the better remember the Commandements of God: he that would have cut the fringes of those garments in those dayes, to prevent the remembrance of Gods law, would (no doubt) have offered violence to the Tables, on which God himselfe had written, if hee durst attempt it. The truth is, the words imprinted in the skirts and tables of your Bibles and Fathers,

Ind. Belg. p.  
270.

Μοϋσῆς ὁ ἅγιος  
ἰσχυροῦς καὶ  
ἐξουσιῶν καὶ  
ἐνδοξίας. Greg.

Nissen. in Orat.

4. Tom. 2. Edit.

Græco-lat. p.

146.

\* Parsons warn-

word to Sir

Fran. Hastings

wast-word.

Enc. 2. c. 9 p. 69.

are thornes in your eyes, and goades in your sides : and from hence we may easily discerne, why you leave out the second Commandement, and alter the fourth in your *Psalters* and *Breviaries*, which you dare not alter in your Bibles. And that your Assertion may more particularly appeare to bee most untrue, viz. that you purge no *Authours* before the yeare 1515. I will begin from the ninth age, where I last left, and shew your owne *Authours* purged, and forbidden in all the succeeding ages for this last 800. yeares.

First therefore the Reader shall understand, that your *Roman* Inquisitors have published an *Index* of prohibited Bookes, and in that *Index* they have divided the Authors into three severall *Classes*, or orders. In the first they ranke all those Bookes which are adjudged by your men for Heretikes ; as namely, *Berengarius*, *Wickliffe*, *Luther*, *Cassander*, *Erasmus*, *Raynolds*, and divers others ; whose Bookes not onely now writen, but whatsoever shall be published in their names hereafter, are prohibited as Hereticall. In the second *Classis* they have ranked all those whose doctrine is not very sound, but suspected, and offensive, although the Authors themselves never forooke the Church, and therefore not personally to bee noted : and of this sort are *Charles the great*, *Agobardus*, *Bertram*, *Huldericus*, *Cajetan*, and divers others, whose Bookes are now purged ; and some of them lived 800. yeares since. The third is of namelesse Authors, which (say they) deliver pernicious doctrine, and are

*Classis. 1.*

*Classis. 2.*

*Classis. 3.*



are condemned by the *Roman Church*; and those onely which have beene published without a name since the yeare 1584.

These three rankes of *Classicall Authors*, according to our *Adversaries* doome, may be destinated to these three severall places. The first sort to *Hell*, which contains the *Heretikes* and damned persons, never to be redeemed. The second sort to *Purgatory*, which are suspended and restrained upon suspicion of false doctrine, or veniall sinne, and must not be freed till they be purged, and have payd the utmost farthing to the Pope. The third, to *Limbus Infantum*, and those are *Anonymoi*, such as were unbaptized, and have beene published without a name, from the yeare 1584. Of these three sorts, I will produce onely the Authors of the second *Classis*, which lived and died members of your Church, such as were never condemned for heresie, but (touse your own words) have *Suspectam Doctrinam*, that is to say in plaine English, *Protestant Doctrine*: whereof some you have purged in your new Editions, others you have forbidden to be read till they be purged: and this (as shall appeare) was many ages before the time prefixed, 1515.

I proceed: In the ninth age *Charles the Great* wrote foure Bookes concerning Images; he professeth that hee began the worke in his owne Kingdom; and your owne *Eachin*, and *Luxemburgus*, both witnesse that this Emperour wrote all those Bookes: yet your *Index Expurgatorius* layes hold on him, and forbids the worke; pretending that it

The ninth age.  
An. 800. to. 900  
See *Craken-*  
*thorp*, p. 56.  
*Carolo magno*  
*falso adscriptū,*  
*de Imaginibus,*  
*cujus Titulus*  
*est, Opus illu-*  
*strissimi, &c.*  
*Ind. l. prohib. p.*  
*(Mihl) 18,*

Hinckm. Rlē.  
contr. Hinchm.  
Fandun. Episc.  
c. 20.

is falsely ascribed to him, when as the true reason is, because he condemned Image-worship, and forbids the 7<sup>th</sup>. Councell to be called either a generall, or lawfull Councell: for otherwise your owne *Hincmarus* Archbishop of *Rhemes*, who was living when these things were fresh in memorie, professeth, that a generall Synod was kept in *Germany* by the convocation of the Emperour *Charles*, and there, by the Rules of Scripture and doctrine of the Fathers, the false Councell of the *Grecians*, was confuted and utterly rejected; of whose confutation there was a good bigge Booke sent to *Rome* by certaine Bishops from *Charles the Great*, which in my younger yeares I read in the Palace.

Now admit that *Charles* were not the Authour of those Bookes (although your owne men witness he was) yet the Authour you see was ancient, and living in that age; hee condemned your Image-worship, hee confuted the reasons of the *Nicene Councell*, and by this it appeares that your Church hath transgressed her limits above 700. yeares; and therefore your *Trent* decree was made furable to your *Spectacles*, which makes that seeme to be, which is not.

*Agobardus Bishop of Lyons* (An. 840.) is purged, *propter non sanam & suspectam doctrinam*; because he delivers our Protestants doctrine, which you account *non sanam*, in these words; *If the workes of Gods hands be not to be adored and worshipped, no not in honour of God, how much more the workes of mens hands are not to be adored and worshipped,*

Si opera manu-  
um Dei, &c.  
Bibl. Pp. Tom.  
9p. (mibi) 590.

shipped in honour of those whom they represent? This passage is yet extant in your late *Bibliothèque* of Fathers, under the title of Images: but your *Spanish* Inquisitors have commanded all the things which are contained under that Title to be blotted out, *usque ad Titulum*, to the very title.

*Papirius Masson*, the publisher of *Agobardus* workes, delivered the argument touching Images and Pictures in this manner; *Detesting most manifestly the errors of the Grecians* (that is, the Fathers of the second Nicene Councel) *touching Images and Pictures, he denyeth that they ought to be worshipped; which opinion all wee Catholikes doe allow, and follow the testimony of Gregory the Great concerning them.* This passage, together with more ample authorities are already purged according to command, by the Divines of *Cullen*, in their late corrupt Edition of the great *Bibliothèque* of the ancient Fathers: but *Gretzer* your fellow Jesuite extremely wondreth that this judgement of the Booke of *Agobardus* should proceed from a Catholike; for *Agobardus* in that whole Book doth nothing else but indeavour to demonstrate, alihough with vaine labour, that Images are not to be worshipped: and yet I say it is more to be wondred that your men should purge such Authors of Antiquitie contrary to your *Trent* Decree; and when by purging them they have made our Faith and Doctrine invisible in them to the Reader, you call upon us to shew where our Church and Religion was visible before *Luther*.

*Johannes Bertram*, a Priest of the Monastery of *Corbey*

*Titulo de Imaginibus expurgantur omnia que sub hoc titulo continentur, usque ad titulum. 2. Classis Ind. lib. prohib. pag. (mibi) 711.*

*Bibl. PP. Tom. 9. par. 1. edit. Colon. Anno 1618. p. 548. & p. 551.*

*Usher p. 463.*



*Ind. Expurg.  
Belg. p. 5. edit.  
Antwer. Anno  
1571.*

*Corbey in France, wrote a Booke of the Body and Bloud of Christ: This Booke is forbidden to bee read by command of your inquisitors, and condemned by the Councell of Trent. But the Divines of Doway, perceiving that the forbidding of this Book gave an occasion to many to seeke more earnestly after it, thought it better policie to allow it, and accordingly they publish it with this Declaration, Although we care not greatly whether this Booke of Bertrams be extant or no; yet seeing we beare with many errors in others of the old Catholike Writers, and extenuate them, and by inventing some devise, oftentimes deny them, and faine some commodious sense for them when they are objected in disputations or conflicts with our Adversaries; we doe not see why Bertram may not deserve the same equity and diligent revisall, lest the Heretikes cry out, that we burne and forbid such antiquity as makeih for them. This is a free and faire confession of your men in our behalf, that the Fathers are but pretended for your Doctrine, when as oftentimes they make against you; and indeed accordingly you have framed a commodious sense for the better understanding of this Author: as for Instance, where he saith the substance of the Bread was to be seene visibly, wee must read it (say they) invisibly: and where he saith, the substance of the creature which was before consecration, remaineth after consecration; by substance, say they, you must understand accidents: These devises, howsoever at first they seemingly made some shew of answer to the vulgar people, yet they proved harsh*

harsh & untunable to the cares of your learned Pro-  
felytes, and thereupon your *Romanists* wisely by  
way of prevention at length gave up this verdict;  
*It were not amisse, nor unadvisedly done, that all these*  
*things should be left out.* But it seemes these small  
pills did not sufficiently purge the Authour; and  
thereupon, after more mature deliberation, it was  
at last concluded, *Totus liber penitus auferatur*; let  
the whole Booke be suppressed. Now what an-  
swer doe you thinke can be made in justification  
of this proceeding? Your Jesuite *Gretzerus* brief-  
ly resolves it: *Dum prohibetur Bertramus, while*  
*Bertram is forbidden, I deny that a Father is forbid-*  
*den; for the Father is no naturall Father, but a Step-*  
*father, who nourisheth not the Church with wholesome*  
*food, but with darnell and pernitiou graine together*  
*with the wheate: wherefore as the Popes have dealt*  
*with some writings in Origen and Tertullian, by the*  
*same right may they now, according to their wisdom,*  
*abolish any writing of others, either in whole or in part*  
*by cutting or blotting them out.* Thus first they dis-  
pens'd with this ancient Author and our Doctrine;  
then they correct him in some passages, by speaking  
flat contrary to his owne meaning; and when all  
would not serve the turne, they absolutely forbid  
him to be read, or rather command him to be ut-  
terly blotted out, and totally suppressed.

In the tenth Age (975.) *Ælfricus* Abbot of  
*Malmesbury* wrote an *Homily* touching the Sacra-  
ment of the *Eucharist*, which was then read through-  
out all our Churches on *Easter day*, and consonant  
to

*Ind. Belg. p. 421*  
*& Quirogap.*  
*(mibi) 140. B.*

*Ind. Belg. p. 17.*

*Gretz. de jure*  
*prohib. libr. l. 2.*  
*c. 10.*

*making him*

The tenth Age  
Ann. 900. to  
1000.  
*Ælfrichs* Ser-  
mon on Easter  
day.

to the Doctrine of our Articles. This Booke is extant in the *Saxon* tongue in many Libraries: but what is the reason he is not numbred amongst your Bookes prohibited? Why surely you have foisted in a *Parenthesis*, which by a miracle inferres your corporall presence, which makes some shew for your Religion; and yet because it is contrary to the whole scope of his Booke, you confesse that *Harpsfield* in his History shewes, *That the Berengarian Heresie began somewhat to bee taught and maintained out of certaine writings falsely attributed to Ælfricke*: and thus for one reason you will not prohibit him, or lay a *deletur* upon his works; but for the other reason there is a *deletur* upon him, and he is a man cleane out of your Bookes.

The eleventh  
Age, An. 1000.  
to 1100.  
*Ind. lib. prohib.*  
pag. 47. & p.  
93.

*Halder. Episc.*  
*ep. de calibatu*  
*cleri.*

In the eleventh Age, *Haldericus* Bishop of *Auspurg* wrote an Epistle touching the single life of the Clergie, wherein he taxeth Pope *Nicholas* for restraining Priests from marriage, and therefore is rejected by your Inquisitours; his words be these: *Assuredly you are not a little out of the way, when you doe compell Clerks by force to keepe themselves from marriage, which you should admonish to forbear; for it is violence when any man is constrained to keepe a particular decree against the institution of the Gospell and the Doctrine of the Holy Ghost; wherefore wee counsell you, by the fidelity of our subjection, that with all diligence you will remove such a scandall, and by your discipline root out that Pharisaicall Doctrine from the flocke of Christ. And whereas it was objected, that Gregory the Great long before that time*  
had



had made a Decree for the restraint of Priests marriage, in his first Epistle to Pope *Nicholas*, hee tells him, *There be some which take Gregory for a maintainer of their Sect, whose ignorance I lament; for they doe not know this perillous Decree was afterwards purged by him, when as upon a day out of his ponds were drawne above 6000. childrens heads; which after he beheld, he utterly condemned his Decree, and praised the counsell of Saint Paul, It is better to marry than to burne; adding this also of his owne, It is better marry than be an occasion of death.* Here you see our Doctrine was taught, touching the marriage of Priests; and because it is a plaine evidence for our Church, your Inquisitours have ranked this Epistle amongst the Bookes prohibited.

*Anselme* Archbishop of *Canterbury* taught our Doctrine in the most substantiall point, touching faith and good workes. The forme of preparing men for their death, was delivered to the sicke man in this manner: <sup>a</sup> *Dost thou beleeeve to come to glory, not by thine owne merits, but by the vertue and merit of the Passion of our Lord Jesus Christ? Dost thou beleeeve that our Lord Jesus Christ did dye for our salvation, and that none can be saved by his owne merits, or by any other meanes, but by the merits of his Passion?* then for a conclusion it followes (fol. 35.) <sup>b</sup> *We ought not to doubt or despaire of the salvation of that man, who beleeeveth with his heart, and confesseth with his mouth the forenamed propositions.* These severall passages are commanded by three severall *Indices* to be blotted out: Nay more, the Booke which

*Ibid. p. (mibi) 482.*  
*Orthodoxagraphia Patrum, Tom. 1. p. (mibi) 481.*  
*Piusquam sex millia infantum capita viderit, p. (mibi) 1482.*

<sup>a</sup> *Credis nō propriis meritis, sed passionis Domini nostri Jesu Christi virtute & merito, ad gloriam pervenire? &c.*  
*Ind. lib. prohib. p. 696.*  
<sup>b</sup> *Nō erit desperandum vel dubitandum de salute illius, &c. Ordo baptizandi cū modo visitandi.*  
*Imp. Venet. Ind. Belg. p. 419.*  
*1575.*  
*Ind. Madrid. p. 149.*  
*Ind. lib. prohib. p. ut supra.*

a See Bishop  
ushers answer  
to the Jesuites  
Challenge, cap.  
Of Merits, p.

513.

b Cassanin Ap-  
pend. ad opusc.  
Jo. Ross. de fi-  
ducia & mise-  
ricordia Dei.

c Hosius in con-  
fessione Petri,  
cap. 73.

d Non solum  
fabulas commi-  
niscitur, annales  
corrumpit, res  
gestas in vertit,  
sed etiam coele-  
stia oracula a-  
dulterat. Aven.  
Annal. l. 4. pag.

455.

e Ind. lib. pro-  
hib. p. 11. vide  
Illyric. de vita  
Hildebrand. p.

1322.

which containes this Doctrine, you thrust it into the third *Classis*, amongst those namelesse Authors, which deliver Doctrine (say you) in some sort pernicious to the Catholike faith; as if the foundation of all comfort in Christ were pernicious to the Christian faith: But let me tell you, your Inquisitors have much forgot themselves; for they forbid that Booke, which, say they, was printed at *Venice* (1575.) whenas by their owne rules they professe openly, that they never meant to condemne any namelesse Authors, but such onely as have beene published since the yeere (1584.) nor any Author whatsoever (by their *Trent* Decree) but from the yeere (1515.) Howsoever this namelesse Author was both printed at *Venice*, at *Antwerp*, at *Coleine*, at *Paris*, *juxta ritum S. Romanae Ecclesiae* (for so be the words) according to the rites of the *Romane Church*. b *Cassander* tells us the *Book* was to be had in all *Libraries*, and particularly was found inserted among the *Epistles* of *Anselme*, who was commonly accounted to be the *Author* of it: and the like is confessed by *Cardinall Hosius* himselfe. But this was the time wherein the *Devill* was let loose, and wherein your *Pope Hildebrand* did not onely d invent *Fables*, corrupt *Chronicles*, and inverted things that were done, but did also adulterate the *Scriptures* themselves; and therefore *Cardinall Beno*, who wrote of the life of *Hildebrand*, and was living in that age, is e forbidden also to be read, because he toucheth to the quicke your *Caput fidei*, the head of your Church.

entitled a paire of Spectacles.

III

In the twelfth age<sup>a</sup> *Sigebertus Monachus Gemblacensis* wrote a Booke against Pope Gregory, and against the Epistle of Pope *Paschalis*; hee lived and dyed a member of the Roman Church, yet his Booke is prohibited, because it complaineth of the state of your declining Church; <sup>b</sup> For what greater confusion (saith he) was there in times past in Babylon than there is now in the Church? In Babylon there was a confusion of languages among the Gentiles, in the Church of Rome the tongues are divided, and the minds of the faithfull. Saint Peter saith, the Church which is Babylon salutes you; his heretoe did interpret that Peter by Babylon did signifie Rome, because Rome at that time was confounded with Idolatry and all uncleannesse: But my grieve doth now interpret unto mee, that Peter by a prophetick spirit, by the Church at Babylon, foresaw the confusion of dissention, which doth now rent the Church of Rome.

<sup>c</sup> If this testimonie had made for our Church, (as it doth against yours) certainly you would never forbid the Record to be read nor to be blotted out; but this shewes that there was a revolt, a defection from the faith (after the loosing of Sathan) which were proper for your men to permit to bee read and seene in after ages, that the truth might appeare in all and every age of the alteration of the Church.

<sup>c</sup> *Arnoldus Carnotensis* (*Abbas bonæ vallis*) his workes are forbidden till they be purged, and for no other reason, as I can conceive, but because he discovers the errours of your Church. He tells us, that

Clayster

The twelfth Age, An. 1100. to 1200.

<sup>a</sup> *Sigeberti liber contra Papam Gregorium, & contra Epist. Paschalis Papæ. Ind. lib. prohib. p. 85.*

<sup>b</sup> *Sigebertus Ab. ep. p. 188. in lib. Goldasti Replie. contra Haftenus interpretatur, ideo docuisse Petrum per Babylonem signare Romam, quia tunc temporis Roma confusa erat Idololatriæ & omni spurritie. At nunc dolor meus mihi interpretatur, quod Petrus prophetico spiritu dicens Ecclesiam in Babylone collectam prævidit confusionem & dissentionis quâ hodie scinditur Ecclesia. Ibid.*

<sup>c</sup> *Arnol de villa. Nova opera nisi repurgentur. Ind. lib. prohib. p. 5 & 36. & 37*



*Cloyster Monkes are damned, because they falsifie the doctrine of Christ, and leade soules to Hell. He tells us, that your Clergie-men did most perfidiously mingle Philosophicall dreames with the sacred Scriptures. He tells us, that Masses did neither profit the living, nor the dead; and for these and the like Protestations against the abuses of his time, he is now condemned by your expurgatory Indices.*

Anno 1215.  
*urspergensis* in  
Anno 793.

*August. Stench.*  
*de Donat. Con-*  
*stant. l. 2. nume-*  
*ro 60.*

In the thirteenth Age, *urspergensis Abbas* is both corrupted and purged by the Inquisitours. The Synod (saith he) which not long before was assembled under Irene and Constantine his sonne at Constantinople, called by them the seventh generall Councell, was there in the Councell of Franckford rejected by them all, as voyd and not to be named the seventh, nor any Councell at all. This Councell was assembled at Nice and not at Constantinople; but the word Constantinople is forged in stead of Nice, that the honour of that Councell for Images might not seeme to be impeached or condemned, when as the Synod at Constantinople banished Images. Now what answer I pray is made in defence of this forge-rie? Behold your *Augustine Stenchius*, Keeper of the Popes *Librarie*, tells us that wee have forged those Bookes, and conveyed them into the Popes *Library*, where they lye written in ancient hands. How probable this answer may seeme, that wee should forge Authours in defence of your cause, and convey them into the *Vatican* at Rome, I leave it to be judged; sure I am it stands corrupted in your Copie, printed by command of your Inquisitours and Superiours.

Againe,

Againe, there be certaine additions to the Historie of *urspergensis*, which treat of divers memorable things, from the time of *Fredericke* the second, unto the time of the Emperour *Charles* the fifth; that is, from the yeare 1230. to the yeare 1537. all which are forbidden to be read; wherein are contained the proceedings of the Councell of *Constance* against *Hierome* of *Prague*, and *John Husse*; where the decree is mentioned for the 19. Session of the Councell of *Constance*, viz. *a That faith is not to be kept with Heretikes*, which is wholly omitted and purged in your printed Councels.

Indlib. probib.  
p. 94.

a Sess. 19. discernitur, Hereticis non esse servandam fidem, quam vocant Saluum conductum. Paralip. p. 378.

*Honorius* Bishop of *Ambum* in *France*, wrote a Booke of Predestination and Free-will, but so different from your doctrine, that your Inquisitors forbid him to be read untill hee be purged. *What good soever the Elest doe, it is God that workes it in them, (as it is written) God doth worke in us both the will and the deed, according to his good pleasure; if therefore God doe worke in us, what reward is imputed to man? God doth worke, and the Elest do worke; God doth worke his Elest by his preventing Grace to be willing, and by his subsequent Grace to be able, and both co-operate by Free-will, by consenting with a good will, this good will is rewarded in them, as it is written, We have received Grace for Grace; wee have received Grace when God prevented us to be willing, and followed us to make us able.*

Anno 1220.  
Honorio Angu-  
stodunensi  
(falso ut creditur)  
adscriptus  
liber de prede-  
stinatione &  
libero arbitrio.  
Ind. lib. probib.  
p. 47.

Looke into his forbidden Dialogues: Turne thee (saith he) to the Citizens of *Babylon*, consider the principall persons there, and thou shalt finde the

Vide Illyr. p.  
1426. in  
Dialog. de Pre-  
destin. & lib.  
arbitrio.

An. 13 20.  
Bell. de script.  
Eccles. p. 269.  
de Gutielmo  
Ocham.

Ocham. Com-  
pend. Error.  
Job. 22.

Idem. Dial. par.  
3. Tract. 1. l. 3.  
c. 16.

Idem Tract. 2.  
part. 2. c. 10.  
Dial. part. 1.  
l. 5. c. 25. p.  
(Mihi) 494.

Idem Dial. l. 3.  
prim. Tract. 3.  
part. c. 8.

See of the Beast; for they neglect the service of God, pollute his Priesthood, seduce his people, and reject all Scriptures which belong unto salvation. For these and the like discoveries of the corruptions in your Church, he is forbidden, and under this pretence also, that the Booke of Dialogues is falsely ascribed to him.

In the fourteenth age flourished William Ocham a Fryer Minorite and a learned man, saith Bellarmine; but being too earnest a favourer of Ludovike the Emperour, by that meanes hee fell into some errours, and therefore deserved to have his name registred amongst the Bookes prohibited. Now observethose errors; He complained that many in his dayes perverted the holy Scriptures, denied the sayings of the holy Fathers, and rejected the Canons of the Church, and civill Constitutions of the Emperours; He professed, according to St. Hieromas and the doctrine of Gregory the Great, that the Bookes of Judith, Tobit, the Maccabees, Ecclesiasticus, and the Booke of wisdom, were not to bee received for confirmation of any matter of faith; He professed that the Pope and Cardinals were no rule of faith; He professed that a Generall Councell, although it be a part of the militant universall Church, yet is not the universall Church: and consequently (saith he) It is rashnesse to say that a Generall Councell cannot erre against the faith; He professeth that it cannot be proved manifestly by Scripture, that Peter was Bishop of Rome, or that he removed his seat from Antioch to Rome, or that the Bishop of Rome succee-



succeeded St. Peter, or that the Church of Rome hath the Primacie, or that hee governed the Church of Rome, or anything touching the Papacie thereof; He professeth with us, that though it be expedient there should be one Bishop over some part of the Church and People of God; yet there is not the same reason there should be one over the whole Christian world: And lastly, touching Pope John the 22. he reports from the mouthes of them that heard it, that in the yeare 1333. on Monday being the third of January, Pope John held a publike Consistorie, wherein by word of mouth, with great earnestnesse he indeavoured to prove that the soules of Saints being purged, see not God face to face till after the day of judgement. These are the supposed errors which caused his Dialogues and other of his workes to be prohibited.

In the fifteenth age, Nicholas Clemangis Doctor of Paris, Archdeacon of Bayeux, so long as his works remaine unpurged (saith your Index) are forbidden. Now observe the reasons why hee is put to silence. The truth is, he wrote a Booke Of the Corrupt estate of the Church; he declared that the Pope was the cause of all the calamities and disorders of the Church; he shewes that he was not contented with the fruits and profits of the Bishopricke of Rome and St. Peters Patrimonie, though very great and Royall; he layd his greedie hands on other mens flocks, replenished with milke and wooll: and usurped the right of bestowing Bishopricks and livings Ecclesiasticall throughout all Christendome: and disannulled the lawfull elections of Pastors, by his reservations,

Idem. Dial. part. 1. l. 2. c. 3. p. 413.

Idem Dial. l. 2. c. 1. part. 3. p. 788.

Idem 2. part. proem. p. 740. Guliel. Ockam. opus 90. dierum. Item Dialogi & script. omnia contra Johannem 22. Ind. l. prohib. p. 4.

Anno 1420. Nicholai Clemangis opera quamdiu expurgata non prodierint. Ind. lib. prob. p. 71. Clemangis de corrupto statu Ecclesie.

Idem. c. 4.

Cap. 5. & 7.

Cap. 5.

Cap. 6.

Cap. 7.

Cap. 8.

Cap. 9.

Cap. 10.

Cap. 11.

Cap. 12.

Cap. 13.

Cap. 14.

Cap. 19. &amp; 20.

Cap. 7. &amp; 14.

Cap. 29.

Cap. 41.

Cap. 18.

Cap. 3. 4. 5. 9.

provisions and advowsons, and oppressed Churches with first fruits of one yeere, of two yeeres, of three yeeres, yea sometimes of foure yeeres; with tithes, with exactions, with procurations, with spoiles of Prelates, and infinite other burthens, and ordained Collectors to seize upon these taxes and tributes throughout all Provinces, with horrible abusing of suspensions, interdictments and excommunications, if any man refused to pay them: and used such merchandise with suites in his Court, and rules of his Chancery, that the house of God was a denne of Theeves, and raised his Cardinalls as complices of his pompe from Clergie men of low estate, to be the Peeres of Princes, and enriched them with his dispensations to have and to hold Offices and Benefices, not two or three, or ten or twenty, but a hundred or two hundred, yea sometimes foure hundred or five hundred, or more, and those not small or leane ones, but even the best and fattest: To bee short, in that he filled the Sanctuary of the Lord with dumbe dogges, and evill beasts, even from the highest Prelates to the basest hedge-Priests, through usurpations, exemptions, compositions, symony, prostitution and fornication committed with Princes of the earth, and all to maintaine the pride, and lust, and riot of his wordly state, which he hath lifted up above Kings and Emperours. Lastly, he complains that the Study of Divinity is made a mocking stocke, and that which was most monstrous for the Popes themselves, they preferred their owne traditions before the Commandements of God. These bee the pretended errors (Mr. Floyd) which causeth your Index expurgat.

purgatorium to spare no Author for his age; and yet you tell us, such corner-correcting you leave for such corner-companions as shunne the light, p. 144.

*Aeneas Sylvius* (who was afterwards Pope *Pius* the second) is forbidden by your *Index*: and the reason is given for it; *Aeneas* wrote in behalfe of the Councell of Basil, when he was a young man (saith <sup>a</sup>Bellarmino) but when he was an old man, and Pope, he retracted it, and so his Bookes are deservedly forbidden. But what say you then to his Retractions? are you pleased with them? No, <sup>b</sup>you must yet warily read the workes of *Aeneas Sylvius*, for in his Bull of Retractions hee hath condemned something himselfe which he had written; and therefore when a new Edition shall come out, let that Bull also be purged in the beginning of his workes. It seemes then, neither that which hee wrote as a private man in his younger dayes, nor that which he retracted as Pope in his latter dayes, are well pleasing to your Church: Let us therefore compare the difference of his Doctrine with the difference of his degrees, and then you shall observe, whether according to the ancient saying, *Honours have changed manners*. *Aeneas Sylvius* as a private man, protested that before the Councell of Nice each Bishop lived severally to himselfe, and little regard was there then had to the Church of Rome: Pope *Pius* the second (being the same man, but onely that hee was now become a Pope) doth exhort and <sup>d</sup>perswade all, that they would reverence the See of Rome, or that Throne of Majesty above all. *Aeneas Sylvius* saith, They

<sup>a</sup> Bell. de Script. Eccles. de Aeneas Sylvio. p. 289. An. 1450.

<sup>b</sup> Cautè legenda opera Aeneas Sylvii; ipse enim in Bulla Retractionis nonnulla quae scripserat, damnavit, &c. Ind. lib. prohib. Class. 2. a. p. 3.

<sup>c</sup> Antè Nicenā Synodum unusquisque sibi vixit, & parvus respectus ad Ecclesiā Romanam habebatur. Aeneas Sylvius in Epist. 288.

<sup>d</sup> Suadete omnibus, ut id solum praeter ceteris venerentur, in quo salvator Dominus suos vicarios collocavit, &c. Bulla Retract. Pii, 2. Tom. Concil. 4. post Concil. Floren. p. 739.



Ex hisce authoritatibus mirum in modum se putant armatos, qui Concilia negant fieri posse sine consensu Papæ: Quorum sententia, si ut ipsi volunt inviolata persistat, ruinam secum Ecclesie trahet. Quid enim remedii erit, si criminofus Papa perturbet Ecclesiam, si animas perdat, si pervertat malo exemplo populos, si denique contraria fidei prædicet, hæreticis que dogmatibus inbuat subditos? sinemusque cum ipso cuncta ruere? At ego dum veteres lego historias, dum actus perspicio Apostolorum, hunc equidem morem non inuenio, ut

soli Papæ Concilia convocaverint, nec post tempore Constantini magni, & aliorum Augustorum ad congreganda Concilia que situs est magnopere Romani consensus Papæ. Idem de Concil. Basil. l. 1. a Bulla Pii 2. Retractat. p. (mibi) 739.

thinke themselves well armed with authority, that say, no Councell may be kept without the consent of the Pope. Whose judgement, if it should stand as they would have it, would draw with it the decay and ruine of the Church. For what remedy were there then, if the Pope himselfe were vitious, destroyed soules, overthrew the people with evil example, taught Doctrine contrary to the faith, and filled his subjects full of Heresies? Should wee suffer all to goe to the Devill? Verily when I read the old Storics, and consider the acts of the Apostles, I finde no such order in those dayes, that onely the Pope should summon Councels: And afterward the time of Constantine the Great, and of other Emperours, when Councels should be called, there was no great accompt made of the Popes consent. On the contrary, Pope<sup>a</sup> Pius saith, Order requireth that inferiours should be governed by their superiours, and all should appertaine to one, as the Prince and Governour of all things which are below him: As Geese follow one for a leader; and amongst the Bees there is but one King; even so in the Church militant, as also in the Church triumphant, there is one Governour and Judge of all, which is the Vicar of Christ Jesus; from whence, as from a head, all power and authoritie is derived into the subordinate members. Thus when he was young, and had read the old Storics, and considered the acts of the Apostles, hee found no such Authority and respect given

to the Pope: but when he was Pope, and old, it seemes he forgot the Apostles and ancient Writers; then hee attributes all power and reverence to the Pope of Rome. Briefly, *Aeneas Sylvius* saith, <sup>a</sup> Of the Popes of Rome wee might shew forth very many examples (as time would permit) that they have beene found either Hereicks, or else defiled with other vices. But Pope *Pius* saith (speaking of these and the like assertions) <sup>b</sup> I am ashamed of my error, I earnestly repent both of my words and deeds, and I say, Lord remember not the faults and ignorance of my youth: And thus being Pope (saving all advantages to his See) he hath condemned himselfe and his Writings, as published by him when he was a private man; and yet notwithstanding, the Inquisitors professe hee hath retracted that, as Pope, which afterwards hee condemned; and therefore by their doome hee must have a new purgation, and from thenceforth, *Tum Pius Aeneas*. But tell mee I pray, was hee *Pius Aeneas*, when he complained that at Rome the imposition of hands, and the gifts of the Holy Ghost were sold for money? Was hee *Pius Aeneas* when he complained that the Court of Rome, in the chief amongst them, was but a most filthy Sea tossed on every side with winds and strong tempests? Was hee *Pius Aeneas* when he protested with griefe, that religion was despised, righteousness dishonoured, faith in a manner unknowne? Or was hee *Pius Aeneas* when he retracted, as Pope, that which he had written, or when he condemned that which hee had retracted? No surely, he was *Pius* in nothing (in the opinion

<sup>a</sup> De Romanis Pontificibus liceret exempla admodum multa adferre, si tempus sineret, quoniam aut heretici, aut alius imbuti vitii sunt reperi. Idem de Concil. Basil. lib. 1.

<sup>b</sup> Pudet errorum, poenitet male fecisse, & male dictorum, scriptorumque vehementer poenitet, &c. Bull. Retractus supra.

<sup>c</sup> Nam & ipse manus impositiones, & spiritalis sancti dona venduntur. *Aeneas Sylv. Ep. 66.*

<sup>d</sup> Quid est Romana curia his qui summam tenent, nisi turpissimum pelagus ventia undiq; darissimis, & repensantibus agitari.

Idem. Ep. 188.

<sup>e</sup> Facet sprete religio, iustitie nullus honos, fides penè incognita. Ep.

398.

*Bulla Retr-  
ctat. Pii 2.  
Illud Gentile  
nomen, parentes  
indidere nas-  
centi; hoc Chri-  
stianum, in Apo-  
stolatu suscepti-  
mus. Ibid.*

*Nihil mentiti  
sumus, nihil ad  
gratiam, nihil  
ad odium retu-  
limus. Bulla Re-  
tractat.*

*\* Cum doctrinā  
non sanam, &  
suspectam, &  
que offensionem  
parere potest,  
contineant, &c.  
Class. 2. in Ind.  
lib. prohibet.*

*Rivet. Criticū  
Sac. Specimen.  
c. 7. p. 49.*

Anno 1450.

of your Church) but in his Bull of *Retractions*; and he was *Aneas* in nothing more than in condemning that which he retracted. And accordingly he him- selfe begs of your Church, *Pium recipite, Aneam rejicite*, Receive you Pius, but reject *Aneas*; and he gives his reason for it; *Aneas is a heathenish Name, which our Parents gave us at our Birth; but Pius is a Christian name, which we assumed in our Apostolike calling.*

You may adde to this, *Aneas* was a private man, and subject unto errour, but *Pius* was a Pope, and therefore in his determinations infallible; or rather you may truly say with him, that *Aneas* before he was Pope, delivered the truth neither for feare nor hatred, and yet he was forced to retract it: but *Pius* \* when he was Pope, delivered false and suspected doctrine, and such as was offensive to your Church, and for that cause is commanded to bee purged.

*Quid Pius Aneas, in te committere tantum?*

What ill hap had good *Aneas*, or rather what ill fortune had Pope *Pius*, that he could neither satisfie your Church, either as he was *Aneas*, or as he was *Pius*? neither as a private Doctor, nor as an infallible Pope? or rather I may say with your owne *Canon*, *What doth it availe men who desire to know the truth, to raze Records out of their Bookes, when they cannot blot it out of their mindes?*

*Petrus Crinitus* was a Romish Priest, and is commanded to be purged; and if we shall examine the reason, we shall finde it for no other cause, but that



that he speakes the truth against your Pope, and Popish Doctrine. To instance in particulars: *Let both the Tule and the Chapter be razed* (say your Inquisitors, touching Pope Boniface the 8.) and the reason is pregnant: that Chapter shewes the insolencie and pride of the Pope in particular, in matter of fact; and it further declares, that *under pretence of Religion, the Popes in generall thinke they may doe what they list*. Againe, when he speakes of ancient Lawes, made in generall for Marriage and propagation of Children, they command that page to be stricken out; and there can be no other reason, but because on the contrary it is a positive law of your Church to forbid Marriage. Lastly, whereas he shewes that *Leo the Emperour made an Edict, that all Images in Churches and houses of the Christians should be razed*; and hee declares in his opinion, that *it doth not appertaine to Religion to adore any mans Image*; and that *Valens and Theodosius made Proclamation to all Christians, that they would suffer no man to fashion, to grave, or paint the Image of our Saviour, either in colours, or in stone, or in any other kinde of metall or matter; and that wheresoever any such Image should bee found, they commanded it to be taken downe*: These and the like passages, your Inquisitors in three severall *Indices* command to be razed out; and what cause can you pretend, but that it makes against a speciall Article of your faith, viz. that Images should be set up in Churches, and worshipped: and by this meanes you strike likewise at the *Articles* of our Church,

and

*Petr. Crinit. l. 7. c. 13. de dom. Disciplinâ.*

*Idem. l. 14. c. 5.*

*Idem. l. 9. c. 9.*

*Index Belgic. p. 421.*  
*Index Madrid. p. 150.*  
*Ind. lib. prohibit. p. 79. & 718.*  
*Bulla Pli 4. Art. 9.*  
*Art. 22.*

and when you have made such Doctrines and Evidences invisable, by razing the records, then you bid us shew where the Church was visible before *Luther*.

Now what credit shall the Reader give unto you and to your *Trent* Councell, that would assure us that your Church intended the purging of no Authors, but from the year 1515. when as it appears plainly that you have spared neither the writings of the Apostles nor the Fathers, in razing and falsifying their owne very words and sentences? And as touching other Authors in the latter ages, you have gone beyond your Commission, hundreds of years, in falsifying, corrupting, forbidding, and purging them; and this was long before your prefixed year of 1515.

Anno 1517.  
Bell. Chronol. p.  
3. pag. 117.

In the sixteenth age *Luther* began his Heresie (saith *Bellarmino*) Anno 1517. and your Church, to make some shew that your *Index Expurgatorius* had a relation onely to *Luther* and his followers, tooke her rise from the year 1515. (which was but two yeares before his coming) as if all the members of your Church before his coming had lived in the unity of one faith and doctrine. This deceivablenesse of your *unrighteousnesse*, I have in part discovered. Now I come to your Authors of this last age (for I will cite none but your owne Authors) and therein lieth another myserie not inferior to the first; and that is this: your *Index Expurgatorius* was first proclaimed generally against all Heretickes (meaning the Protestants) but when  
it

it comes to examination, it points especially at the particular members of your owne Church; and that which is most remarkable, after that your *Trent* Councel had distinguished with *Anathema's* her *Roman* faith from the faith of Protestants, after she had forbidden and condemned by her *Index* divers of your owne Authors, as favouring of suspected, and false, and scandalous doctrine; nay more, after she had declared all to be Heretickes, and their Doctrine Hereticall, who would dare to teach or publish any contrary beliefe to that which was once established by a Generall Councell; yet I say, the members of your owne Church, and those not of the meanest ranke, both Bishops and Cardinals, have delivered in print many points of Doctrine agreeable to the Articles of our Church; and yet you say they never left the Church, they are not personally to be noted nor ranked amongst Heretickes; when for the very same Tenets we are accused, accursed, forbidden, and utterly condemned as Heretickes and Reprobates: and thus the head of your Church being divided from the members, in points of saving faith, may say unto the tongue, I have no need of thee, and consequently may cut it out. Howsoever, this use we may safely make of your *Index*, that if in after ages by new Impressions the true doctrine of Protestants shall be razed and utterly abolished in your *Roman* Authors, yet your very *Index* will appeare as a strong Evidence, to shew that such doctrines were taught in former Ages: and howsoever the faction in the Papacie formerly



merly prevailed, yet it is more than evident by the Testimonies and Records of your owne men, that we had not two Churches before *Luther*, but that we had alwayes *Testes Veritatis*, witnesses of Gods truth and our owne Religion in all Ages, in the bo-some of the *Roman Church*.

I proceed to particulars in this last age.

*Cardinall Cajetan* is purged in severall and maine points of doctrine, being different from your owne Church: Touching the ground of Transubstantiation, he denies that the words of Scripture (*This is my body*) are availeable to prove it of themselves, and thereupon your Jesuit *Suarez* complaineth, *Ex Catholicis, &c.*<sup>a</sup> Amongst the *Catholikes*, *Cajetan* onely teacheth that the words, *This is my Body*, bee not sufficient, without the authoritie of the Church, to confirme the truth of it: And therefore by the command of Pope *Pius the 5.* this passage is blotted out in the *Roman Edition*. Touching justification by faith (onely) whereas hee saith,<sup>b</sup> without any exception of person, of any Sexe, or quality, or condition, It is said of every Beleever, faith alone is required to salvation: your *Index* commands those latter words to bee blotted out. Lastly, in speaking of the Crosse and the like, he saith; *These are altogether unlawfull, and not to be embraced, because they are part of an ill worship*: you cause these words to be stricken out, and in lieu of them, you subjoyne these words following (which are flat contrary):<sup>c</sup> *These are altogether lawfull, and are to be embraced, because they are part of the divine worship*: and the better to colour these

Anno 1500.

<sup>a</sup> *Ex Catholicis solus Cajetanus, in Commentario hujus Articuli, qui jussu Pii 5. in Romana editione expunctus est, docuit, seclusâ Ecclesiæ autoritate verba illa (Hoc est corpus meum) ad veritatem hanc confirmandam non sufficere. Suarez. Tom 3. Disp. 46. Sect. 3.*

*quest. 75. Art. 1. p. 515. Impress. Mog. An. 1509.*

<sup>b</sup> *Absque exceptione aliqua conditionis, sexus, qualitatibus, &c. dicitur omni credenti, sola fides exigitur ad salutem. Cajet. Ep. Pauli &c. Parisiis 1571. fol. 4. Ind. lib. prohibet p. 876.*

<sup>c</sup> *Idem, p. 805.*

these miserable shifts and falsifications, you give this Caveat to the Reader : *Be warie if you finde any such Doctrine, for it is to bee feared the Heretikes have suggested it.*

*Alphonsus à Castro* wrote a large Booke against Heresies, and in particular he charged *Luther* with many. Yet in his first Booke and fourth Chapter hee attributeth the same title of Heretike to the Pope, and shewes the Pope as Pope is subject to Heresie ; but behold the record stands published against *Luther*, but is wholly razed touching the Pope. The words in my Edition are these ; *whereas some say that he which erreth wilfully in the faith, is now no longer Pope, and thereupon concludes the Pope cannot be an Heretike, they seeme in a sad matter to dally with words : For (saith he) wee make no doubt whether the Pope and an Heretike may agree in one person; but this is our question, whether a man that otherwise might have erred in the Faith, by vertue of the Papall dignity, be made such as he cannot erre. For I doe not beleieve that there is any so impudent a flatterer of the Pope, that will give him this preheminence, to say, that he can neither be deceived nor misse in the expounding of the Scriptures ; for seeing it is well knowne that many Popes be so utterly void of lear-*

*Idem ibid. p. 805.*

Anno 1500.

*Quod autem alii dicunt eum qui erraverit in fide obstinate jam non esse Papam, ac per hoc affirmant Papam non posse esse hereticum, & in re seria verbis velle jocari. Ad hunc enim modum quis posset citra impudentiam asserere, nullum fidelem posse in fide errare? nam-*

*cum hereticus fuerit, jam desinit esse fidelis. Non enim dubitamus an hereticam esse & Papam esse coire in unum possint ; sed id quarimus, an hominem qui aliis in fide errare potuisset, dignitas Pontificalis efficiat à fide inde viabilem. Non enim credo aliquem esse adeo impudentem Papæ assentatorem, ut ei tribuere hoc velit, ut nec errare, aut in interpretatione sacrarum literarum hallucinari possit. Nam cum constet plures eorum adeo illiteratos esse, ut Grammaticam penitus ignorent, qui sit ut sacras literas interpretari possent? Alph. à Cast. advers. her. l. 1. c. 4. p. (mibi) 6. b. Colonia excudebat Melchior Nouesianus, Anno 1543:*

ning, that they know not the Principles of their Grammar, how may it be that they should be able to expound the Scriptures? These words I have cited at large out of my Edition 1543. for if you looke into *Alphonsus*, printed within these last threescore yeares, I beleeeve you will finde them razed in this particular without an *Index Expurgatorius*; which plainly shewes that as the Pope was and may be an Heretike, so likewise falsifying of Records is a proper marke of Heretikes.

An. 1500.  
Usher p. 162.  
a Non quod  
homo proprie  
remittat peccatum,  
sed quod  
ostendat ac  
certificet a Deo  
remissum. Neque  
enim aliud est  
absolutio quam  
ab homine acci-  
pi quidam, si di-  
cat, En filii, cer-  
tifico te tibi re-  
missa esse pec-  
cata, annuncio  
tibi te habere  
propitium De-  
um, & quacun-  
que Christus in  
Baptismo &  
Evangelio nobis  
promisit, tibi  
nunc per me  
annunciat &  
promittit. Fer.

*Johannes Ferus* a Frier Minorite, and prime Preacher at *Mentz* in *Germany*, is purged and falsified in many points of controversie which he held with us. Touching the power of Priesthood in remitting of sinnes, it was the doctrine of *Ferus*: *Man did not properly remit sinne, but did declare and certifie that it was remitted by God*: so that the absolution received from man is nothing else, than if hee should say, Behold my sonne, I certifie thee that thy sinnes are forgiven thee, I pronounce unto thee that thou hast God favourable unto thee, and whatsoever Christ in Baptisme, and in his Gospell hath promised unto us, hee doth now declare and promise unto thee by me. Of this thou shalt have me to be a witnesse; goe in peace and in quiet of conscience. This declarative power of remitting sinnes was *Ferus* doctrine; this is ours. But behold the case is altered; for in *Ferus* printed at *Lyons* 1609. all those words are razed out, and on the contrary faith, that <sup>b</sup> the Priest doth truly

Comment In *Matth.* 2. c. 9. *Magum*. An. 1559. *Engdan.* apud *Johannem* a *S. Paulo*. An. 1609. *Courr.* <sup>b</sup> *Sacerdos enim Dei minister verè remittit peccata, ac certificat a Deo remissa.* fol. (mibi) 160. b. In *Matth.* 1. 2. c. 9.



remitt finnes, and, as the Minister of God, doth also certifie that they are remitted of God.

Touching our justification by faith onely: the true *Ferus* faith, That we are justified by faith alone in Christ, and by none of our merits; That our owne workes, whatsoever they be, are not of that value that they should merit a reward of condignitie or congruie, but so farre forth as God in his mercie doth accept them. These and the like passages are commanded to be blotted out.

And whereas hee sayth, <sup>a</sup> There is no kinde of men that are lesse moved with the word of God, than those which trust in their owne righteousnesse; your men, as being guilty of their trust in their merits of workes, command this and the like passages to bee stricken out.

Your *Index* of prohibited Bookes, published by the <sup>b</sup> Cardinall of Sandomast and Roxas, tells us, that the workes of *Ferus* are forbidden to be read till such time as they shall be purged; and sure I am when they are purged they are none of his. For I appeale to you and your fellow Jesuites (Mr. Floyd) whether these passages following be his or yours; I meane, either the Protestant doctrine, which he published before *Luthers* dayes, or the Popish tenets which are since altered by the *Inquisitors*, and taught by the *Trent* Fathers.

In the third of St. *Matthew*, the true *Ferus* sayth, <sup>c</sup> If at any time thou heare of a reward promised, know that it is not due for any thing else, but for the divine promise sake. Your *Inquisitors* command

*Nempe quod sola fide in Christum, & nullis meritis nostris, justificamur. In Ep. Pauli ad Rom. c. 16. In verba illa deleatur. Ind. lib. prohibet. p. (mibi) 629. & Ind. Madrid. fol. 133 & Ind. Belg. p. (mibi) 393.*  
<sup>a</sup> Sic verè nolum hominum genus est quod minime moveatur verbo Dei, quam hi qui in sua justitia confidunt. Idem in Joh. c. 1.  
<sup>b</sup> Opera tandem prohibentur quoad expurgatio non prodierit. Ind. l. prohibet. p. 56.  
<sup>c</sup> Quod si aliquid quando mercedem audit polliceri, satis non ob aliud esse debitam quam ex promissione divina. *Ferus* in Math. 3.

Quod si ali.  
quando merce-  
dem audis polli-  
ceri, scias non  
sine promissio-  
ne esse debitam  
Ind. Madrid.  
fol. (mibi) 125.

Ind. Belg. p. (mi-  
bi) 372. Ind.  
lib. probib. p.  
627.

Qui hanc fidem  
nescit, ad Eccle-  
sia non pertinet,  
etiamsi videtur  
primus esse in  
Ecclesia. Idem in  
Mat. 1. 3. c. 16.  
p. (mibi) 25.

Ind. Madrid. p.  
125.

Ind. Belg. p.  
370.

<sup>a</sup> In Job. c. 3. p.  
(mibi) 69.

Ind. lib. prob. p.  
625.

<sup>b</sup> Scriptura sa-  
era data est no-  
bis seu certa  
quedam regula  
Christiane do-  
ctrine. Idem in  
1 Ep. Joh. c. 2.  
edit. Antwerp.  
An. 1556.

mand it to be altered thus; If thou heare of a reward promised, know that it is not due without the promise. The one saith, it is not due for any respect, but for the divine promise, *ex promissione divina*; the other saith, it is not due without the promise: when the true *Ferus* addes *Gratis promissit, gratis reddidit*, He promised freely, and he hath given freely; you command these words to be stricken out. And whereas *Ferus* commenting upon the words of Christ, *Tu es Petrus, &c.* Thou art Peter, and upon this Rocke I will build my Church, shewing that this Rocke was meant of Christ by the confession of Peters saith; And (saith hee) whosoever is ignorant of this Faith, belongs not to the Church, although hee seeme to be the chiefe in the Church. These words are otherwise read in your generall Indices, and are commanded to bee stricken out. And upon the words, *Si quis natus fuerit, &c.* he saith, a The Preachers of Gods word ought first to teach faith by which a man is justified, and afterwards good workes; there the words (by which a man is justified) are commanded to be stricken out.

Now as you have purged many places, so likewise you have forged and falsified others by addition or retraction: Looke upon his Commentary on the first Epistle of Saint John, and you shall behold strange additions, and the true Protestant Doctrine wrested to flat Popery; as for instance, <sup>b</sup> The holy Scriptures (saith the true *Ferus*) are given us as a certaine sure rule of Christian Doctrine. In *Ferus* printed at Rome, he is taught to say, The holy Scrip-  
tures

tures (and <sup>a</sup> traditions) are given us as a certaine sure rule of Christian Doctrine. The true Ferus saith, <sup>b</sup> Though the just man remaineth in Christ, yet he is not, neither can be without sinne; for even the just doe fall seven times a day: your Roman Ferus addeth, <sup>c</sup> not without veniall sinnes. The true Ferus saith, <sup>d</sup> The Apostle conjoyneth faith and charity, yet so as hee preferreth faith: your Roman Ferus addeth, he preferreth faith <sup>e</sup> in order, not in perfection. The true Ferus saith, <sup>f</sup> Charity driveth out feare, because it trieth, confirms, and makes assured our faith, whereby we apprehend Christ, our life, propitiation and salvation: your Romane Ferus saith, <sup>g</sup> Charity drives out feare, because it forgiveth our sinnes, and the Holy Ghost doth comfort it, giving testimony that we are Gods children. The true Ferus saith, <sup>h</sup> There be some, who after faith doe earnestly urge good workes, but because they teach not withall, to what end they are to be directed, and how much is to be ascribed unto them, they give cause that almost all the common people doe trust in their owne workes, and so they build upon the sand: the Roman Ferus saith, There were some, who after faith, and with faith, did earnestly urge good workes; but because they cast away their necessity, and others ascribed too much to them, they all did build upon the sand. Lastly, in the true Ferus, sometimes by changing of a word, or by taking away of a word, you pervert the sense and meaning of the Author: As for instance; whereas the true Ferus saith, Saint John condemned all glorying in our workes (*omnem gloriam*;) your Ro-

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<sup>a</sup> Romana edit. An. 1577.

<sup>b</sup> Justus licet in Christo manet, tamen sine peccato nec esse potest; sepius enim in die etiam justus cadit. Idem in cap. 3.

<sup>c</sup> Sine peccato originali. vent.

<sup>d</sup> Fides & charitatem conjungit Apostolus, ita tamen ut fidem preponat. Ibid.

<sup>e</sup> Additur, ordine, non perfectione.

<sup>f</sup> Caritas timorem expellit, quia fidem quam Christum, vitam, propitiationem & salutorem nostrum apprehendimus, probat & confirmat, certamque reddit. Ib. c. 4.

<sup>g</sup> Aliter. Caritas timorem expellit, quia peccata remittit, & Spiritus sanctus eam consolatur testimonium perhibens quod filii Dei sumus. Ibid.

<sup>h</sup> Ibid. cap. 5.

ali.



*Ridiculum est  
quod quidam  
hic volunt, Ce-  
phas idem esse  
quod caput.  
Idem. in Job. c.  
1. p. mihi (43).*

*Taxe Camera  
Apostolica.*

*Ad eo tamen  
Romanam cu-  
riā repurgare  
non permittit.*

man Edition hath turned *omnem* into *inanem*, and saith, Saint John condemned (*inanem gloriam*) vaine glory, &c. And whereas the true *Ferus* saith, *It is ridiculous that some will have Cephas for the head:* your Roman *Ferus* hath left out the word (*ridiculum est*) and saith, *That some will have Cephas taken for the head,* which is most ridiculous.

*Claudius Espenceus* Bishop of *Paris*, lived and dyed a member of the Roman Church; yet is purged, because hee speakes not *Placentia*, futable to your *Trent* Doctrine. In his Commentary on the Epistle to *Titus*, in his first digression, hee is commanded to be purged (*per quinque paginas*) five "leaves together; in which hee complaines of the "abuses and corruptions growne into the Roman "Church and See; he shewes that their greedinesse "of gaine, and love of money caused them to dis- "pence with all kindes of wickednesse; as namely, "with unlawfull and forbidden marriages, with "Priests keeping of Concubines, with incests, mur- "ders, rapes, witchcraft, killing of Fathers, of Mo- "thers, of Brothers, and things not to be named; "and under the name and title of the *Taxes of the* "Apostolicke Chamber (for so they terme them) "in which Booke (saith hee) being publikely and "daily printed, you may learne more wickednesse "than in all the summes and catalogues of vices. Then hee shewes that the Councell of *Trent* was a third time assembled by the command of *Pius* the fourth; yet by no meanes would hee permit that the Court of *Rome* should be reformed. And thus

thus in severall pages, where hee complains of the like abuses in the See and Court of Rome, the Inquisitors command to be blotted out.

Lastly, hee proves out of Gregory the Great, and Saint Bernard, <sup>a</sup> That every soule is subject to the higher power; that is, the Priesthood to the secular power, the Bishops and Archbishops to Emperours and Kings: and in conclusion, when it is questioned (saith hee) touching the reformation of the Clergie, and orders of Monkes, for sending the Shepheards to their owne folds, and compelling them to feed their owne flocks, they say it is a thing that belongs to a Synod, and the Bishop of Rome: But was there any Reformation at the Councell of Trent? Did the Pope and Councell cause them to bee more diligent in their calling? &c. This and much more to the like purpose they command to be blotted out.

Polydore Virgil, a member of your Church, is purged in many points of Doctrine which make against you. Possevine tells us, that his Booke *De inventionibus rerum* is permitted to be read, if it be such as Pope Gregory the thirteenth commanded to be purged at Rome (1576.) Now if any man list to compare that and Polydore printed at Paris 1528. hee shall finde that the true Doctrine of Polydore is not allowed, which protesteth against many points of Popery; but by the Inquisitors command hee is inforced contrary to himselfe to speake the Trent language. As for instance; whereas the true Polydore saith, *when God is every*

M 2

where

*Ind. Madrid.*  
f. 60. & Belg.  
p. 74. *Delean-*  
*tur illa verba*  
*in Ep. ad Tit.*  
c. 1. p. 74 p.  
76, 77, 78. &  
82, 83, 84.  
<sup>a</sup> *Ibid. p. 526. In*  
*Tit. c. 3.*

*Res est synodi-*  
*ca & pontificia*  
*Ibid. p. (mibi)*  
526.

*Possev. Appar.*  
p. (mibi) 294.  
Tom. 2.

*Parisiis ex Of-*  
*ficina Roberti*  
*Stephani, Anno*  
1528.

*Polyd. de In-*  
*vent. Rerum*  
l. 2. c. 23. in  
initio p. (mibi)  
41.

where present, certainly there is nothing more foolish than to counterfeit his image: in your later Editions you have added these words, *In the beginning after the first creation there was nothing more foolish*; as if it were wisdom to represent God the Father in these dayes, which in the beginning of the world was foolishnesse.

*Ibid. l. 5. c. 4. p. 84. usque ad p. 87.*

In his fifth Booke and fourth Chapter, your *Inquisitors* command seven whole pages to be stricken out; and the reason is pregnant: The marriage of Priests, which is prohibited by a positive Law of your Church, is proved to be lawfull, yea and in some case commanded by the Apostles Doctrine, and justified by the examples of Saint Paul, of Peter, of Philip, and other Apostles, that had wives; and he addeth, that according to Saint Pauls Doctrine, the Bishops and Deacons, and consequently all orders of Priesthood, had them; and this custome (saith hee) continued long in the Church: and withall concludes; *Furthermore, whilst the Priests did beget lawfull sonnes, the Church flourished with a happy off-spring of men; then your Popes were most holy, your Bishops most innocent, your Priests and Deacons most honest and chaste.* Then he proves from Pope Pius the second, that as *Marriage upon good cause was taken from the Priests, so it ought to be restored upon better.* This and much more concerning the marriage of Priests, is commanded to be stricken out.

*Porro, dum sacerdotes generabant legitimos filios, Ecclesia felici prole virum vivebat; tum sanctissimi erant Pontifices, Episcopi innocentissimi, Presbyteri Diaconique integerrimi castissimi que. Ibid. p. 86, 87. Ibid. c. 9.*

In his ninth Chapter, hee saith, *worship thou one true and eternall God; but worship thou no Image of any*



any living creature, deleatur (say your Inquisitors) let it be stricken out.

Ind. Belg. p. 175

In his sixth Booke, and beginning of his thirteenth Chapter, he testifies from St. Hierome, That almost all the holy ancient Fathers did condemne the worship of Images, for feare of Idolatrie. He proves from the Law of Moses, that nothing made with hands should be worshipped; and from the Prophet David, Confounded bee all they that worship graven Images. Hee shewes further, that Gregorie the Great, albeit hee reprehended Serenus Bishop of Marsilia for breaking downe of Images, yet hee commends him for forbidding the worshipping of them. These and the like passages are commanded to be stricken out, per octodecem lineas, for eighteen lines together.

Idem l. 6. c. 13.

Ludovicus Vives a Priest of your second Classis is purged, and namely by the Divines of Lovan, in their Edition of St. Austins workes at Antwerp, Anno 1576.

Ind. Belg. p. 177.  
Ind. lib. expurg.  
p. (mibi) 725.

Plantins print  
at Antwerpe,  
1576.

In his Epistle to King Henry the 8th, where he saith, that Princes are supreme Governours on earth next under God, this is commanded to be blotted out: And where he saith, The Saints are worshipped and esteemed by many, as were the Gods among the Gentiles; this passage without a command, in the aforesaid Edition is razed out.

Againe, in his Comment on the 8th. Booke of the Citie of God, he tells us how your Romish Priests upon good Friday doe celebrate Christs passion upon the stage. There Judas (saith he) playeth the

Lud. Viv. in Aug.  
gust. de Civit.  
Dei. l. 8. c. 27.

Ind. l. expurgat.  
p. (mihi) 41.

Idem in Aug. l.  
15. c. 13. p. 83.

Idem. l. 18. c. 31

Ind. l. expurg. p.  
(mihi) 41.

most ridiculous Mimick, even then when he betrayes Christ; there the Apostles runne away, and the Souldiers follow, and all resounds with laughter; then comes Peter and cuts off Malchus eare, and then all rings with applause, as if the betraying of Christ were now revenged; and by and by this great Fisher Peter for feare of a Girle, denies his Master, all the people laughing at her question, and hissing at his deniall; and in all these revels and ridiculous stirs, Christ onely is serious and severe; but seeking to move passion and sorrow in the audience, he is so farre from that, that he is cold even in the divineest matters, to the great guilt, shame, and sinne both of the Priests that present it, and the people that behold it. These words and blasphemous actions, as being ashamed of them, you doe well to command them to bee blotted out; but yet they are reprinted, and your men are not ashamed to continue the practice of it in your owne Religion.

And lastly, where he sayes, That those who preferre the Latin Translation before the Greeke and Hebrew fountaines, are men of evill mindes and corrupt judgements; that passage is left out in the Antwerpe print. And whereas he saith, that the story of Susanna, of Bell and the Dragon, are Apocryphall Scriptures, and not received of the Jewes, nor translated by the Septuagint: all those words are commanded to be stricken out.

Jacobus Faber Stapulensis, a member of the Roman Church, taught the Protestant doctrine in many points, and therefore he is purged by your severall Indices

Where-

Whereas the *Rhemists* translate the Greek word *μετάνια*, *Penance*, he defined it *Repentance*, and makes a distinction betwixt *Repentance* and *Penance*, such as the Protestants doe; and therefore it is commanded to be stricken out.

*Jac. Fab. in*  
*Evang. Matth.*  
*c. 3. fol. (mibi)*  
*13. b.*  
*Ibid. c. 5. fol. 24.*  
*in initio.*

Againe, speaking of the *Scribes* and *Pharisees*, who did attribute righteousness to themselves and their owne workes; *The faithfull* (saith he) *which are of the Law of grace*, doe worke most diligently, but doe attribute nothing to themselves, or their owne workes; but all of them doe impute their righteousness to the grace of God; All consisteth with the one in the merit of workes, with the other in grace: the one respect themselves and their workes, and are delighted therein; the other regard not themselves, but the grace of God; they admire his goodness, and therein is their chiefe delight. Againe, if any man shall doe good in this world, hee must not doe it because it is his will, but because God commandeth it; For he which is perfect hath not a will peculiar to himselfe, but his will must be the will of God; and this is the third Petition of the Lords Prayer.

*Ibid. c. 6. f. 30. a.*  
*Ind. Madr. fol.*  
*112.*

In the sixteenth Chapter of *St. Matthew*, upon the words, *Thou art Peter, &c.* he shewes, that according to *St. Pauls* doctrine, the *Rocke* was *Christ*; Hee shewes that *Peter* was so farre from being a firme rocke, that *Christ* himselfe did intimate the contrarie, when he said, *Get thee behinde me Satan, for thou savourest not the things of God, but of men*: He shewes us further, that our Lord *Christ* promised to *Peter* the Keyes of binding

*Ibid. fol. c. 16.*  
*(mibi) 74. b.*



a Deleatur ab illis verbis, Ne quis putet Petrum, &c. usque ad, Aeterni Patris infusio. Ind. Madr. fol. (mibi) 113. & Ind. Belg. p. 51. b Verum qui operibus suis aliquo modo fidunt, minus Deo fidunt, minusque amant Deum: qui autem nullo modo, sed pacto, sed promissioni imo omnia Deo tribuunt, plus Deo fidunt, cuius ineffabili bonitate qui novissimi fuerant operando, facti sunt primi gratiam recipiendo; & qui primi operando, novissimi gratiam recipiendo: Quare bonum, &c. deleatur usque ad Dei autem omnia. Ind. ut supra.

c Ind. Madr. fol. (mibi) 115.

and loosing, but withall testifies, that those Keyes were not *Peters*, but *Christs*, whereby *Peter* doth not binde or loose by his power, but by the will of *Christ*. He addeth moreover, that not onely *Peter* received those Keyes, but also all the rest of the Apostles: But (saith he) there be some which understand by the Keyes of binding and loosing, the Popes power, as *Christ* spake of that saith, witnessing that he was the Sonne of the living God, which is one of the Keyes of the heavenly Doctrine, upon which the Church is founded, and *Peters* saith, as upon the true Rocke *Christ*, was builded. <sup>a</sup> This and much more to the same purpose, for thirty lines together, is commanded to be stricken out.

In his 20. Chapter he saith, <sup>b</sup> Those which any wayes trust in their workes, have the least affiance in God, and love him the lesse; but those which give all to his promise, and to God himselfe, they trust most in God; by whose ineffable bounty, those which are last in working, are made first by receiving grace; and those that are first in working, are become last in receiving: Whatsoever therefore a man doth, it is good for him to trust wholly to God his goodnesse, for it is the will of God, and of his speciall grace, that wee are saved, and not of our will or workes: These words, and much more to the same purpose in the same chapter, are commanded to be blotted out.

Touching his Commentaries upon Saint John, your Inquisitors have pronounced this definitive sentence, <sup>c</sup> Because they cannot be handsomely purged, let them all be spunged and blotted out.

Touching

Touching his Commentaries upon *Timothy*, hee shewes, that it was lawfull for Priests to marry a  
 “ Virgin till the time of *Gregory* the seventh,  
 “ (which was nine hundred yeeres after Christ:)  
 “ hee shewes likewise that the *Grecians* kept the  
 “ Apostolicall Tradition in marrying of Wives,  
 “ and could not change them, and that other Churches which vowed single life, by their incontinencie fell into the snares of the Devill: And lastly, in his Commentary upon the *Galathians*, at large he proves,<sup>a</sup> *That by the Faith of Christ alone we are justified, and that he which* <sup>b</sup> *trusteth in his works, trusteth in himselfe, and leanes upon a staffe of Reed, which is broken in it selfe; whereby he doth not discern the heavenly light, from whence our justification doth descend:* These and many other like passages in severall places of his Workes, which are consonant to our Protestant Doctrine, are commanded by the Inquisitors to be stricken out.

<sup>d</sup> *Fridericus Furii* writes a whole Book of translating the *Bible* into the vulgar tongue, for the benefit of the Lay people; hee dedicates his Booke to Cardinall *Bovadillius*, and he tells him that wee esteeme it an excellent thing to reade the workes of Greeke and Latine Philosophers; and therefore much more ought wee to search and know the will of God out of his sacred Scriptures: for the one is a matter of pleasure, and the other is a matter of necessity; the not knowing of the one may hurt little or nothing at all, but to bee ignorant of the other brings a grievous mischiefe, besides eternall destruction

In *Tim. c. 3. fol. (mibi) 205.*

<sup>a</sup> *Per solam fidem Christi infunditur justificatio. In Gal. c. 2. fol. 154.*

<sup>b</sup> *Idem c. 3. fol. 156. Qui autem confidit in operibus, in se ipso confidit, & baculo innititur arundineo, qui frangitur in se ipso, & supernum lumen non videt, unde descendit justificatio.*

<sup>c</sup> *Ind. Madr. f. (mibi) 118, 119.*

<sup>d</sup> *Friderici Furii Cenolani Valentini Bononia, sive, De libris sacris in vernaculam linguam convertendis.*

<sup>a</sup> Ind. lib. prob. p. (mibi) 36.  
<sup>b</sup> Permittuntur verò ejusdem in D. Justinum annotatiões, itē in Nicephorum scholia, si expurgentur. Ind. l. prob. p. mibi 51.  
<sup>c</sup> Multa continet parum Catholice Religioni consona, inter ea autem illud est precipuum, quòd transubstantiationem non agnoscit, sed aperte contendat, cum corpore & sanguine Christi remanere veram panis & vini substantiā.  
<sup>d</sup> Perversè admodum interpretatur illud Malachie, In omni loco offertur sacrificium nomini meo, de doxologia, benedictione laudibus, & hymnis. Sic Ind. ut supra.  
<sup>e</sup> Gerardi Lorichii Adamarri collectio triū librorū, &c. de missa publicæ proroganda. Ind. l. prob. p. 11.

corruptly

tion of the soule. Again, what is it (saith hee) to forbid the Scriptures to bee read in the vulgar tongue, than to forbid God his owne purpose, and as it were to command God, which doth declare himselfe to all by his Word, that hee should not be manifested unto us? This is the whole scope of the Author, and for this cause, lest the reading of the Scripture in a knowne tongue should discover Antichristian Doctrine by frequent reading,<sup>a</sup> the Book it selfe is forbidden, till it bee purged in this and the like places witnessing against your Romane Doctrine.

Johannes Langus is numbred amongst your Heretiques in the first *Classis*, pag. 51. Yet his Annotations upon <sup>b</sup> Justin Martyr, and his Commentaries upon Nicephorus, are allowed if they bee purged. Now let the Reader observe for what cause you would have him purged: First touching his Annotations upon Justin Martyr; <sup>c</sup> They containe many things disagreeing to the Catholike Religion; but among those, that is chiefe, that hee doth not acknowledge Transubstantiation, but doth openly maintaine, that the true substance of bread and wine doth remaine with the body and bloud of Christ. Again, <sup>d</sup> He doth very maliciously interpret that place of Malachy, In every place a sacrifice shall be offered to my name, that is (saith he) in giving of glory, blessing, laud, and praise to the Name of God.

<sup>e</sup> Gerardus Lorichius is prohibited till he be purged for the reprovng and condemning your private Masse, and Communion in one kinde; his words be these,



these, There be false Catholikes, that are not ashamed by all meanes to hinder the Reformation of the Church; they, to the intent that the other kinde of the <sup>a</sup>Sacrament may not be restored to the Lay people, spare no kinde of blasphemy. <sup>b</sup> For they say, Christ said onely to his Apostles, Drinke yee all of this; but the words of the Canon of the Masse, are, Take and eate you all of this: Here I beseech them let them tell mee, whether they will have this word (All) to pertaine onely to the Apostles? Then must the Lay people abstaine from the other kinde, of the bread also; which thing to say is an Heresie, and a pestilent and detestable blasphemie.

Ambrosius Catharinus Archbishop of Compsa wrote against Cajetan; and (saith \* Bellarmine) hee wrote likewise against Luther: Yet something hee wrote is disallowed of the Church, as namely, touching the words of consecration: oher things are commonly refuted by the Doctours of the Church, viz. the certaintie of Grace, of Predestination, &c. therefore his Workes are warily to be read. Thus you have Cajetan against Luther, and Catharinus against Cajetan, and Luther & both against the Tenets of their own Church; inlomuch as the Inquisitors have commanded a *deleatur* upon Cajetan and Catharinus in the second Classis, and against <sup>f</sup> Luthers whole Workes in the first Classis.

Didacus Stella is prohibited to bee printed before hee be purged. The places which are purged are such wherein hee teacheth Protestant Doctrine, as may be seen in <sup>g</sup> Mr. Crashaw, and Dr. James, and D.F. Observations.

<sup>a</sup> D<sup>o</sup> Missa  
pub. Racemati-  
onum, lib. 2.  
Canonis pars  
7. p. (mibi)  
177.

<sup>b</sup> Excusum an.  
1536.

<sup>c</sup> See more, lib.  
2. pars Cano-  
nis 17. p. mibi.  
210. &c.

\* Bellar. de Ec.  
Scrip. p (mibi)  
312.

<sup>e</sup> Opuscula ve-  
rd similiter  
prohibentur, ni-  
si corrigantur,  
Ind. l. prohib.  
p. 4.

<sup>f</sup> Commentaria  
in Lucam,  
nisi fuerint ex  
repurgata &  
impressae ab  
an. 1581.

vel nisi antea  
edita, expur-  
gentur. Ind. l.  
prohib. p. 26. &  
p. 318.

Ind. Belg. p.  
317.

Ind. Hisp. p. 63.

<sup>g</sup> See Appendix  
to the Romish  
Fisher caught  
in his owne  
net.

*Ad solam vitam  
bene actæ imi-  
tationem, non  
etiam ad religi-  
osum cultum,  
quem adoratio-  
nem vocant  
Theologi, Di-  
vorū monumen-  
ta conservare  
fas est. In*

*Comment. Jos.  
hist. c. ult. Ind. l.  
expurg. p. 31.*

*a Idem in Jos. c.  
22.*

*b Ind. Belg. p.  
269.*

*Barclay of the  
authoritie of  
the Pope. c. 13.  
p. 66. Engl.*

*Andreas Masius* in his Commentarie upon *Josuah* is purged for this Protestant doctrine; we ought to preserve the Monuments of Saints onely for the imitation of their godly life, not for Religious worship, which Divines call Adoration. Again, hee saith, *a* The Church sets before our eyes the figure of *Christs Crosse*, (not that we should worship it;) which latter words are commanded to be razed out.

Lastly, *Cardinall Bellarmine*, who was the first and best that ever handled all controversies in difference betwixt us, was in danger of a prohibition, or rather of an absolute suppression of all his workes. Your owne *Barclay* witnesseth of him, That there is not one of the Popes partie, who hath either gathered more diligently, or propounded more sharply, or concluded more briefly or subtilly, than the worthy *Divine Bellarmine*; who although he gave as much to the Popes authority in temporalities, as honestly hee might, and more than he ought, yet could he not satisfy the ambition of the most imperious man *Sixtus the 5th.* (who affirmed that he had supreme power over Kings and Princes of the whole Earth, and all People, Countries, and Nations committed unto him, not by humane; but by divine Ordinance;) and therefore he was very neare by his Pontificiall censure (to the great hurt of the Church) to have abolished all the writings of that Doctour (which doe oppugne Heresies with great successe at this day) as the Fathers of that order (whereof *Bellarmino* was then) did seriously report unto me. How probable this may seeme, his worke  
of

of *Recognitions* doth witnesse to the world; where-  
in he was inforced to recant that doctrine, which he  
had both sincerely taught and published according  
to the truth. As for instance; whereas he professed  
that the Pope was subject to the Emperour in tem-  
porall affaires; on the contrarie hee recants it, say-  
ing, <sup>a</sup> *I allow not that which I said (with Albertus*  
*Pighius) that Paul appealed to Caesar to be his law-*  
*full Judge.* Again, whereas it was said the Popes  
used to be chosen by Emperours, the word *Emperor*  
(*poteſt, & fori debet deleri*) <sup>b</sup> *it must, and peradventu-*  
*re ought to be blotted out.* And when I sayd that  
*Paul* was subject to *Caesar*, as to his temporall Lord,  
I meant it was so <sup>c</sup> *in fact*, but not of right.

And in truth it seemes, that neither the Pope,  
nor his *Inquisitors* were well pleased with this Ca-  
tholike doctrine: For *Frier Paul* of *Venice* acknow-  
ledged *Cardinall Bellarmine* and *Baronius* for lear-  
ned men; and further saith, that he hath knowne the  
one and the other in *Rome*; but he could wish with-  
all, that they had written that which they sincerely  
thought, without being forced to recant any thing  
that they had spoken. For *Frier Paul* knew well that  
under *Sixtus Quintus* there came out an *Index* of  
prohibited Bookes, which though it were suddainly  
stayd and called in, yet it was not so closely acted, but  
that there remained Copies of it; and in that *Index*  
the workes of *Bellarmino* were comprehended. If this  
learned Cardinals Booke had beene forbidden, you  
and your fellowes would have beene to seeke of an  
answere for many objections made against you;  
for

a *Bel. Recognit.*  
*de summo Pont.*  
p. 16.

b *Idem de Cler.*  
p. (mibi) 92.

c *De facto, non*  
*de jure. Ib. p. 17.*

*sapendo M.*

*Paolo chasotto*

*Sisto Quinto*

*uscì an Indice*

*de libri prohibi-*

*ti, il quale se-*

*ben subiro si oc-*

*culto, non fu*

*pero cio così*

*presto fatto che*

*non ne restasse-*

*ro gli esempla-*

*ri. Et in questo*

*erano compresse*

*le opere del Bel-*

*larmino. In lib.*

*Confirmatione*

*del considerati-*

*oni del M. Paolo*

*di Venetia, di*

*M. Fulgentio*

*Bresliano ser-*

*vita. In Venetia*

*appresso Ruber-*

*to Mejetii*

1606. Con li-

centia de supe-

riori. in 4<sup>to</sup>.



*Dum plurima  
Annalibus dige-  
rendis per volu-  
tanda fuere, ag-  
novit ingenue  
que primis edi-  
tionibus auctori-  
ca, aut non om-  
nino ad plenam  
veritatem abs-  
se fuerāt scrip-  
ta, id quod in  
Annalibus  
non semet testa-  
tus est.*

*a Defensio Johā-  
nis Marsilii in  
favorem respō-  
si 8. propositi-  
ones continentis,  
adversus quod  
scripsit illu-  
strissimus Car-  
dinalis Bellar-  
minus. Venetiis.  
1606.*

*b Marsil. p. 357.  
See D. Morrons  
encounter a-  
gainst M. Par-  
sons reckoning,  
l. i. c. i. p. 10, 11*

for it is usuall with you to referre me for an answer to *Bellarmino*. But as it is observed, they recanted many things in their writings: For *Baronius* confesseth, that in his first Editions many things were imperfect, and not altogether true, which were corrected in the other impressions. And I am perswaded, ere long wee shall have an *Index a Expurgatorium* lay hold on him; For (saith *Johannes Marsilius*) I have heard that as he hath taken a liberty to mend the *Fathers, Canons, and Historians*, so he will correct the *Councils* after his manner, and for his owne purpose, and so assume unto himselfe a licence hereunto; which God forbid. Again (saith he) <sup>b</sup> the Answers of *Cardinall Baronius* are not unlike the answers of *Cardinall Bellarmine*, who whilst he cannot finde an objected argument to be assailed by *Historie*, he saith, that those words have beene inserted into the *Bookes*: much like to *Mr. Floyd*, when there is no answer to be made to some particular objections out of the *Authors*, you reject them all as condemned by your *Inquisitors*: And this answer I am sure may serve for all objections that can bee made from most *Classicall Authors*.

The last thing which I here meane to speake of, is a certaine distinction of explicite and implicite faith, which the *Knight* and his *Ministers* cry out against, and are pleased sometimes to make themselves merry withall, as if they would laugh out; but it is too well and solidly grounded to bee blowne away with the breath of any such ministeriall *Knight*, as he is. Thus you.

You

You professed formerly to teach mee for my learning; now it seemes you would instruct me for my manners: you tell me I make my selfe merrie with your doctrine, as if I would laugh out: truly I am sorry to thinke you teach such ridiculous doctrine, as should deservedly cause laughter. Shall I make you my Confessor? I cannot chuse but smile when I consider what great paines you have taken in this whole Chapter, to uphold the Articles of your Faith with fixe pretended rules, and all infallible, as namely, Scripture in the phaine and literall sense; Tradition or common beliefe and practice of the whole Church; Councils either generall or particular, confirmed by the See Apostolike; the authoritie of that whole See it selfe defining *Ex Cathedra*, though without either generall or particular-Councell; the common and uniforme consent of ancient Fathers or moderne Doctours and Schoole-men, delivering any thing unto us as a matter of Faith: All these fixe rules (say you) we acknowledge, and are ready to make good whatsover is taught by any of these wayes.

When I say you assume confidently, that all these are infallible rules to lead men to the knowledge of your Faith, and at last you conclude, and as it were shut up all those rules of knowledge, with the doctrine of an implicite faith. This I confesse is such a mystery of foolishnesse, as deserveth rather laughter than an answer. For, as *Cato* said, *He marvelled what a Soothsayer did not laugh when he saw a Soothsayer*: So I am verily perswaded that your selves doe

doe smile when you meet each other, to thinke how you coulsen the poore ignorant people with a blind obedience, and an implicite Faith. To let passe your *Golden Legends* and leaden miracles, (which occasion sufficient mirth in long winter nights for all sorts of people) what I pray is that implicite Faith, that you condemne me and our Ministers for laughing at? Mistake us not, I know no Protestant doth laugh at an implicite Faith, which is directed to the proper object, the holy Scripture; we laugh not at an implicite Faith, which cannot be well unfolded or comprehended by reason, as namely, the unsearchable mysterie of the *Trinitie*, of Christs conception by the holy Ghost, and the like; but we disclaime and condemne your *Catholike Colliers* Faith, which is canonized for your Popish Creed; that is, to pin our Faith upon the Churches sleeve, and to assent to every thing the Church propoundeth to be beleaved, without examination whether it be agreeable to the Scripture, or besides it. We laugh, or rather wee pitie that Merchant of *Placentia*, who chose rather to bee a Papist than a Protestant, because (saith he) *I can briefly learne the Roman faith; For if I say what the Pope saith, and deny what the Pope denyes, and if he speake and I hearken unto him, this is alone sufficient for me.* And wee cannot choose but smile at the judgement pronounced by your *Gregorie de Valentia*, upon this poore ignorant Merchant; God (saith he) *will have nothing to lay to this mans charge at the dreadfull day of Judgement:* His meaning, it may be

Laurent. Dis-  
cept. Theolog.  
p. 5.



be is, God can charge him with nothing, because this man knew nothing.

This doctrine of Obedience doth well agree with Cardinall Bellarmines exposition upon that place of Job, *The Oxen did plow and labour, and the Asses fed by them.* By the Oxen (saith hee) are meant the learned Doctors of the Church, by the Asses are meant the ignorant people, which out of simple believe rest satisfied with the understanding of their Superiors. And accordingly your Cardinall Cusanus perswades his Proselytes to relye upon the Church, without further inquirie of the truth; For (saith he) *Obedience without reason is a full and perfect obedience, that is, when thou obeyest, without enquiring of reason, as a horse is obedient to his Master.* He that shall make a question in your Church, whether the Pope can erre, must resigne up his understanding with this believe, *If the Pope should so farre forth erre, as to command vices, and forbid vertues, the Church were bound to beleve that vices are good, and vertues are evill, unlesse she will sinne against her owne conscience.*

This is Bellarmines lesson, and that must bee your Faith. Nay more, Cardinall Toller will assure you, that *if one beleve his Bishop, although it be contrary to the faith, yet in beleiving that falshood, hee shall performe an act meritorious.*

I understand you are a Jesuite, and therefore I doe not much wonder, that you so much insist upon the justification of an implicite faith; for you had it from your founder, and are enjoyned to make it

N

good

*Bell. de Justif.*  
l. 1. c. 7.

*Cusan. exercit.*  
l. 2. c. 1. 6.

*Bellar. de Pont.*  
l. 4. c. 5.

*Toll. de Instruct.*  
sacerd. l. 4. c. 3.

Anticotton, or a  
refutation of  
Cottons letter  
to the Queene  
Regent, p. 24.  
printed at Ly-  
ons by Jaques  
Roussin. Anno.  
1607.

good by your owne Order. There is a little Pamphlet entituled *Regula Societatis Jesu*, which your selves have caused to be printed at Lyons, in which Ignatius Loyala, the Spanish Souldier, and, Patron of your Sect, hath laid downe these rules to your Societie: *Entertaine the command of your Superiour in the same sort, as if it were the voice of Christ. Againe, Hold this undoubtedly, that all which a Superiour commands, is no other than the commandement of God himselfe; and as in beleeving those things which the Catholike faith proposeth, you are presently carried with all the strength of your consent; so for the performance of all those things which your Superiour commands, you must be carried with a certaine blinde impetuosity of will, desirous to obey without further inquiring why or wherefore.* “And lest that  
“such command might seeme sometimes unjust and  
“absurd, he commands your Jesuits so to capti-  
“vate their understanding, that they sifit not the  
“commands of their Superiours; but that they may  
“follow the example of Abraham, who prepared  
“even to sacrifice his sonne at the commandement  
“of God: and of Abbot John, who watered a  
“drie log of wood a whole yeare together, to none  
“other purpose, but to exercise his obedience, and  
“another time put himselfe to thrusting downe of  
“a great Rocke, which many men together were  
“not able to move, not that hee held them things  
“either usuall or possible, but onely that hee  
“would not disobey the command of his Superiour.

This

This is that blind obedience and implicite faith which wee laugh at, and this is the ridiculous Doctrin which your *Rhemists* teach. *He saith enough, and defendeth himselfe sufficiently, who answereth he is a Catholike man, and that his Church can grve a reason of all the things which they demand of him.* But we have not so learned Christ; wee are ready alwayes, according to the Apostles instruction, to give an answer to every man that askeith us a reason of the hope that is in us. And for the better fulfilling of the Law and the Prophets, wee testifie with *Moses, Secret things belong to the Lord our God, but the things revealed belong to us and our children, that we may doe all the words of the Law.* We say therefore, particular knowledge is to be joyned with the assent of faith; for no man can assent to that which hee never heard, and therefore I thinke no man of understanding, with a blind obedience and implicite faith, will resigne up his eie-sight, and looke through such spectacles as you have tempered for them. For without doubt it was the constant and uniforme Doctrin of the ancient Church, that howsoever faith apprehends mysteries not to bee inquired into, yet the proposition and doctrine of all the Articles of Faith were distinctly taught and conceived by all: and thereupon *Theodore*, who was then living, gives us to understand, that in his dayes *You might see every where the points of our Faith to bee held and knowne, not onely to them who are Masters in the Church and Teachers of the people,*  
N 2 but

*Rhem. Annot.*  
in Luc. 12. 11.

1 Pet. 3. 15.

Deut. 29. 29.

Ἐστὶν ἰδεῖν τὰς  
λαθεῖας &c.  
Theod. Grec.  
Serm. 5.



but even of Coblers, Smiths, and Weavers, and all kinde of Artificers, of all sorts of women; and all these you may finde (saith he) discoursing of the Trinitie, and the creation of all things.



## CHAP. II.

*The summe of his Answer to my first Section.*

“**T**He Church of Rome, not without cause,  
 “ bitter against the Reformed Churches,  
 “ because they are Heretikes: *Theodoret* is  
 “ impertinently alledged: *Bellarmino* is falsified:  
 “ The Catholike Church cannot be depraved be-  
 “ cause of her promises. And this (setting aside your  
 reproches and impertinencies) is the substance of  
 your second Chapter, in answer to my first Section.

*The Reply.*

First you say in your Title, *The Church of Rome*  
*is not bitter against Heretikes.*

It is true, the Church of Rome is not bitter  
 against Heretikes (as you understand them for Pro-  
 testants) for they are no Heretikes: but if the  
 termes of *Luthers whelpes*, *Hell-hounds* of *Zwing-  
 lius*, *damned persons*, and worse than *Infidels*; if such  
 termes (I say) be Catholike complements (which  
 your fellow *Jesuits* have given us) I shall freely con-  
 fesse your *Charitie* is mistaken.

But

But (say you) the word *Heretike*, which is the worst of all, hath ever gone with such as have held new particular doctrines, and such St. John calleth *Antichrists*.

1 John 2.

Surely you have my assent and wishes with you, that is, that the name of *Heretike* may alwayes goe as it hath gone, with such as teach new and *Antichristian* doctrine. But let me tell you, this description of yours is a perfect Character of the *Roman Church*; and I verily beleeeve that if all the pictures and patternes of a *Papist* were lost in the world, they might all againe be recovered, and a *Papist* painted to the life in the description of such an *Heretike* as you here define.

Looke upon the particular doctrines of private Masse, your halfe Communion, your Prayer in an unknowne Tongue, and tell me if these be not new: why else doe you and your associates confesse that the contrary Tenets were taught and revived by the Ancients? And as touching the name of *Antichrist*, if that be appropriate to *Heretikes*, it cannot touch the members of our Church; for we make Christ and his Apostles the sole rule of our Faith. On the other side, if you consider the Pope, either as he sits in the place of Christ, as his Vicar Generall, or as he and his adherents teach and uphold a doctrine against Christ (for the word *Antichrist* imports both) without doubt they beare the markes of *Antichrist*, and consequently the word (*Heretike*) reflects upon your selves.

*Antichrist* is against Christ, & in the place of Christ as his Vicar.

*Cassander* tells us, there be some who make the

*Cassand. de  
officio Pii viri.*

Pope of Rome almost a God, preferring his authoritie not onely above the whole Church, but above the sacred Scriptures, holding his judgement equall to the divine Oracles, and for an infallible rule of Faith. I see no reason (saith he) but that these men should be called Pseudo-Catholikes or Papists. Indeed I must confesse I much wonder, that any Protestant should give you that honourable title of *Catholike*, especially when you terme them by the name of *Heretikes*.

*Bell. de Not.  
Eccles. c. 4.*

Those that have the marke of the Beast imprinted in their foreheads, have borrowed both the Name and Nature from him; and therefore your Cardinall tells us, *The word Papist is derived from the Pope, such as was Peter*. And more particularly your *Gregory Martin* and the *Rhemists* give you to understand, that to be a *Papist*, is to bee a *Christian man*, a childe of the Church, and subject to Christs *Vicar*. You that are so inquisitive after other mens pedigrees, see if with all your *Heraldrie* you can make good your nominal descent from Christ, and, as you stile him, *Pope Peter*.

*Rhem. Annot.  
in Acts. 11. 26.*

*Bristow. Demand. 8.*

Your Father *Bristow*, as a knowne *Antiquarie* in this point, gives your Father *Bellarmino* the lye, for he avowes it for certaine, that your name (*Papist*) was never heard of till the dayes of *Pope Leo the Tenth*, and this was 1500. yeares after *Christ*; and this opinion I am sure is most probable, and more sutable to the Noveltie of your Religion.

But (say you) we *Catholikes* stile the *Knight*  
and



and the Reformers, by the common name of Hereticks.

You told me formerly the title of (*Sir*) would be left for me: now you have added to the title the name of *Hereticke*, and you professe it is the worst word of all. It seemes the worst word you have is good enough for me: But I pardon you, and I must let you know that the name of *Catholike* is as comely with the Professors of your new doctrine, as a golden ring in a swines snout. And as touching the name of *Hereticke* wherewith you charge me, you rightly resemble *Athalia*, who when shee understood that *Joas* the right inheritour of the Crowne of *Judab*, was proclaimed King, ranne in her furie to the Temple, and cryed out, *Treason, Treason*, when the treason was not in King *Joas*, but in herselfe that wrought it. Your *Alphonsus à Castro* hath written a Booke against the Heretickes in all ages; and in his *Index hereticorum*, I have searched diligently, and I finde the names of certaine Popes among them, but mine owne name I doe not finde: For I professe with St. *Austin*, *Errare possum, hereticus esse nolo*, I may erre, but I will not bee an Hereticke. Shall I make my confession unto you? I beleieve allthings which are contained in the Scriptures, and nothing contrary or besides them as matter of faith necessary to salvation: I beleieve the holy *Catholicke Church*. This is an Article of my Faith, and this I first received from the Apostles Creed. Next, I undoubtably beleieve the *Nicene Creed*, and this was called *Catholike* by those holy Fathers, to

4 Kings 11.

*Cum hoc credimus, prius credimus, nihil amplius credendum esse. Tertul. Ibid.*

Chap. 1. p. 2.

Concil. Trid.  
Sess. 3.

distinguish the Heretikes from the Orthodoxe Christians in the Primitive Church; or, according to your owne words, *appointed to be publikely professed by all such as meant to bee counted Catholikes;* and for the same cause your Councell of Trent decreed it to be received (as a *Shield against Heresies*) and therefore by your owne confession, the Councils decree, and your Creed it selfe, I am free from the name of Heretike. Lastly, I professe and beleeve *Athanasius Creed*, and that Holy and ancient Father witnesseth of that confession, *Hac est fides Catholica, This is the Catholike Faith.*

If therefore I beleeve the Scriptures, and Catholike Church, which teacheth the true Faith; If I beleeve the Articles of the *Nicene Creed*, which distinguisheth the right Believers from the *Heretikes*; If I receive *Athanasius Creed*, which contains the summe and substance of all *Catholike* Faith and doctrine, what remains then why I should not be exempted from the name of *Heretike*, unlesse I shall acknowledge with you the fourth *Creed* published by Pope *Pius* the fourth, and consequently subscribe to new particular doctrines, which (as you confesse) doth ever accompanie the nature of Heresie?

*But the Reformers are Heretikes.*

He that shall heare but the word (*Reformers*) in all probability will conceive that they were men which opposed some errors or heresies crept into the Church, and for that cause desired a *Reformation*. In the Churches of *Corinth*, *Galatia*, *Perga-*

*mus* and *Thyaira* there were some of the *Sadduces* opinion, who denied the Resurrection, others that joynd Circumcision and the workes of the Law with Christ, and the worke of salvation. The Apostles you know did reprove those errors in their dayes, and no doubt many accordingly did reforme themselves: Now will you condemne those reformed persons for Heretikes, because they differed from the rest with an utter dislike of those errors which the seduced partie retained? Surely this is the true state and condition of our Church; and accordingly your *Trent* Fathers made a decree for Reformation in the Councell, and pretended that it was summoned to redresse Heresies which were crept into the Church; and will you say, if they had redressed them, the *Reformers* had beene *Heretikes*?

The *Rogatian* Heretikes would have made the world beleeve that they were the onely *Catholikes*; and the *Arrian* Heretikes called the true Christians, sometimes *Ambrosians*, sometimes *Aibanasians*, sometimes *Homosians*. And in this manner St. *Paul* himselfe was called before the Judges to make answer to matter of Heresie, and according to this way which you call Heresie, so worship we the God of our Fathers, beleeving all things which are written in the Law and the Prophets.

Acts 24.

They that so rashly pronounce and call every thing Heresie, are often stricken with their owne dart, (saith your owne *Alphonsus*) and fall into the same pit which themselves have digged for others: Hee shewes

Alph. de Herec.  
l. 1. c. 7.



Ibid.

Ibid. l. i. c. 2. p.

14.

l. i. c. 7.

Ibid. p. (mibi)

31.

shewes therefore by way of conclusion what hee would have called Heresie. This would I rather call Heresie (saith he) to accompt mens writings among the Scriptures of God; and so doe they that thinke it a wicked matter to dissent from the writings of man, no lesse than it were the judgements of God. Now that your men are guilty of such Heresies in the highest degree, appears by his owne confession; for he complaines of *Gratian*, who did insert the Popes decretall Epistles amongst the holy Scriptures, as if they were of equall authoritie with them: and he speaks as an eare witnesse of others, who in their publicke Sermons have declared, that whosoever shall dissent from the opinion of *St. Thomas*, is to be censured for an Hereticke. O *forces verbi Dei Praecones*! O powerfull Preachers of the word of God (saith he;) or rather I may truly say of *St. Thomas* doctrine, for by this meanes it will come to passe, that blessed *Bonaventure* must be censured of heresie, for he crasseib *St. Thomas*; and blessed *Anselme* must be suspected of Heresie, because contrary to *Thomas* opinion, he thinkeib him not a lover of our blessed *Virgin* who refuseib to celebrate the Feast of her Conception.

As this Author wrote a tract against Hereticks, so likewise he professeth that the head of the *Roman* Church, as well as the members are subject to that capitall accusation whereof you accuse the Reformers, and particularly he doth instance from *Platina* in Pope *Liberius* for an *Arrian* Hereticke, and Pope *Anastasion* for a favourer of the *Nestorian* Here-

Heretickes, and w<sup>h</sup>all hee resolves the question (which without all question is soto bee resolved) that the Pope (which you make one of the infal-  
lible Rules of your Faith) may become an Here-  
ticke.

You shall doe well therefore to forbear your name [*Catholicke*] till you can free your Pope and his adherents from the markes of Heretickes. In the meantime I might more justly retort your owne words, *cum fanore*, into your owne bosome, and say, *We Reformed Catholickes, not onely stile, but prove J. R. and the Romanists to be rightly stiled by the common name of Heretickes.*

I proceed to the rest of your accusations; *Theodoret* (say you) *is wholly impertinent.* Bellarmine *his meaning is abused, and his words corrupted.* First touching *Theodoret*: his prooffe (notwithstanding your exception) stands good; for if the agreement of both parties in the *Nicene Councell*, in his judgement, ought to have allayed the heate of contention in the Church of *Antioch*, I might well conclude much more, that the three Creeds, and the first foure Generall Councils (wherein both sides agree) ought to have abated the edge of your sharpe and bitter Invectives against our Church. And as for abusing of *Bellarmino*, I assure you it was farre from my thoughts; and you cannot be ignorant that the inference, according to true meaning, standeth thus. If Protestants beleeve and hold all things necessarie for all Christians, then are they not to be accompted *dammned persons, and worse than Infidels*: But they

*Nonnulla* is a diminutive terme signifying not none, that is, some, be they never so few.

they beleeve the Apostles Creed, they teach the ten Commandements, and administer some few Sacraments, which in your Cardinals opinion are those things which are simply necessarie for all to know and beleeve; and to this argument you answered nothing, but you quarrell about words. When I translate [*nonnulla*] *a few Sacraments*, you say I falsifie *Bellarmino*, for the word (*few*) is not there; and yet you know well, that by *nonnulla* hee doth not meane *omnia*, and therefore those which he meaneth are but few. The word *usilia* is in the same place of *Bellarmino*; and as for other words added or left out, they alter not the sense, nor are wee bound precisely to the words, but to the sense, in translating a passage out of any Author.

*But (say you) what man ever tooke Babylon for a true Church?*

If by *Babylon* you understand literally the ancient Citie of *Chaldea*, or that famous City in *Egypt*, once called by the name of *Memphis*, and now of *Cair*, you know well that it is not my meaning so to take it; (for you confesse that I otherwise expresse my selfe:) but that a particular Church (as namely your Church of *Rome*, which was sometimes a sound, that is, a right-beleeving Church) may afterwards fall into Heresie, and become spirituall and mysticall *Babylon*, this is not onely my assertion, but your *Romanists* and fellow Jesuites in the Church of *Rome*.

*Ribera* your fellow Jesuite of *Salamanca* in *Spaine*,



Spaine, tells us by way of prevention ; If Rome shall commit the same things hereafter which she committed in the time of John, she shall be called Babylon againe ; as it was in the case of Hierusalem, which of a faithfull City once, became afterwards a Harlot. And according to the Prophecie of St. John, he protesteth in this manner ; we know this truth so perspicuously by the words of the Revelation, Ut ne stultissimus quidem negare possit, that the veriest foole cannot deny the same. Then he concludes, Since Babylon shall be the shop of all Idolatrie, and of all impieties, therefore it cannot be doubted, but that this shall be the condition of Rome hereafter.

I will come nearer to you : Your Monke Sigebert about 500. yeares agoe interpreting the words of St. Peter ( The Church at Babylon salutes you ) delivereth this doctrine : Hitherto Peter by Babylon did signifie Rome, because Rome at that time was confounded with Idolatrie and all uncleannesse ; but my grieve doth now interpret unto mee, that Peter by a Prophetick spirit, by the Church of Babylon, foresaw the confusion of dissention with which the Church of Rome at this day is rent in pieces.

Honorius Bishop of Autun in France, speaking of the fall of the Church of Rome, not long after the same time, cries out to the members of his Church, Turne to the Citizens of Babylon, and see what they are ; behold the buildings of that damned Citie, consider the principall persons there, and thou shalt finde the See of the Beast. Thus you see the first Babylonian tels what he feared would come to passe in

Ribera Com-  
ment. in Apoc.  
14. v. 8. in c. 14.  
num. 31. n. 32.

Sigeb. Ep. p.  
(mibi) 188. in.  
l. Goldasti Re-  
plic.

Honor. Angust.  
in Dial. de Præ-  
dest. & l. arbit.

in the Church of *Rome* hereafter; but these two latter proclaimed openly that *Rome* was become *Babylon* many hundred yeares since, and for their loud cries their tongues are now cut out by the command of your Inquisitors,

How undeservedly were these men punished and forbidden to speake the truth, let the Reader judge; but that which is observable, you raze the Records which testifie for us; you forbid them to speake, if it make against your Church, and then you demand of us, What man ever tooke *Babylon* for *Rome*?

I will give you one witnesse more, who is ancient and beyond exception, who spake (as it were prophetically) of the Church of *Rome* in her most flourishing state. *St. Hierome* writing to *Marcella*, a noble Lady, exhorteth her to depart from *Rome*, which he compares to *Babylon*. Reade (saith he) the *Revelation* of *St. John*, and consider that which is there said of the woman clothed in purple, of the blasphemy written in her forehead, of the seven Mountaines, of the great waters, of the fall of *Babylon*: Goe out from thence my people, *Babylon* is false, and is become the habitation of Devils, and the hold and cage of every foule spirit.

Now that wee might understand this was not spoken by him of heathen *Rome*, he adjoyneth these words following: *Est quidem ibi sancta Ecclesia: There is a true or holy Church, there are the Trophies of the Saints and Martyrs, there is the true confession of Christ published by the Apostle. Ludovicus*

*Hier. ad Marcellam Ep. 17. T. 1. p. (miki) 156.*

*vicus Vives* your very friend, in commenting upon this place, tells us, that *St. Hierome* thinketh there is no other *Babylon* described by *St. John* in the Revelation than the City of *Rome*; But now (saith he) it hath put off the name of *Babylon*, there is no confusion now; you cannot buy anything now in matter of Religion, without a faire pretence of holy Law for selling it, yet may you buy or sell almost any kinde of cause holy or hellish for money. For this and the like passages, your *Vives* is forbidden till hee be purged.

I must confesse I doe not thinke that the *Rhemists* would have interpreted *Babylon* for *Rome*, if it had not beene to prove *Peters* being at *Rome*: It is happy therefore for you that *Peter* wrote his Epistle from *Babylon*, for otherwise your succession from *Peter* had beene questioned; and it is as well for us that you are contented to allow *Babylon* for *Rome*, for by this meanes your *Antichristian* Doctrine is discovered, and your succession of *Peters* faith is quite abolished.

But (say you) if you meane as you expresse your selfe, that a true Church may bee depraved, I know not what to say, but to stop my eares against that mouth of blasphemie: And is it blasphemie to say, a true Church may be depraved? Sure I am it is not blasphemie against the holy Ghost; for the mouth of *St. Paul* hath spoken it in parricular to the *Roman Church*, even at that time when she was a most incorrupt Church; Towards thee goodnes, if thou continue in his goodnesse, otherwise thou also shalt be cut off:  
And

*Lud. Vives in  
August. de Civ.  
Dei, l. 18. c. 22.*

*In D. August.  
Annot. Ludov.  
Vives prohibe-  
bentur nisi cor-  
rigantur. Ind.  
l. prohibet.  
Class. 2.*

*Rom. 11. 22.*



Pfalm. 48. 19.

1 Kings. 8. 20.

Mat. 21. 14.

In his answer  
to Card. Peron.  
p. 9. Eng.

And may not a Church (thinke you) be depraved, that is in possibility of being cut off? What thinke you of the Church of *Hierusalem*? Did not the Prophet *David* terme it the *City of God*? and was it not afterwards termed a *Harlot* by the Prophet *Esay*? What say you to the Temple of *Solomon*? was it not termed by him, *the house of Prayer*? and in Christs time was not that house of Prayer become a *denne of Theeves*? He that sayes *Antichrist* shall sit in the Temple of God, doth plainly intimate, that the true Church may be depraved, and that before his coming there was a true Church. *What Babylon is* (saith learned *Casaubon*) thus much the matter it selfe doth plainly shew, that whether some private Church be understood in that place by the name of *Babylon*, or the greater part of the whole, it was before this a true Church, with which the religion might religiously communicate; but after it was more depraved, the religious are commanded to goe out, and to breake off communion with her. And as touching the authority you cite, that he would be with them to the worlds end, that the Church is built upon a *Rocke*, that the gates of *Hell* should not prevaile against it; these promises (I say) concerne no more the particular *Roman* Church, than the seven Churches of *Asia* that are false away. The blasphemie then you lay to my charge (if any such be) is but against your *Roman* Church, and of such blasphemie many of your best learned are guilty, in acknowledging a depravation of their faith, (notwithstanding all the promises of Christ to the

Catho-

Catholicke and uniuersall Church.)

Your Bishop of Bionto by way of prevention cries aloud in your Councell of Trent, *World to God they were not wholly with generall consent gone from religion to superstition, from faith to infidelitie, from Christ to Antichrist.* I could bring you a world of complaints against the falling away and depravation of your Roman Faith, but that your eares will not endure such blasphemie. Howsoever, since your best learned have acknowledged Babylon to be meant by Rome, and that Rome is false from her first faith, I say with the Prophet Jeremie, *Fly out of the midst of Babylon, and deliver every man his soule; we would have healed Babylon, but she is not healed; forsake her, and let us goe every one into his owne Country, for her judgement reacheth unto Heaven, and is lifted up even unto the skies.*

Cornel. in Con-  
cil. Trident.

Jerem. 51. 6. 9.



CHAP. III.

*The summe of his Answer to my second and third Sections.*

**I**N the second Section he saith I labour to prove the contention betwixt the Churches to proceed originally from them. The third Section is to prove the corruption both in faith and manners: Both which are easily answered; First  
O by

by asking, what is this to the purpose for the visible Church? Secondly, with the contradiction of a former lye, he telleth a new one; for the Reformation was sought for manners onely, and not for doctrine. This is the substance of your third Chapter, in answer to my second and third Sections.

*The Reply.*

*Veni, vidi, vici.*

You have answered two Sections almost in two words; the first, in denying it to be to the purpose; the latter, in giving me the lye: And thus like another *Caesar* you have briefly expressed the expedition of your victory in few words, *I came, I saw, I overcame.*

Page. 21.  
*Oportet esse  
memorem.*

First, you demand, *what is this to the purpose of a visible Church?* But I rather wonder to what purpose you make such a demand; For my Booke is entituled *The Safe Way*, not the visibility of the Church. Yet let me tell you, the Authors which I cite are for the most part members of your Church, and their authorities tend much to the prooffe of a visible Church, if your *Index Expurgatorius* did not sponge them, and cause their testimonies to be often invisible. For instance; in our behalfe I cite *Cassander*: To *Cassander* you answer, *he is like your selfe, an Hereticke, or next doore to them*: and yet elsewhere you say, *with much ado he may passe for a Catholike.* I cite *Cecomas* Generall of the order of *Franciscans*, as witnessing the visibility of our Church above 300. yeares agoe; you answer, *he was condemned for disobedience and rebellion; for he said Pope John the 22. was an Apostata* and



and an Hereticke, and therefore not true Pope: And in this manner you can easily resolve all doubts, and reject all Authors that speake not *Placentia*, according to your pallate; onely (say you) St. Bede is a Catholicke. Now if you please, take a review of these Authors. *Cassander* (you know) was a learned man, he was highly favoured for his wisdom by two Emperours, *Maximilian* and *Ferdinand*; he was moderate in all his writings, he sought to extenuate the palpable errors and heresies of your Church; he indeavoured to accord, and (if it had beene possible) to reconcile the differences on both sides; and lastly, he lived and died in the communion of the *Roman Church*. *Cecenas* was a Frier, and Generall of the Order of *Franciscans*, he was condemned *de facto* by the Pope; but it doth not appeare *quo jure*, by what right, for if the accusation were true, the Pope deserved the punishment, and not the innocent Frier: listen therefore to the rebellion and disobedience for which he was accused. *Cecenas* shewes in particular that Pope *John* was a schismaticke and an heretike, in his peremptorie opposition against the Word of God and the Catholicke Church; he charged him with twelve severall errors, which you may reade at large in the place cited; and for those and the like accusations he was excommunicated and deposed by the Pope. I confesse the accusation was capitall, but it was no other than was justly laid to his charge. For *Nauclerus* saith, *Many great and famous Divines of great learning and good life proclaimed Pope John* (by the

*Mich. de Cecena tractat. contra errores Papae p. (mibi) 1314. & 1336 in Tom. 2. Gul. Occbam. de Jurisdictione Imperiali. Nacler. Gener. 45. Anno 1324.*

Tepidè.

a Plat. in Joh.

-24.

b Quinimo  
dixit, & perti-  
naciter credi-  
dit, animam  
hominis cum  
corpore humano  
mori, & extin-  
gui ad instar  
animalium bru-  
torum. Concil.  
Constant.

c Johannes ser-  
monē faciens in  
publico confi-  
torio, dixit  
quadam here-  
sin sapientia.  
Anton. part. 3.  
tit. 21. c. 6.

d Falsitas do-  
ctrinae Papae Jo-  
hannis vice-si-  
mi, quae dānata  
fuit cum sono  
bucinarum vel  
tubarum coram  
Rege Philippo  
per Theologos  
Parisienses.  
Gers. serm. in  
Festo Pasche  
Tom. 2. pag.  
(mibi) 491.

tertij,

name of Pope) to be an Hereticke for certaine errors, which errors notwithstanding it is said that he (coldly) revoked at the time of his death; and hee addes withall, that Pope Benedic his immediate successor openly condemned the same errors. You see then it was not the Franciscan Frier onely, but many Divines both good and learned did condemne him of Heresie; and not they alone, but the Pope himselfe who succeeded him, publicly condemned him for an Hereticke. And thus much touching Pope John the 21. called by some the 22. There was another Pope John, by the name of 22. otherwife called 23. who was living one hundred yeares after; he was chosen Pope at <sup>a</sup> Bononia, by the consent of all the Cardinals. Against this John, it was specially objected at the Councel of Constante, <sup>b</sup> That he obstinately held that the soule of man dieth together with the body, and is consumed to nothing, as the soule of brute beasts: Neither did he hold this Tenet as a private man (which is your generall Answer) for Antoninus saith plainly, Pope John held this error in the time of his Popedome, <sup>c</sup> and pronounced words savouring of heresie openly in the Consistorie. Neither was this accusation of these men accounted rebellion and disobedience in them, as it was in Cemas; for (saith Gerson) <sup>d</sup> his false doctrine was condemned by the Divines of Paris, and proclaimed with sound of trumpets in the presence of King Philip; and withall the Councell it selfe deprived him of his Popedome (which shewes plainly, the authority of a Councell is above the Pope.) And to his depo-  
sition

sition subscribed 4. Patriarkes, 29. Cardinals, 47. Archbishops, 270. Bishops, 564. Abbots and Doctors, in all above 900. deposed both *Benedict* the 12. and *John* the 23. and yet these men are required by you for an infallible Rule of the *Roman* Faith. And thus not onely *Ceasar* was deposed for his disobedience towards an Hereticke, and is now thrust into your first *Classis* of damned *Authors*, but the whole *Councell* of *Constance* touching that Session (where they decreed the *Councell* to be above the *Pope*) is rejected, and disavowed by your Church.

It is no difficult thing then to prove your infallible *Pope* may bee an Hereticke; but if any man of your owne Church shall say so, and manifestly prove it, yea although it be a generall *Councell*, it must therefore be censured and condemned by your Church: And this may briefly serve in answer to what you say against my second Section.

The third Section (say you) is of corruption both in Faith and manners, which the Knight proveth out of the *Councell* of *Pisa*, and out of the *Councell* of *Trent*; To which I answer: For matter of manners wee willingly acknowledge a reformation to be needfull, but for doctrine with the contradiction of his owne former lye, bee telleth a new one.

It is a true saying of *Chrysostome*, A lyar thinks no man speaks the truth; But that the truth of my assertion may appeare, looke upon the Letters of summons; they declare that the *Councell* was called to reforme errors that concerned Faith; they

pag. 50.

*Qui mendax  
est neminem  
verum putat  
dicere. Chrys. in  
Matth. Hom. 19*



*Idem dixit,  
quod ipse vole-  
bat vacare cir-  
ca Reformatio-  
nem Ecclesie,  
&c. Acta Con-  
cil. Pis. Sess. 20.  
Bin. Tom. 3.  
Pars 2. p. (mibi)  
837.*

*De squallor.  
Rom. Eccles. p.  
34. in Biblioth.  
Westmonasterii-  
ensi.  
Gers. declaratio  
defect. virorū.*

*Occham compē-  
dium contr. er-  
rores Papæ p.  
957. Incipit  
Prologus.*

*Matth. Paris p.  
843.*

shew there was a due and wholesome reformation to be made, aswell of the Church doctrine, as of the manners of men, for quieting the consciences of the faithfull: And accordingly Pope *Alexander* did assemble the most learned of all Nations; the *Cardinals* did binde themselves with an *Assumpſit*, that they would not proceed to the election of a new Pope (when his predecessors *Gregorie* the 12. and *Benedict* the 13. were deposed) unlessse the Pope would agree to a reformation in the *Head* and *Members*; and will you say the Pope did assemble the most learned of all Nations to teach good manners onely? *Cardinall de Aliaco* was living in his dayes; he complains that *Pagan abuses*, and *diabolicall superstitions* were so many in the Church, that they could not be imagined.

*Gerson* (Chancellor of *Paris*) complained of particular errors, that *Images in Churches* occasioned *Idolatrie*; *Apocryphall Scriptures* were brought into the Church, to the great damage of *Christian Faith*. Look into the age before him; *Occham* (a *Frier Minorite*) cries out, *Alas the time of which the blessed Apostle prophesied* (when men will not suffer wholesome doctrine) is altogether fulfilled in our eares; For behold there are many that pervert the holy *Scriptures*, deny the sayings of the holy *Fathers*, reject the *Canons* of the Church, and overthrow *Constitutions* of the *Emperors*. Look into the age before him; *Grossthead* (Bishop of *Lincolne*) complains that there was a *defection*, a *revolt*, an *Apostasie* from the true *Faith*. Look into *Bernards* time, and there you

you shall finde by his owne confession, *The wound of the Church was inward, and past recovery.* These former complaints and grievances in the Church did sound aloud in the eares of the later ages, and she made great mourning and lamentation for her children, because they were not such as she first bred them; and accordingly no doubt they wished for a reformation of errors in doctrine, as well as Discipline in the Church.

Looke after Pope *Alexanders* time, and before the Councell of *Trent*, and your Bishop of *Bitonto* will shew you the state and miserable condition of your Church, as it were in a Glasse. *Alas* (saith he) *how were the Scriptures neglected in the later Ages, to the detriment of all people! There was then in request a tedious and crabbed Divinitie about Relations, about quiddities and formalities; and all those things were handled and wrested with Syllogismes and humane Sophistrie, which (without doubt) by the same authority as they were received, might be refelled. The whole Age was spent about the decrees of men, which were contradictory amongst themselves, and irreconcilable, and nourished perpetuall contention. He was accounted the best Divine, that knew best how to devise the greatest wonders for his Traditions. It was a part of their honour and vaine glory to speake bigge words with great looks among women, not to be understood when they disputed of the Scriptures. The Preachers of the word were all sworne to the word of their Masters: and from hence sprung sixe hundred Sects; as namely, Thomists, Scotists, Occhamists,*

*Bernard. in Cant. Sermon. 33. p. (mibi) 673.*

*In Ep. ad Roman. c. 6.*

*Rivet. Sum. Controv. p. (mibi) 98.*

Alexandrians, &c. O beinow wickednesse! The Gospels and Epistles of the Apostles were laid aside, true Divinitie lay hid, and was handled of very few; but coldly, I will not say, unfaithfully.

In what state the Church remained in those dayes, when *Papall Traditions* and cunning *Sophistry* prevailed against the sacred Scriptures, let the Reader judge: Your owne St. *Francis* foretold that the times were at hand, wherein many differences should arise in the Church, when charitie should waxe cold, iniquity should abound, and the Divell should be let loose, and that the purity of his Roman Religion should be depraved; and accordingly (saith my Author) the Image of the Crosse in the Church of St. *Damian* spake unto him; Goe and repaire my house which you see is altogether decayed. Thus Bishops, and Friars, and Images, stocks and stones cried out of the falling away of your Church (if we may credit your owne Authors) and yet by no meanes you will assent to a reformation of doctrine or manners.

At *Luthers* first rising, which was almost 30. yeares before the Councell of *Trent*, your *Guicciardine* tells us, that there were that yeare many meetings at *Rome*, to consult what was best to be done. The more wise and moderate sort wished the Pope to reforme things apparently amisse, and not to persecute *Luther*. *Hieronymus Savanarola* told the French King, *Charles* the 8. he should have great prosperitie in his voyage into *Italie*, so the end hee should reforme the state of the Church, which if he did

not

*Onus Ecclesie e.*  
16.p. (mihi) 79

*Vade, repara*  
*domum meam,*  
*quæ ut cernis,*  
*totalabitur.*

*Guicciard. Hist.*  
lib. 13.



not reforme, he should retorne with dishonour; and so (saith he) it fell out.

I come to the Councell of *Trent*: it selfe, where you may reade many decrees for reformation, and yet neither doctrine nor manners reformed. But let us heare your owne confession. *It is true, the Councell indeed complaineith with great reason of the avarice of such whom the Knight calleth the Popes Collectors, though the Councell speakeith not of the Pope: but false it is which he saith, that the Councell complaineith of Indulgences, an Article of faith (as his words are.) The Councell likewise complaineith of many things crept into the celebration of the Masse, and the words of the Councell are right cited by him in Latin in the Margent, but in the English he foully corruptieth them: For instead of many things, hee translated many errors, which is a grosse error and corruption in the Knight.*

These be your grand exceptions to the grosse corruptions laid unto my charge; but all this while you doe not discharge the accusations laid justly to your Church. And in this I must needs say, you play the Hypocrite, who can discerne a mote in your Brothers eye, and cannot see a beame in your owne: First therefore cast the beame out of your own eye, and then you shall easily discerne without Spectacles, that the Collectors of Indulgences are the Popes Collectors, although the Pope is not mentioned in that place; and Indulgences are an Article of Faith created by that Councell, although the Councell proclaime it not an Article of Faith: so that

Hieron. ad Pā-  
mash. de optimo  
genere inter-  
pret. Tom. 2.

that (*multa*) many things, might well stand for many errors and corruptions, since they were errors in practise. Neither would I have set the Latin in the Margent if I had meant to corrupt them in English; and withall, if you had taken the last edition (as you ought to have done) you should have found them in another *Character*, and then all your waste words of *foule corruptions*, had beene needlesse. But in this you resemble *Palladium* a lewd fellow, who in like manner charged St. *Hierome* with falsifications and false translations: *He preacheth and publisheth abroad* (saith *Hierome*) *that I am a falsarie, that I have not precisely translated word for word, that I, instead of the word Honourable, have written these words, Deerely beloved: These things and such trifles* (saith he) *are laid unto my charge*. Now heare what Answer St. *Hierome* makes; *Whereas the Epistle it selfe declareth, that there is no alteration made in the sense; and that there is neither matter of substance added, nor any doctrine devised by me, verily by their great cunning they prove themselves fooles, and seeking to reprove other mens unskilfulnesse, they betray their owne*. Let us heare therefore the rest of your *Things* (for so you will have me terme them) which are crept into your Church, and need a Reformation.

*The Councell* (say you) *seemeth to acknowledge the avarice of Priests in saying Masse for mony, was not farre from Symonie. It speaketh of the use of Musicke, wherewith some wantonnesse was mixed, as also of certaine Masses or Candles used in certaine number,*

ber, proceeding rather from *Superstition* than true Religion. This you confesse is true in your Councell, but to these you answer nothing. You might have added to these abuses both *Superstition* and *Idolatrie* in the Masse, for your Councell confesseth them both: and I thinke it toucheth your errors in Doctrine. But have you reformed all or any of these things? Is your superstitious number of *Masses* and lights in the Church abated? Are your lascivious and wanton songs, set to the Organs, and mingled with other Church musicke, redressed? Is your covetousnesse in Priests, with their *Superstition* and *Idolatrie* in the Masse, abolished? These corruptions are *things* and *things* (as you call them) and such as I wonder your Councell was not ashamed to confesse, much more to tolerate, or rather to practise in the daily sacrifice of your Masse. I hasten to the Reformation in doctrine: but you tell me it is a Lye, the Councell never intended it; I instance in private Masse, Latin Service, &c. You answer it is most false, for the doctrine is the same still, and ever was.

I perceive your passion makes you much forget your selfe: for your doctrine (I confesse) which is commonly received, is the same now, that was decreed in the Councell of Treve; but that it was ever the same, as now it is, all the Colledge of Cardinals and Jesuits cannot prove. Look upon your owne confession in those two particular instances: Your private Masse, where the Priest communicates alone, is not the same now, as it was heretofore;

Concil. Trid.  
Sess. 22. Can. 9.

Mira mira  
est Res. Juve-  
nal.



*Spectacl. pag.*  
191.

*Pag. 271.*

fore; For (say you) *it was the practise of the Primitive Church for the people to communicate every day with the Priest.* Your Prayer in an unknowne tongue is not the same now as it was heretofore, for (say you) *Prayer and Service in the vulgar Tongue was used in the first and best Ages;* and now the vulgar is become the Latin unknown tongue. Take heed therefore of these confessions, for by such palpable contradictions you may lose your *Profelytes*, and bring the Lye upon your selfe.

*Pag. 53.*

Againe, you confesse that the *Councell* wilheth that the standers by *did communicate, not onely spiritually, but also sacramentally:* and doth not your Church in this wish a reformation in doctrine? Doth it not in this preferre the practice of the reformed Churches before their owne, and in a manner confesse an error in the allowed practice of the *Roman Church*? Your Councell commands Pastors that have care of soules, to expound that to the people, which is delivered in the Masse in an unknowne tongue; and doe not those that require the Priests to expound it to the people, shew likewise that without such exposition the people are little better for the Masse, and that the Church intended the people should understand it? What is this else, but to joyne hands with the Protestants, and to acknowledge a reformation needfull in your Church, for requiring Service to bee celebrated in a knowne tongue, that the people may understand it? But that I may make good my assertion, and that the Reader may know I have said nothing but the truth,

truth, in affirming the Councell of Trent did make decrees for Reformation for doctrine as well as manners, looke upon the second Session, and tell me if they did not professe a reall intention in both. The words of the Session are these; whereas it is the speciall care and intention of the Councell, that the darkenesse of Heresie being expelled, which so many yeares hath covered the earth, the light and purity of the Catholicke truth may shone, through the helpe of Christ which is the true light; and that those things which need reformation may be reformed; the Synod exhorteth all Catholikes assembled, or to be assembled, and especially those who are skilful in the sacred Scriptures, that with continuall meditation they may diligently consider with themselves how these things may be effected; that they may condemn those things which are to be condemned, and approve those things which are to be approved, that the whole world with one mouth, and confession of one and the same faith, may glorifie God the Father, and our Lord Jesus Christ. Take a review of the words of your Councell; First, *Præcipua cura & intentio, ut propulsatis errorum tenebris, quæ per tot annos operiantur terram;* the chiefe care to dispell the darkenesse of error which covered the earth: which words cannot be meant of the Protestant doctrine. For our light is pretended by you to be lately come in, and but in a part or corner of the world. Secondly, *peritiam habeant sacrarum literarum, ut sedulâ meditatione secum ipsi cogitent, &c. ut probare probanda, & damnare damnanda queant.* There needed

not

Concil. Trid.  
Sess. 2.

not this diligence and skill in Scriptures for *Luthers* Religion, for they were condemned before by the Pope. Thirdly, *Nullus debeat &c. obstinatis disputationibus contendere*, which should not be about *Lutheran* points, but about doctrines of their owne. Fourthly, in the third Section, *de extirpandis hæresibus, &c.* which (say they) is *adversus spirituales nequias in celestibus*, which heavenly places are meant by their owne Church, not by *Luthers*, as is most evident. For they would never acknowledge our Churches heavenly places.

Now I pray, what thinke you of your Councils Decrees? Will not they extend to a Reformation in doctrine? or will you say that Heresies in manners crept into the Church, and the most learned in the Scriptures were chiefly to be imployed for reforming them, that thereby there might be one Faith of Papists and Protestants through the Christian world? Looke upon the *third Session*, and there likewise you shall finde a Decree for rooting out of *Heresies* in doctrine, as well as rectifying of manners and the discipline of the Church; and for both those causes (saith your Decree) the Council was principally called. It is a most evident truth then (howsoever you redouble the lie upon me) that the Council did intend a Reformation in doctrine; for otherwise, to what end should the Pope summon all Christian Bishops out of all Nations, even at that time when the Protestants were in number infinite, and had discovered and proclaimed the errors of the *Roman Church*? Besides, to what

*De extirpandis hæresibus, & moribus re-formandis, quorum causa precipue est congregata. Sess. 3.*



what purpose were those disputes and oppositions in the Councell against particular points of Doctrine, if they had not beene adjudged erroneous, and needed a reformation? But herein the Reader shall easily discern the policie of your Church. At the first calling of the Councell (when these first Sessions were made) the number of Bishops were but few, (about 40.) but after the faction of the Popes creatures in multitude prevailed, all hope of reformation was abandoned; And thereupon the Bishops of *Apulia* publikely declared, that the *Trent* Fathers were nothing else but the Popes creatures, and his bondslaves; and accordingly there was an oath proposed severally to be taken in this manner;

*I vow and sweare true obedience to the Bishop of Rome, &c. And all other things likewise doe I undoubtedly receive and confesse, which are delivered, defined, and declared by the sacred Canons, and generall Councils; and especially the holy Councell of Trent; and withall, I condemne, reject, and accurse all things that are contrary hereto, and all Heresies whatsoever, condemned, rejected, and accursed by the Church; and that I will be carefull this true Catholike faith (out of the which no man can be saved; which at this time I willingly professe and truly hold) be constantly (with Gods helpe) retained and confessed whole and inviolate to the last gaspe; and by those that are under me, or such as I shall have charge over in my calling, holden; taught and preached, to the uttermost of my power: I the said N. promise, vow,*  
and

See Craken-  
horpe.

Bulla Pii 4.

Andr. Dudithius in Ep. ad Maximil. 2.

Sess. 25. c. 1.  
Decret. de  
Refor. p. 312.

Sir Nathaniel Brent in Ep. to the Historie of Trent.

Psal. 50. 16, 17.

and sweare; So God me helpe, and his holy Gospels.  
Now what good (saith Dudithius) could be done  
in that Council, which onely numbered, but never  
weighed suffrages? Although our cause was never so  
good, we could not come off with victory; for to every  
one of us, the Pope was able to oppose an hundred of his  
owne. This Author was sent as Ambassador to the  
Council from the state and Clergy of Hungarie,  
and he confirmes what I have testified of their pro-  
ceedings. But observe the mysterie of iniquitie  
displayed in your Council, after it had continued  
eighteen years, and during the lives of eight Popes,  
in conclusion they declared in their last Session,  
contrarie to their former decree of Reformation,  
that the Synod was (chiefly) called for restoring of  
Ecclesiasticall discipline; and hereby is plainly dis-  
covered their deceyfulnesse of unrighteousnesse,  
inasmuch as I may truly say with that learned  
Gentleman and Translator of the Trent Historie,  
The Bishops of Rome, instead of being Christs holy  
Vicars, as they pretend, have bene the greatest, and  
most pernicious quacksalving Juglers that ever the  
earth did beare. Those Bishops therefore that boast  
of the Law of God, and make as it were a covenant  
with him, to renew the ancient Faith, and restore  
it to her first integritie (as your Trent Bishops pro-  
fessed) let them consider with themselves how  
neare that Prophecie of David doth concerne them,  
who deny a Reformation; For unto the ungodly (saith  
God) why dost thou preach my Lawes, and takest my  
Covenant in thy mouth, whereas thou hatest to bee  
refor-

reformed, and hast cast my words behinde thee.



CHAP. IV.

*The summe of his Answer to my Fourth Section.*

**T**O this Section, the title whereof is, *That many learned Romanists have falne from the Catholike Faith to be Protestants*, he saith, the Catholike Faith is indivisible, and they that renounce it in part, renounce it in all: Hee affirmeth that in Priests, who cannot conteine, to marry, it is a greater sinne than to keepe a concubine. This is the substance of his fourth Chapter, in answer to my fourth Section.

*The Reply.*

I shewed in my fourth Section, that many learned *Romanists*, convicted by evidence of truth, either in part, or in whole, renounced Poperie before their death. *That some have renounced the same in part* (say you) *is foolishly said, for no man can renounce the Catholike Faith in part, it being indivisible.*

Pag. 58.

If I shall prove your assertion to bee a strange Paradoxe, the foolishnesse will returne into your owne bosome. For the better illustration therefore of your Tenet, heare what division *Gregory Nazianzen* makes upon that ground: *When one taketh*

*Oratio in laudem Athanasii.*



up water in his hand (saith he) not onely that which he taketh not up, but that also which runneth forth, and findeth passage betweene his fingers, is divided and separated from that which he holdeth and incloseth in his hand: so not onely the open and professed enemies of the Catholike Faith, but they also that seeme to be her best and greatest friends, are sometimes divided one from another. What thinke you of this ancient Father? Is your Faith indivisible by his Doctrine? or will you say it is foolishly spoken of him? But (say you) he that ceaseth to beleieve one point, ceaseth to beleieve any one as he should: And is this wisely spoken thinke you? Is not this your latter error greater than the first? For prooffe therefore of your assertion, shew mee that man, who before the Councell of *Trent* held all the points of your Faith, as they are now taught and received in your Church; I say, give me but one since the Apostles time, who within the compasse of fifteene hundred yeares beleieved all your doctrines of Faith, entirely in all points, and for that one mans sake, I will confesse your Faith is *indivisible*, and submit my obedience to your Church.

Your *Index Expurgatorius* discovers the weaknesse of your opinion: I speake not of Authors which were condemned in your first and third *Classis* for Heretikes, but of those *Romanists* who in the second *Classis* are purged for their *suspected doctrine* (as you terme it) and yet never forsooke your Church; I dare confidently avow, that there are above foure hundred of those *Classicall* Authors

Propter suspectam doctrinam  
Ind. lib. prohibita.

thors, all members of the Roman Church, never excommunicated, never condemned for heresie in your Church, and yet are commanded by your Inquisitors to be blotted out in some particular points of doctrine, which make against your *Trent* Faith. If these men therefore have renounced your Faith in part, how is your Faith indivisible? Or if they cease to beleeve one point, why doth your Church cite their testimonies, and allow their opinions in other doctrines consonant to your Church, when as (by your Tenet) he that ceaseth to beleeve one point, ceaseth to beleeve any one as he should? If you should forsake all Authors that forsake your doctrine in part (or in some particular points) you will generally suffer a *Recoverie* against your owne Church. I will give you but one instance. It is the common Tenet of the *Roman* Church at this day, that the blessed *Virgin* was conceived without originall sinne: yet the contrarie Tenet is likewise maintained by the members of your owne Church.

*Ludovicus Vives* tells us, that two orders of Friars, both fierce, and both led with undaunted Generals, set this question a foote; the Dominicans by *Thomas Aquinas*, and the Franciscans by *Duns Scotus*: the Councell of Basill decreed, that shee was wholly pure without all touch of sinne, but the Dominicans objected that it was no lawfull Councell, and the Minorites of the other side avowed that it was true and holy, and called the Dominicans Heretikes for standering the power of the Church; so that the matter had come to a shrewd passe, but that Pope Sixtus forbod

*Ludov. Vives*  
in lib. 20. de Ci-  
vit. Dei. cap. 26.  
p. 828.

*this Theame to be any more disputed.*

To proceed to the rest of your observations. I produced for a witnesse *Paulus Vergerius*, who renounced Poperie, being a *Romish* Bishop, by the testimonies of *Sleidan*, and *Osiander*; I cited the Councell of *Basil*, for dispensing with the cup to the Lay people; *Aeneas Sylvius* for Mariage of Priests; Mr. *Harding* against your private *Masse*; Mr. *Casaubon* for your translating of the Scriptures; Lord *Cooke* for the Papists frequenting our *Churches*, till the 11<sup>th</sup>. of *Qu. Elisabeth*: Now let the Reader judge of your moderate and learned confutation: First, *Sleidan* and *Osiander* (say you) are notorious fellowes both for lying and heresie; *Paulus Vergerius*, when he dyed, cast forth a horrible stench, and roared most fearefully like an Oxe; The Councell of *Basile* (you know) is of little or no authoritie with *Catholikes*, as being reprov'd by the *Sea Apostolicke*; *Aeneas Sylvius*, what hee wrote in the time of that Councell, is revoked by him in his *Bull of Retractions*; Touching *Casaubon*, you say there is shame enough in store for us both; Touching the Lord *Cooke*, he was soundly answered by a *Catholicke Divine*, and so exposed to the scorne of the world for his notorious falshoods.

These be your severall answers, and this is a confutation of their authorities: but I say to you, if these men have spoken untruth, beare witnesse of their falshood, if otherwise they delivered the truth, why do you reproach them? Either let their proofs bee plainly and moderately confuted, or let the

*lying*



lying lips (saith David) be put to silence, which cruelly, disdainfully, and despihtfully speake against the righteous.

Psal. 31. 20.

Such as is your charitie, such is your chastitie: for when I cite your Jesuite *Costerus* for a witnesse, that a Priest doth sinne more grievously in marrying a wife, than keeping a concubine, you scoffingly returne me this answere: You seeme to take this for a great error, but in Priests who cannot marrie, it is a greater sinne to marrie, for it is not marriage. Thus you.

*Coster. Enchir. cap. 17. propo. 9. Pag. 64.*

And is the marriage of Priests no marriage? Was there no marriage in all the Tribe of Levi? What will become of all the sonnes of Aaron? were they all bastards? I wish (saith *Ignatius*) that I may be found meet before God to follow their steps which raigne in his Kingdome; as namely, Abraham, Isaac, Jacob, Joseph, and Esay, and other Prophets; of Peter and Paul, and other Apostles, who lived in matrimonie, and used conjugall rites. And in conclusion hee answeres your assertion in these words; If any man call lawfull copulation and procreation of children, corruption and uncleanness, that man hath a serpent, the Devill (that fell from God) dwelling in him.

*Ignatius ad Philadelph.*

*Idem, ibid.*

Againe, your owne *Gratian* tells us from Pope *Damasus*, that many Bishops of Rome were Priests sonnes, as namely Pope *Hosius*, *Bonifacius*, *Agapetus*, *Theodorus*, *Silverius*, *Demedius*, *Felix*, *Gelasius*, all these were Popes, and Priests sonnes: and then he concludes; There were many others also so

*Grat. Par. 1. dist. 56. fol. 67. Osius Palea. a Cöplures etiam alii inveniuntur, qui de sacerdotibus nati, Apostolica sedi præfuerunt. Ibid.*

Athanas. ad  
Dracontium. p.  
(mihi) 518.

Epiph. heres. 76.

De bono Ma-  
trim. dist. 27.  
Quoniam.

Augustinus de  
bono viduitatis  
cap. 10.

August. de san-  
cta Virgin.  
c. 34.

be found, who were begotten of Priests, and governed in the Apostolike See. And Athanasius writing to Bishop Dracontius, tells him, that in his dayes many Monkes were Parents of children, and Bishops likewise were Fathers of Sonnes; and this was 340. yeares after Christ.

But I presume you will not say, that the marriage of those Priests was no marriage, and their brood was spurious and illegitimate. Those who account it a Capitall offence for a Priest to marrie, and a veniall sinne to keepe a concubine, doe rightly resemble the old Heretike Aërius, who used to say, To have the company of a woman out of marriage, is no more sinne, than for a man to claw his eare. St. Austin puts the question, and resolves it in this manner; Some say they be adulterous that marrie after they have made a vow; but I tell you (saith he) they sin grievously that put such asunder. And elsewhere more particularly hee concludes against your Tenet; They that say the marriage of such men or women as have vowed continencie, is no marriage, but rather adulterie, seeme unto mee not to consider discreetly and advisedly what they say. And in his Tract of holy virginitie he plainly shewes the Antiquitie of your error, and refutes it, where speaking of vowed persons, he tells us; that many of them are kept from marriage, not for love of their godly purpose of Virginitie, but for feare of open shame; which shame proceedeth of Pride, for that they are more afraid to displeasemen than God: they will not marry, because they cannot without rebuke, yet better were

were it for them to marrie, than to burne, that is to say, with the flame of their concupiscence to be wasted; they are sorrie for their profession, and yet it grieueth them to confesse it. In like manner Chrysostome in the same age doth elegantly illustrate the honour of marriage in Spirituall persons. Our Lord honoured Marriage with his presence, and sayest thou that Marriage is a hindrance unto godlinesse? I tell thee Marriage is no hinderance. Had not Moses a wife and children? Helias, was not hee a virgin? Moses brought downe Manna from Heaven, so did Helias fire. Moses caused Quails to flie in the heauen, and Helias shut it with a word. What hurt did virginity to the one? what impediment was wife and children to the other? See Helias coached in the ayre, and Moses travelling through the Sea. Behold Peter a Pillar of the Church, he had a wife, therefore finde no fault with Marriage.

Looke into the Ages following; your Angelicall Doctor Thomas Aquinas resolves the question flatly against you & your fellow Jesuits. If an Acolothyte (saith he) doe confesse to a discreet Priest, that by no meanes he can containe, the Priest doth not much offend in giving him this counsell, that he should marry privately, and closely blinde the eyes of the Bishop. And if afterwards he be willing to take Orders, we hold it lesse sinne for him to use his wife, than to commit fornication; for it is a lesse offence to accompany with his wife, than to commit fornication against the Diuine Precept. They who pretend chastitie, and make a vow to keepe it, when they enter into holy Orders,

Chrys. contra  
Iudaicos Gentil.  
& heret. serm.  
de nuptiis Cana  
in Galil.

The Acolo-  
thytes were  
those that ligh-  
ted the Tapers  
at the reading  
of the Gospel  
in the Masse.



*Magis me Venus  
fugiat,  
quam ego illā  
horreo. Ep. 92.*

*Wolpb. Lett.  
Memor. Anno  
1535 p. 403.*

doe breake it even in this, when they allow a concubine. *Aeneas Sylvius* was conscious to himselfe of the danger of that sinne, and therefore he wished that marriage were restored to Priests; yea, whilst he was a Cardinall he had his concubine, to whom at last he gave *threescore Florens* for her Dowrie: and it seemes when he was well in yeares, in or about the time of his Popedome, he confessed; *I cannot boast of any merit in my chastity, for to tell the truth, venerie doth rather flie from me, than I from it.* Neither was it his particular case alone; for the Booke called *Taxa Camera Apostolica*, which your Bishop *Espenceus* complained of, doth sufficiently witnesse the damnable effects of such divellish doctrine. The gravest Cardinals in *Rome*, who were appointed by speciall Commission, and presented their information to Pope *Paul* the third, doe sufficiently witnesse the forbidden fruits of such an evill tree: The words are these; *In this City of Rome the Curtezans passe through the streets, or ride on their mules, like honest Marrons, and in the midst of the day, Noblemen and Cardinals deare friends attend upon them. We never saw such corruption, but onely in this Citie, which is the example and patterne of all other: moreover, they dwell in faire and goodly houses.*

On the other side, you would make us beleeve, that your Curtezans goe altogether on foote; that they have a speciall badge of dishonestie, whereby they may be knowne; that they are despised and reviled of the people, but especially by Cardinals and

and the Nobles ; that they dwelt in out-houses and back lanes : but to ride on horsebacke, to be attyred as honest Matrons and Noble Ladies, to be attended by Priests and Cardinals friends, and to dwell in faire and beautifull houses , this shewes that your dispensation for stewes is occasioned chiefly by the forbidding of marriage ; and by this meanes marriage, which is honourable in all, and the bed undefiled, by the Apostles doctrine, is now become a sinne , and your Apostolike See the Mother of Fornications. This occasioned your owne Agrippa to complaine of your casting up of the Bawds rents with the renew of your Church. *I have heard (saith he) the accompts cast up in this sort ; he hath two Benefices, one cure of twenty Ducats, a Priorie of forty Ducats, and three whores in a brothell house.*

I list not any longer to stirre this filthie puddle, which stinckes in the nostrils of God and good men ; the counsell of your Canonist is safe and good in this particular. *The Church (saith he) should discharge the part of a good Physitian, who when by experience he findes one medicine rather hurt than helpe, he removeih it, and applieih another : and there hee gives the reason, Because we finde by experience, that the Law of single life hath brought forth contrarie effects : and the rather, because it is resolved by your learned Cardinall : It cannot bee proved either by reason, nor yet by authority, to speake absolutely, that a Priest doth sinne in marrying a wife ; for neither the Order of Priesthood, in that it is Order, nor the same*

Heb. 13. 4.

Agrip. de vanit. scient. c. 64. de Lenonia.

Camerinam movere. Eras. Adag.

Panor. de Cler. Conjug. Cap. Cū Olim.

Cajet. in quodlibet contra Lutherum.

same Order, in that it is holy, is any hindrance to matrimonie; for Priesthood doth not dissolve matrimonie, whether it be contracted before Priesthood or afterwards, if we (setting apart all other Ecclesiasticall Lawes) stand onely to those things which we have received of Christ and his Apostles.

Againe, your owne Panormitan tells us, that the Priests of Grecia, being within Orders, doe marrie wives; and we see they doe it (saith he) sine peccato, without sinne, or breach of Law, either of God or man. And thus by your owne Tenet you stand with the positive law of man against the law of God; you stand in opposition against the Greeke Church, which ever used it; and lastly, you are at difference among your selves, when many prime members of your owne Church utterly condemne it. The doctrine of St. Paul is evident and plaine, *It is better marrie than burne.* This Law is cleane perverted by your Jesuits doctrine; for (saith Bellarmine) Let our adversaries say what they will, it is worse to marrie than burne, especially for him that hath made a solemnne vow: So that the Law of God must give way to the Law of man, and chiefly for reason of state and policie. For (saith Cardinall Rodolpho) if the marriage of Priests were tolerated, this inconvenience would follow, the Priests having house, wife, and children, would not depend upon the Pope but on the Prince, and their love to their children would make them yeeld to any prejudice of the Church: they will seeke also to make their Benefice hereditarie, and in a short space the authoritie of the Apostolike See will be confined

Panorm. l. extr.  
de Elect. C. Li-  
cet. de Vit.  
Ab.

Espenceus de  
Continentia. l.  
I. c. II. p. II6.

utrumque est  
malum, nu-  
bere & uri, imo  
peius est nubere,  
quicquid excla-  
mant adver(a-  
rii: praesertim ei  
qui habet vo-  
tum solenne.  
Bell. de Mo-  
nach. l. 2. c. 30.  
Hist. of Trent.  
l. 1. fol. 400. &  
680.



confined within the walles of Rome. And to these reasons you may truly adde this, as appendant to the rest; the dispensation of Stewes would be neglected, and consequently the great Revenue of the Roman See would be utterly lost; and therefore the *Index Expurgatorius* will not lay hold of any such doctrine.

For a conclusion of this point. If you say marriage of Priests be *malum in se*, evill in it selfe, you comply with the Devillish doctrine of *Tatianus*; If it be evill *quia prohibetur*, because it is forbidden onely, then fornication, which is evill of it selfe, and in it selfe, must needs bee the greater sinne.



CHAP. V.

*The summe of his Answer to my Fifth Section.*

“ **O**F this Section (saith he) there is not much  
 “ to be said, for there is nothing in it, but a li-  
 “ tle of the Knights own raving. *Maldonat*  
 “ approveth and commendeth St. *Austins* explica-  
 “ cation, but addeth another of his owne. After  
 “ this, the Knight hath a great deale of foolish  
 “ stuffe, which needs no answer.

*The Reply.*

Your answer is short, but your words be some-  
 what

what sharpe : and you can finde nothing in that Section but raving and foolishnesse ? If it be raving to cite Texts of Scripture against your maimed Commandements, your Invocation of Saints, your Prayer in an unknowne tongue, your worship of Images, and the like: If it be raving to say Purgatorie is created a point of Faith, & that Faith is confirmed by Councils, meerely for the benefit of the Pope and Clergie ; that you doe not exercise the power of your Priesthood in binding as well as loosing, by reason no man will give monie to be bound, but to be loosed in Purgatorie : If it be raving to say your Jesuite *Maldonat* preferres his owne explication of Scripture before St. *Austins*, onely because it more crosseth the sense of the *Calvinists* ; and withall confesseth that St. *Austins* opinion is more probable ; If this I say may bee deemed raving, then will I confesse your railing is a good answer. *But he despaire* (say you) *of his cause, who seeth Maldonats saying practised by the Church of Rome against his Church and doctrine.*

Acts 5.38,39.

I confesse with the blessed Apostle, *If our counsellor worke be of men, it will come to nought, and then I might despaire of it, but if it be of God, yee cannot overthrow it, lest happily yee be found even to fight against God.* We have no cause (blessed be God) to despaire of our Religion, which in one Age hath spread over the better part of *Christendome*. But I conceive there is little hope of you or your cause, who have sold your selves either with *Ahab* to worke wickednesse, and maintaine

Ido.

Idolatrous worship for your owne advantage; or like *Maldonat*, openly to professe greater hatred to Protestants, than love to the truth it selfe. For it is apparent, *ex professo*, he preferreth his owne opinion without any authoritie, before *St. Austin*, nay contrarie to *St. Austin*, and hee gives this reason for it; *Because this sense of mine doth more crosse the sense of the Calvinists*. But I may say to you, as sometimes *Ludovicus Vives* spake upon the like occasion: *St. Austin is now safe, because of his age, but if he were alive againe, he should be shaken off as a bad Rhetoritian, or a poore Grammarian*. And yet this good Saint was so farre from defending any opinion against the knowne truth, that on the contrarie, he preferreth the interpretation of *Cresconius* a Grammarian, before *St. Cyprian* the Martyr, because it seemed to him more probable and agreeable to the truth.

See Maldonat. Col. 1536.

*Unum è duobus intelligatur necesse est, aut tunc non scandalizabimini, cum videritis filium hominis ascendentem ubi erat prius: aut (contra) tunc magis scandalizabimini: priorem sensum plerique sequatur, Chrysost. Augustin. &c. Yet Maldonat followeth the latter.*

*a Ludov. Viv. de Civ. Dei. l. 13. c. 24.*

*b August. contr. Cresc. Grammat. l. 1. c. 32.*

*c l. 2. c. 32. p. (mih) 218. & 241.*

CHAP. VI.

The summe of his Answer to my Sixth Section.

“**T**He Knight (saith he) seemes to acknowledge that he cannot assigne the time and persons when and by whom the errors of the *Roman Church* came in. Good Physitians use to enquire of the causes, effects, and other circumstances



stances, and upon the circumstance dependeth the knowledge of the disease. We pleade prescription for our doctrine from the beginning. The difference betwixt Heresie and Apostasie. The Church cannot fall away, without some speciall note and observation.

*The Reply.*

It is to be wondered what art and policie your Church doth use to put off the triall of her cause, when it should come to hearing. If we speake of a depravation of your Faith, you crie out it is blasphemie; If we shew your owne mens complaints for a reformation of your doctrine, you say they meant a reformation onely of Discipline; If we plainly prove the noveltie of your *Trent* Articles, by comparing them with the Tenets of ancient Religion, you threaten to bring an *action* of the *Case* against us for slandering and defaming of your Church, except we can assigne the precise time and person when those errors came in. Let us use the words of your fellow *Campion*; *Can I imagine any to be stuffed in the nose, that being forewarned cannot quickly smell out this subtle juggling?* Why doe you not rather complaine of the Noveltie of our doctrine, and bid us shew the time when, and the Authors who first broached our two Sacraments, our Communion in both kindes, our Praier in a knowne tongue, our spirituall presence, and the like; if I faile in these, then say, *The Knight seemeth to acknowledge he cannot doe it.*

*Camp. Ret. 2.*

The errors in your Church which wee complaine

plaine of, are negative Articles amongst us, and the prooffe lies on your side : If you cannot shew Apostolicall Authors for your owne doctrine, must we be therefore condemned, because we doe not prove the Negative ? Or otherwise it must needs follow by your Logick, that it is the same doctrine which was once delivered to the Saints, because we cannot shew the first Author of it.

You cannot denie that there are many particular errors in the Church, whose first Authors cannot be named by you nor us, and therefore will you conclude they are no errors ? The custome of communicating little children in the Sacrament of the Lords bodie and bloud was an error, and continued long in the ancient Church, yet the first Author of it was not knowne. There were many did hold there was a mitigation and suspension of the punishment of the damned in hell, by the suffrages of the living ; this error was anciently received, yet the first Author was not knowne. The opinion that all Catholike Christians, how wicked soever, shall in the end be saved, as by fire, was an ancient error, but the Author is not knowne. Againe, there are many things (saith your Alphonsus) knowne to later writers, which the Ancients were altogether ignorant of. There is seldome any mention of Transubstantiation amongst the Ancients, almost none of Purgatorie ; what marvell if it so fall out with Indulgences, that there should bee no mention of them by the Ancients ? If therefore such errors crept into the Church in the first and best Ages, which are now condem-

*Alph. contr. ha-  
res. verbo In-  
dulgentia. p.  
(mihi) 354.*

2 Pct. 2. 16.

Vincent. Lyr. de  
heres. c. 15.Tertull. advers.  
Valent. c. 3.

condemned by your selves and us, without enquiring after the time, and Authors that first broached them. Nay more, if your points of Faith, as namely, *Transubstantiation*, *Purgatorie*, and *Indulgences*, were altogether unknowne to the Ancients (as your men confesse) why should you require us to shew the first Authors of your doctrines, which were utterlie unknowne to the ancient Fathers? Or rather, why do you not condemn them with us, as you do the errors which were received for true doctrines amongst the Ancients? If *St. Peter* were at *Rome*, no doubt the Church received & beleeveth his Prophecies; *There shall be false Teachers among you, who (privily) shall bring in damnable heresie.* If the Apostle both forewarned you and us, that errors and heresies must steale in privily, *senfim sine sensu*, secretly and by degrees into the true Church, and yet would not reveale the Authors of the heresies, what madness were it in you or us to passe by those damnable Heresies, or rather to pleade for them, because wee cannot learne the name of the false Teachers?

*Vincentius Lyrinensis*, who was living 400 yeeres after the Apostles time, complaineth that certaine in his dayes did bring in errors secretly, which a man (saith he) cannot soone finde out, nor easily condemne. *The Serpent hides himselfe as much as hee can (saith Tertullian) and sheweth his chiefe skill in wreathing himselfe into folds, and in thrusting himselfe into dark and blinde holes:* Such is the nature of false teachers, they seeke nothing more (saith the same

Au-



Idem c. 1.

Pag. 73.

Author) than to hide that which they preach, if yet they may be said to preach that they hide.

But good Physicians (say you) use to enquire of the causes, effects, and circumstances; for upon these circumstances dependeth the knowledge whether it be a disease or no. It is most true that Physicians will enquire of the causes of the disease, but will they deny the Patient to be sicke, or refuse to minister Physicke to him, unlesse he tell them precisely how or when he first tooke his disease or infection? For this is our case, and the point in question touching a reformation. Neither doth the knowledge of the disease of the body depend upon the circumstances of time, place, and person. I thinke you never read such Aphorismes either in *Gallen* or *Hippocrates*; neither doth your knowledge of errors and heresie in your Church depend on the circumstances of time, place, and persons: For some Authors, at the same time, and in the same place, might have broached truth, when another set his heresie abroad; as namely, *Saint Austin* precisely in the time and place, delivered the Orthodox Doctrine of grace, when and where *Pelagius* spread his heresie.

From your Rules of Physicke you returne to the Rules of Divinity, and tell us from *Saint Austin*, that \*whatsoever the Catholike Church doth generally beleieve or practise, so as there can be no time assigned when it began, it is to be taken for an Apostolicall tradition. This place of *Austin* you neither quoted in your Answer, neither have you recited his words

Q

faith-

\* Quod universa tenet Ecclesia, nec Conciliis institutum, sed semper retentum est, non nisi auctoritate Apostolica traditū rectissime creditur. De Baptis. contr. Donat. l. 5. c. 24. in initio. Tom. 7. p. mibi 433.

P. 73.

faithfully, for hee speakes not of assigning the time when the Doctrine begins, but *whatsoever the universall Church doth hold, not being ordained by Councils, but hath beene ever held, that is most rightly believed for an Apostolicall tradition.* This is his Tenet, and this is ours: but you have put in the word (*Catholike*) in your sense for *universall*, you have added (*generall beleefe and practise*) you have thrust in these words (*so as no time can be assigned when it began*) and you have omitted the principall verb [*that hath beene ever held*] which makes me suspect you omitted the citing of this place, lest your fraud should be descried: But I pardon you; let us heare the rest; *But such (say you) are all those things which you are pleased to call errors.* If this were as easily proved as is spoken, you should not neede to put us to the search of times and Authors for the first Founder of your Faith; For if your Popish Doctrines were alwayes held by the universall Church, and not ordained by Councils, we should not need to looke into your Council of *Lateran* for your Doctrine of Transubstantiation, nor into your Council of *Constance* for Communion in both kindes, nor into your Council of *Florence* for your seven Sacraments, nor into your second Council of *Nice* for your worship of Images: for these and many such traditions were first ordained by Councils, and were not the generall beleefe and practise of the Church. Againe, if the universall Church had alwayes held your Doctrines from the Apostles times, why doe you your selfe confesse, that

that your prayer in an unknowne tongue, your private Masse, your halfe Communion, were taught otherwise in the primitive Churches? Nay, if they be Apostolicall, how comes it that they are flat contrary to the Doctrine of the Apostles? And thus much of your two rules of *Physicke* and *Divinity*; let us heare the rest of your authorities.

*Tertullian* (say you) hath this Rule for discerning heresie from truth, *That which goeth before is truth, and that which cometh after is error.* This Rule is most true, but these words you cite by the halves; for hee saith expressly, *Id Dominicum & verum quod sit prius traditum*: That was first delivered, which was true, and came from the God of truth; and this was the Doctrine of Christ and his Apostles; for that which cometh after (saith he) is farre different: where hee shewes likewise in these words following, that after Christs time, and in the dayes of the Apostles, there might be heresies, for the mystery of iniquitie began then to worke; and therefore hee will not have it enough to derive a Doctrine from a man which lived with the Apostles, unlesse it can be proved that he continued with them; and the reason (as I conceive) was given by *Nicephorus*; After the sacred company of the Apostles was come to an end, and that their generation was wholly spent, which had heard with their eares the heavenly wisdom of the Sonne of God, then that conspiracie of detestable error, through the deceit of such as delivered strange Doctrine, tooke rooting; and because that none of the Apostles survived,

Pag. preceden-  
ti.

*Tertul. pre-  
scrip. 31. p.  
mibi 78.*

*Id autem ex-  
traneum &  
falsum quod sit  
posterius im-  
missum.*

*Ut aliquem ex  
Apostolicis vi-  
ris (qui tamen  
cum illis perse-  
veraverint)  
habent autho-  
rem. Ibid.*

*Niceph. l. 3. c.  
16.*



ved, they published boldly with all might possible the doctrine of falshood, and impugned the manifest and knowne truth.

But wee plead (say you) *prescription from the beginning.* ] It is not sufficient to plead it, you must prove it. The *Mahometists* at this day assume the name of *Saracens* (as your men doe the name of *Catholikes*) as if they came from *Sara* the free woman, *Abrabams* true and lawfull wife, when in truth they tooke their first beginning from *Agar* the bond-woman; neither can there be any prescription against the ancient Records and Evidences of the Word written by Christ and his Apostles. Indeed you have found a right and easie way to claime a prescription from the time of the Apostles; for you have razed many prime Evidences of the Fathers for the first 800. yeeres, which make for our Doctrine, and you have proscribed many learned Authors and their Records (as I have shewed before) for the last 800. yeeres, which testified against your errors: And now I come to your Churches apostacie or falling from the truth, which occasioned these errors.

*Apostacie* (say you) is a defection, or forsaking of the Name of Christ, and profession of Christianity, as all men understand it.

I shewed in this Section, that in the primitive Church, when any heresie did arise that indangered the foundation (such as was the heresie of the *Arians*, of the *Pelagians*, and the like) the Authors were observed, the times were knowne, the place was

was pointed at, and forthwith letters of Premonition were sent to all the sound members of the Catholike Church; by which publike advertisement the *steale-truth* was discovered, and herein the Author, the time, and place was observed and knowne to all: but in the Church of *Rome* it was otherwise; there was first an *Apostacie*, a falling away from the truth, which was first caused by an error secretly stolne into the Church; and therefore it is sometimes called a *mystery of iniquity*, because mystically, covertly, secretly hee shall winde his abominations into the Church of God: and accordingly the Apostle gives *Timothy* to understand, that in the last times some shall depart from the faith, giving heed to seducing spirits, and doctrines of Devils, and such as speake falshood in Hypocrisie: which place plainly shewes (saith a learned Divine) that Antichrist himselfe shall not professedly renounce Christ, and his Baptisme; that his kingdome is a revolt, not from the outward profession, but inward sinceritie and power of the Gospel. And therefore all doe not understand *Apostacie*, a forsaking of Christ and Christianity: Not all, no not the same Apostle, where hee useth the same word *Apostacie* to the *Thessalonians*: Let no man deceive you by any meanes, for that day shall not come, except there come (an *Apostacie*) a falling away first: Hee speakes of the departing from the orthodox Faith, not from Christianity. Not all, no not your *Rhemists* in their Annotations upon this place: For it is very like (say they) be it spoken under correction,

1 Tim. 4. 1.

Mr. Bedel against *Wadsworth* p. 40.

Οπὲν μὴ ἐλ-  
θῇ ἡ ἀποστασία  
τοῦτον, &c.  
2 Thess. 2. 3.

Rhem. Annot.  
in 2 Thess. 2. 3.

Greg. l. 6. Ep.  
24.

Concil. Basil.  
sess. 34.

that Gods Church, and all learned Catholikes, that this great defection and revolt shall not be onely from the Roman Emperour, but especially from the Roman Church, and withall from most points of Christian Religion, or ( as they interpret in their Margin ) from most Articles of the Christian faith. Not all, no not Campian your fellow Jesuite, who termes Luther an Apostata, for falling from your Church, not from Christianity. Not all, no not your Decretals, who terme a Monke, for leaving his Order, or a Clarke forsaking his habit, an Apostata. Not all, no not Gregory the Great, who called John Bishop of Constantinople, an Apostata, for assuming the title of universall Bishop. Lastly, Not all, no not your Councell of Basil, where 900. condemned and deposed your Pope Eugenius for a Symonist, a forsworn man, a man incorrigible, a Schismaticke (an Apostata) a man fallen from the faith, and a wilfull Hereticke. I say therefore, not all, nor any of these did understand an Apostacie to be a forsaking of the name of Christ and Christianity; and therefore I hope you will confesse, that your assertion is neither Catholike nor universall.

When therefore we lay Apostacie to your Church, we doe not charge you with a totall falling from Christian Religion, like that of Julian the Apostata, with an obstinate pertinacie, in denying the principles of the faith necessarie to salvation, or a renouncing your Baptisme, and consequently the name of Christianitie: Wee charge you not with Apostacie in such a fearefull and horrible sense, unlessse



lesse you will assume it to your selves; but wee thinke with *Lyra*, that as there was an *Apostacie* or revolt of many Kingdomes from the Roman Empire, and of many Churches from the Communion of the Roman Church; so there hath beene an *Apostacie* from the Catholike faith in the midst of the Church, not for that all at any time did forsake the true Faith, but for that many fell from the sinceritie of the Faith.

After your definition of *Apostacie*, you proceed in this manner; How then can we be *Apostatas*? in no wise certainly: but if wee erre, wee erre as heretikes, and if wee be heretikes, you confesse you must assigne the persons, time and place.

I have cleared you from the hainous title of *Apostata* in your owne sense, but not in ours; yet let me tell you (with griefe and pittie be it spoken) your profane and wicked application of the Apostles Creed, as you pretend, in jests, is a fearesfull signe of falling from Christ and Christianitie it selfe: and therefore, although I may free your Church in generall of that name, and in that sense, yet it behoves you to acquit your selfe in that particular. But this by way of friendly admonition.

If we erre (say you) wee erre as heretikes] I shall easily condescend unto you in that: For the errors in the Roman Church caused an *Apostacie* at first, and was mysticall and secret; now after long practise and usage in the Church, is become an heresie; and so wee may truly assent unto you, that you erre as heretikes: And although I am not bound upon this acknowledgment, forthwith to assign you the

*Lyra* in 2.  
*Theff.* 2.

*D. Potter* p.  
19. 60.

*Ecclesia sua definitione non facit talem assertionem esse heresin, cum etiam si ipsa non definiuisset, esset heresis; sed id efficit Ecclesia, ut nobis per suam censuram pateat illud esse heresin. Alph. à Cast. l. i. c. 8. D. Potter sect. 4. p. 101. & 97.*

*Si autem Papa erraret precipiendo vitia vel prohibendo virtutes, &c. Bell. de Pont. l. 4. c. 5. Sand. de visibili Monarch. l. 7. An. 1541. p. mibi 595.*

the Authors of your heresies, because they came in by degrees, and at severall times, privily, and insensibly; yet because you are so inquisitive after you predecessors, if you will have but patience, I will draw your pedigree in the next Section. In the meane time let me tell you, it is another error in you to say, *They come to have the name of heresie, onely by the condemnation of the Church.* For the Church condemnes them, because they are heresies; contrariwise, they are not heresies, because the Church condemnes them. The Doctrines of *Arrius, Macedonius, Nestorius, Euryches, Eunomius*, and *Dioscurus*, were themselves hereticall, even before they were solemnly condemned in the foure generall Councils: but woe to us and all the reformed Churches, if this Tenet were true and Catholike, for then are wee condemned already. But I pray, what if your Pope (whom you Jesuites now make the onely Church) admit, I say, your Pope were an Heretike, such as was your Pope *Eugenius*, or your *John* the 23. or Pope *Vigilius*, or Pope *Honorius*, were they able to judge of heresies in others, that were tainted with them themselves? or must their definitive sentence *in Cathedra* stand for a Law, and make that heresie which is no heresie? Indeed your Cardinall sayes, *The Pope hath power to make that no sinne which is sinne*, and accordingly he hath placed that Tenet amongst the *Heretikes*, and by the same Law he makes that to be heresie, which is no heresie. Your learned *Sanders* tells us, it is heresie to translate the Scriptures into the

the vulgar Tongue, and accordingly he hath placed that Tene amongst the *Heretikes*. Your Chancellor of *Paris* and Director of the Councell of *Constance* tells us, it is heresie to communicate in both kindes; and accordingly he hath wrote a Tract, *De bareſi communicandi ſub utraque ſpecie*. And to paſſe by all the *Trent* Articles (the deniall of all or any of which makes a man an Heretike) your infallible Pope *Nicholas* proclaimeth, that whoſoever goeth about to abrogate the priviledges of the Church of Rome, he is no doubt an *Heretike*.

If the deniall of all or any of theſe make an Heretike, there is no doubt, all the Reformed Churches ſtand guilty of that capitall crime, by the law of your Church, and your Popes doome. Yet let me tell you; the Scriptures were tranſlated into all Languages in the Primitive times, and Chriſt and his Apoſtles did communicate in both kindes; and your firſt foure generall Councils did bound and limit thoſe priviledges of the Church of Rome, which are now extended into all parts of the Chriſtian world; and were all theſe *Heretikes*? If you call this Heresie, goe on, and fill up the meaſure of your wrath, untill the time come that Chriſt and his Saints acquit us, or condemne us of that imputation. In the meane time you ſhall doe well to reflect upon your ſelfe, and conſider rather the caſe at this day betwixt the *Sorboniſts* and the *Jesuites*, which meetly toucheth your owne particular. *Hermannus Lamelius*, that is to ſay, *John Floyd*, termes the propoſitions of the *Parifians*, *deſtructive to the Church, and hereticall*; on the other ſide, they

R

accuſe

*Qui Romane  
Eccleſie privi-  
legium auferre  
conatur, hic pro-  
culdubio labitur  
in hereſin.*

*Aurelin vindi-  
ciu, pag. 383.  
Idem in libro  
ſine titulo.*



Hallier in ad-  
monit. ad Lect.  
p. 8. 9. 16. 24.

accuse him of heresie, blasphemie, and impietie, and the like. Are you all members of one Church, under one head the Pope, and are your propositions different and hereticall on both sides, and must I say, that you and the rest have the name of heresie onely by the condemnation of the Church? But you are sure the Pope will not condemne his owne members, and without his judgment they are but words of course, or at best but course phrases delivered in heate against an adversary: For (say you) *The Fathers did forbear absolutely to condemne things for heresies, till they had acquainted the Bishop of Rome, and had his judgement, as it cleere by Sr. Cyrill of Alexandria, in the case of Nestorius.* Neither doe we denie, that in this and the like case the Bishop of Rome ought to be acquainted; For Nestorius was Patriarch of Constantinople, and therefore good reason the Bishop of Rome, as another Patriarch, should be acquainted with it, that hee might be judged by his Peeres; but in other cases they sent Letters without acquainting the Bishop of Rome; neither ought you to require or expect that we should produce any such letters of premonition against the points of *Trent* doctrine, for which we now condemne you, because those errors which then began to spring in the Church, by custome and pertinacies became heresies in many ages after. About that time, and in that very Age Sr. *Augustin* condemned the superstition of some in worshipping Sepulchers and Images (which at this day is an Article of your Faith:) but you answer that he condemned the heathenish and superstitious worship of

of dead, perhaps wicked mens tombs and pictures, and for a solution of this place you referre me to Bellarmine. It seems you could give me no satisfactory answer of your own, and therefore you returne me to your Cardinal; but I wonder why you do not recite his answer to this place. I conceived that you were ashamed of it, or there was some misquision that made you conceale it; & thereupon I have perused it, and find that he hath falsified both the place and meaning of it. As for instance: whereas *Austin* saith, *I know many worshippers of tombes and pictures*, your Cardinal leaves out the word *pictures*, and saith, *I know many worshippers of tombes*; and for his full solution he subjoyneth, *Austin wrote this in the beginning of his first conversion*. Again, he cites another place of *S. Austin*, as it were to illustrate the former, without any respect or mention of the worshippers of pictures, and tells us, that *the Emperour did pray at the Sepulcher of St. Peter*, yet proves not the point in question, that he did worship the Sepulcher it selfe; for who doubts but that we also may worship God at *St. Peters* shrine, and yet not worship the shrine it selfe. Nay, hee goeth on further, and shewes that *Austin* did not reprehend *Chrysostome*, and *Hierome*, but the ignorant sort of people: for *Chrysostome* saith, *Let us adore the Tombes of Martyrs*; when as there are no such words in *Chrysostome*, but rather, *Let us adorne them*. And whereas he saith farther, that *Hierome* wisheth *Marcella*, a Ladie, to worship the ashes of the Prophets in *Beislem*; so likewise I say, he doth wish her in the same place to lick their dust; and therefore it was not to be un-

*Aug. de moribus Eccles. 6. c. 34. p. (mibi) 774. T. 1. Bell. de Reliquiis Sanct. l. 2. c. 4.*

*ibid.*

*ut Tamulos Martyrum de center curari. Chrys.*

Andr. resp. ad  
Card. Bell. pag.  
(mihi) 49.

August. Confes.  
l. 6. c. 2.

Bell. de Sancti.  
Beat. l. 1. c. 7.

Idem, ibid.

derstood as a thing spoken properly, but figurative-  
ly. For elsewhere he saith expressly against *Vigilan-  
tiam*, I say not, we worship not nor adore the reliques of  
*Martyrs*, but neither the Sunne, nor the Moone, nor  
Angels, nor Archangels, nor Cherubim, nor Seraphim.  
Neither did *S. Austin* speak as you say of the heathen-  
ish and superstitious worshipping of wicked mens  
Tombes, but of them which in ipsa vera Religione,  
in true Religion were worshippers of pictures and  
shrines. For he shewes, that his owne mother *Moni-  
ca* did usually bring to the shrines of *Saints* certaine  
Bread and wine, and other provision; but because  
the celebrating after the manner of the memory of the  
dead, did very much resemble the superstition of the  
heathen, she was forbidden it by *St. Ambrose*; which  
forbidding (saith he) shee did so piously and obedi-  
ently embrace, as that my selfe did wonder to see her  
made (with such ease) rather a condemner of her  
owne ancient custome, than a questioner of the present  
prohibition. For a conclusion; whereas you would  
excuse it, that *St. Austin* did condemne onely the  
superstitious worship of wicked mens Tombes,  
your men are likewise guiltie of the same wor-  
ship: For your owne Cardinall will tell you, that  
the people (of the Roman Church) did for a long  
time celebrate *Sulpitius* for a Martyr, who after-  
wards did appeare and told them, that he had beene a  
theefe and was damned; And that *Alexander* the  
third reprehended certaine men for worshipping one  
as a Martyr, that was killed in his drunkennesse: and  
thus (to use your owne words) for thele, I send  
you backe againe to *Bellarmino* for an answer.

I come



I come to the rest of your answers. First I cited out of *Ferus*, that *Masses, Monasteries, Ceremonies, Faasts, Images*, are otherwise now used than they were in the beginning: I produced likewise *Polydore Virgil, Erasmus, Scotus, Agrippa, Cassander, Gregorie de Valentia*, in severall points against your new doctrine; now let us heare your severall answers to them. Touching *Ferus*, he is a Frier (say you) in your Bookes, but not in ours, save onely in the Roman Index of forbidden Bookes. Touching *Polydore*, he saith as the Knight telleth us, and as much as any Heretike can say, but it booteth not, for his Booke is forbidden. Touching *Erasmus*, he is no Authour for us to answer, he is branded in the Roman Index. Touching *Scotus*, you neither condemne him, nor answer him: he tells you plainly, that *Transubstantiation* was not received for a point of Faith till the Councell of Lateran, above 1200. yeares after Christ; but of this passage *Ne gry quidem*: And yet you might have answered with *Bellarmino*, this opinion of his is no way to be allowed; or with *Gregorie de Valentia*, for this saying he ought to be corrected. As touching *Agrippa* and *Cassander*, you will not vouchsafe them an answer, but reject them *inter damnatos auctores*, as men to be cast out of your Synagogue. Lastly, touching *Gregorie de Valentia*, you say his authoritie doth make against the Knight, why else should he corrupt and mangle it? But whether I or you have corrupted it, let the Reader judge; my words were these, *The Communion in one kind, when it got first footing in the Church, minime constat, it doth not*

appeare (saith Greg. de Valentia:) You to prove my corruption, cite the words in this manner; *when that custome began in some Churches, it appeareth not; but that there hath been some use of one kind ever from the beginning, I shewed before; so Valentia; and thus you.*

But in truth, this is none of Valentia's own period, but one of your owne making, who cunningly joyned the latter words which follow in Valentia, 4. or 5. lines after, to the former, with a But, which is none of Valentia's; & the former part of the period is notably mangled by you: For thus it stands, *when that custome began in some Churches, it appeareth not, as is acknowledged by the Augustane Confession.* Now in that Confession, the words are these, *The custome of both kindes remained long in the Church, neither doth it appeare when, or by what Author it was changed;* so that he plainly speaketh of the Church in generall, & sheweth the corruption here pretended by M. Floyd to be but a cavill, viz. That Valentia saith this, not of the Church in generall, but of some particular Churches. Thus either you blot & prohibit all Authors that make for us, although they be members of your own Church, or else you vouchsafethem no answer, or else you quarrell without any just occasion offered; and this will prove an easie way for the weakest scholar in your Church to answer all that can be produced against your faith and doctrine.

Now as the Reader hath heard your answer in the generall, so let him see your exceptions to the particulars: For whereas I said with St. Paul, *Forbidding of marriage is a doctrine of Devils*, you answer as if you were angrie with St. Paul, that he hath been an-

swered

Augustana  
Confessio.

swered more often than the Knight hath fingers and toes; and it seems, for that reason you will vouchsafe him no answer at all. This puts me in minde of the saying of *Ludovicus Vives*, a member of your owne Church, who assures us, *If St. Paul were living in these dayes, he would be held either a mad man, or an heretike.* And since you will not resolve me of St. Pauls meaning in that place, I will appeale to St. Bernard, an Abbot who was restrained from marriage by the law of your Church; who speaking of that restraint, gives us the true sense and exposition of St. Paul in these words: *All heresies have an heretike for their founder; the Maniches had Manes, the Sabellians had Sabellicus, the Arians had Arius, &c.* so that we know the Authors of those plagues; but by what name will you terme the Author of those that forbid marriage? Surely it is not of man, or by man, and far be it from the spirit of God, but it is foretold (by the Apostle St. Paul) to be the fraud & doctrine of devils.

But marriage (say you) is not a thing evil in it selfe, but because it lesse agreeth with the holinesse which is required for the exercise of Priestly function. I pray then what thinke you of a concubine? Doth companie with her better agree for exercise of your function, than with a wife? Sure I am, this is the doctrine of your Church: nay more, your Pope *Siricinus* would inferre by authoritie of Scripture, that marriage is unholy in it selfe, for he cites the Text for it, *They that live in the flesh cannot please God.* Now I pray you what difference is there betwixt the ancient heretikes, and the members of your Church? The *Monians*, the *Tatians*, the *Eucratites*, did not prohibere

*Lud. Vives de Civ. Dei. l. 13. c. 24.*

*Bernard. in Cant. Serm. 66.*

*Qui in carne sunt Deo place-re non possunt.*



Sozom. l. i. c.  
22.

prohibite marriage to all, no more than you doe, but onely to their *perfecti*, as being a disparagement to their perfect estate; or as you interpret, *not agreeing to the holines of Priesthood*. Again, whereas I proved out of *Polydore*, that the marriage of Priests was not altogether forbidden till the time of *Gregorie* the 7. that is to say, above a thousand years after Christ; you answer, that which *Polydore* cites is most evidently false, as appeareth particularly by a Canon of the first Councell of *Nice*, and the second Councell of *Carthage*. Now if *Polydore* were mistaken, it concernes not me, for I cited him truly, and he is a member of your Church; but the truth is, you are much mistaken touching those two Councils. For the Councell of *Nice* (saith *Sozomen*) commended *Paphnutius* judgement, and touching this matter of marriage, made to decree an all, but left it to each mans owne will, without any force of necessity; And the Councell of *Carthage* forbiddeth not marriage in Priests, but commandeth abstinence from marriage rites for a certaine time, as *St. Paul* doth, that they may more freely give themselves to prayer, and the offices of their sacred function. Which plainly shewes, that both Priests were married in those dayes, and consequently, that those two Councils make flatly against you. But *Marius* (say you) cannot find the beginning of this prohibition; *Polydore* findeth it, and yet both make for the *Knights* purpose. And without doubt they doe, for they contradict not one the other: *Polydore* speaketh of publike, absolute, and reall prohibition; *Marius* of the first condemning it in any Priest; and these confessions may well stand together.

## CHAP. VII.

## The summe of his Answer to Sect 7.

1. That the imputations of ancient Heresies are false.

2. That Succession besides Antiquity importeth continuance and perpetuity without intermission.

3. That Protestants have no shadow of succession in person or doctrine.

4. That Papists have a most cleare personall succession, being able to shew 200. and odde Popes succeeding the other in place and office.

5. That personall succession is a forme argument of succession in faith.

It is my promise in my seventh Section, to shew a descent of both Religions (as namely) that the Romish faith was derived from ancient Heretiks, and the Protestant faith, was drawne downe from Christ and his Apostles. But (say you) it is one thing to prove a thing to have beene anciently taught, (another to have beene successively taught. I answer, Antiquity and Succession differ: neither did I undertake to prove that those Heretikes, or your Church had a perpetuall succession in person and doctrine, but for the truths sake I have acknowledged the antiquity of your Trent faith, although descended from ancient Heretikes, and I made the first instance in Latin Service,

Pag. 87.

~~Wolphius~~Iuel in his 3.  
Article, Drisf.  
1.

vice; and prayer in a strange tongue brought in by Pope *Vitalian* (as is witnessed by *Wolphius*;) but you cry out, *It is a most strange absurdity to ascribe such a knowne falsehood upon no other authority, then a professed Haretike.*

And is he an Haretike that speaketh the truth of your Religion? What say you to your prime Champion *M<sup>r</sup>. Harding*? He saith expressly, *About nine hundred yeares past, it is certaine the people in some Countries had their service in an unknowne tongue, as it shall be proved of our owne Country of England.* Now observe the difference, *Wolphius* said, the Latin Service came in after Christ about the yeare (666.) *M<sup>r</sup>. Harding* (who wrote these (67.) yeares since) as appears by Bishop *Iuels* Epistle, tells us it came in (900.) yeares past: compute *Wolphius* (666.) with *M<sup>r</sup>. Hardings* time of (967.) and you shall finde that they agree about one and the same time; and therefore it was neither absurd, nor false, which *Wolphius* uttered.

Neither doe you disprove the reason of *Wolphius*, but you make a quere upon his assertions. During his (600.) and odd yeares) what other Sacrifices were there in the Latin Church, but Latine? And I may aswell say, what were there in the Greeke Church but Greeke? But this demand maketh against your Service in an unknowne tongue, not against *Wolphius*, who affirmeth not that the Latin Service was not in the Latin Church before the yeare (666.) but that the Pope obtruded it

upon



upon all Churches, even there where the Latin was not understood, as (in England saith Mr. Harding) and elsewhere. For Origen tells us before that time, the Greekes call upon God in the Greeke tongue, and the Latins in the Latin tongue, and all severall Nations pray unto God, and praise him in their owne naturall and mother tongues, for he that is the Lord of all tongues, heareth men praying in all tongues, none otherwise then if it were one voice pronounced by divers tongues; for God that ruleth the whole world, is not as some one man, that hath gotten the Greeke or Latin, and knoweth none other. The ancient Primitive Churches therefore taught the Doctrine in a knowne tongue, agreeable to the profession at this day. But the truth is, the Latin Service, and the name of the Latin Church is one of the most essentiall markes of the Roman Hierarchie. And I know not whether it were by conjecture, or by inspiration, that Irenaeus above foureteene hundred yeares agoe, in the word *Latinos*, found out the name of Antichrist, and the number of (666.) The name *Latinos* (saith he) conteining the number of six hundred sixty six is very likely, because the truest kingdome hath that name; for they are the Latines that now reigne, but (saith he) we will not glory in this.

You proceede to the Hæretikes ofsem, and you say first, I am notably mistaken in placing them towards the Apostles time, and withall, you have read the Chapter there twice over, and the second time more attentively then the first, and yet

Orig. contra Celsum. lib. 8.

A. 30.  
A. 1.  
T. 300.  
E. 5.  
I. 10.  
N. 50.  
O. 70.  
Σ. 200.

666

Sed & Aalei-  
v & nomen sex-  
centarum sex-  
aginta sex, nume-  
rū habens valde  
verisimile est  
quoniam verissi-  
mum nomen hoc  
habet vocabu-  
lum. Latini e-  
nim sunt qui  
nunc regnāt, sed  
non in hoc nos  
gloriamur.]  
Irene. l. 5. cap  
25. p. mihi. 355.

regnum

Trajan, Anno  
100. Bel. de  
script Eccles.  
pag. mlii.

Μηδεις Ἰντῆ-  
σι τὴν ἐρμα-  
νιαν ἀλλὰ μο-  
νον ἐν τῇ εὐχῇ  
τὰ δε λεγέτω.  
Epiph. heres. 19

108. A  
109. A  
110. T  
111. E  
112. I  
113. V  
114. O  
115. Z  
116. A  
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and therefore I may truly answer you with S. *Au-*  
*gustine*, What folly is it to contend about words, when  
 there is the certainty of the thing it selfe?

*Aug. Ep. 174.*

It cannot be denied, that *Ambrose* taxeth the  
*Hebrewes*, who amongst the *Corinthians*, in *Tr-*  
*actibus & oblationibus*, used sometimes the *Sy-*  
*riack*, and sometimes the *Hebrew* tongue, which  
 without doubt, the *Greeks* understood not. And  
 therefore, in his *Commentarie* on this place, hee  
 gives the *Hebrew* to understand; If you meet toge-  
 ther to edifie the Church, those things must be deli-  
 vered which the hearers understand, for to what  
 purpose, or profit is it, that any one speake a tongue  
 which hee himselfe onely understands, and whereof  
 hee that heareth can reape no fruit? And a little  
 after; The *Apostle* saith, I had rather speake five  
 words in the Church, according to the Law, that I  
 may edifie others, than any long and large discourse  
 in obscuritie. Again, by [*Oblationibus*] (which  
 you interpret, *Offerings*) Saint *Ambrose* cannot  
 meane, the peoples gifts or offerings; (for there  
 was no need of any speech, much lesse a long  
 speech at these offerings.) It must therefore fol-  
 low, that either he meanes the celebration of the  
 Sacrament, or some spirituall sacrifices of Praise  
 and Thanksgiving.

*Ambr. in 1 Cor.*  
 14.

You proceed from one heresie to another,  
 (*viz*) from your unknown Service, to your Tran-  
 substantiation. This Doctrine I shewed, had his  
 descent from the Heretikes, *Helcesaita*, from  
*Marcus*, from the *Capernaïtes*. Touching the



pag. 92.

*Helceſaita*, (you ſay) *It is an hereticall fable: for thoſe Heretikes make two Chriſts, we acknowledge but one, and the ſame both in heaven, and in the conſecrated Hoſt.*

It is true, this particular Inſtance is cited amongſt the Tables of *Theoderet*; but yet you have affinity with their Tenets, as neere as *coſen Germans* once removed. For as you acknowledge but one Chriſt in the heavens, and in the Hoſt, no more did thoſe Heretikes in words; for they rehearſed the Apoſtles Creed, *Et in Ieſum Chriſtum*, and not *in Chriſtes*; and as they made a two-fold Chriſt, one in heaven, another in earth; ſo likewise you teach, that Chriſt in the Sacrament (here on earth) is inviſible and indiſiſible, but in heaven at the ſame time viſible, and with dimenſions of quantitie, and diſtinction of Organs. And what is this, but conſequently to make two Chriſts, or at leaſt, to make contradictories true at the ſame time, of one and the ſame Chriſt, in reſpect of his humane nature to be viſible and inviſible?

Touching *Marcus* the Heretike; (you ſay) *Hee changed the colour; but you teach, that the colour and accidents remaine, and the ſubſtance is changed.*

It is true; and your opinion in this, is more abſurd than that of *Marcus*: for hee changed the Colour, to make the people beleeve it was true blood; and you make them beleeve it is blood, when there is neither taſt, nor colour of blood.

Laſtly,

Lastly, touching the Capernaïtes; you deny there is any likenesse of Doctrine. For (say you) the Capernaïtes thought they should eate Christs body piece-meale, but wee receive Christ whole and entire, not in the forme and shape of flesh, but of bread, &c.

But I pray, which of the Evangelists ever charged them with any such conceit? The truth is, they understood the words of Christ as you doe, in a grosse and carnall manner: and therefore Christ in reprovng them, saith not, Flesh eaten piece-meale, profiteth nothing; but absolutely, *The flesh profiteth nothing.* As touching your eating of Christ, whole and entire; it is all one with their eating of him by piece-meale: for there may be many differences in eating, but all eating the flesh of Christ with teeth and jawes, is Caperniticall. But you neither see, nor taste the flesh of Christ, which they dream'd they should; for you receive it, Not (say you) in the forme of flesh, but of bread. I will returne you an Answer from a learned Divine on our side: *You chew the flesh of Christ actually with your teeth, and swallow the same downe your throats, and these be proper actions, and right instruments of externall and Caperniticall eating; your eyes and your taste be not; else blind men, and such as by reason of Sicknesse can taste nothing, by your Divinitie can eate nothing.* Since then you concurre with the Capernaïtes (in eating and swallowing) notwithstanding you vary from them in sight and taste, yet your opinion

E. Wilson, in  
the difference  
between Christ  
subject, and un-  
christian Rebel-  
lion. pag. 748.

establissheth a corporall eating of Christs flesh, and a perverting of the meaning of Christs words, no lesse than theirs did.

Let mee paralell them together with the most favorable construction I can, yet your Church must have her Antiquitie and descent from those *Capernaïtes*. For, suppose the *Capernaïtes* did beleeve that Christ would kill himselfe, and give his body to be eaten; yet the Church of *Rome* teacheth, that Christ did eate his owne flesh, a thing no lesse barbarous (being meant litterally) than to kill himselfe. Admit the *Capernaïtes* did beleeve that Christ would give his flesh to be mangled by pieces, or by halves; yet your Churches opinion is no lesse cruell, to beleeve that in the Sacrament, Christs flesh is swallowed up whole at one morsell. Lastly, let it be granted that the *Capernaïtes* did believe, that Christs flesh should be eaten when hee was dead; yet the opinion of the *Romanists* is more brutish, to imagine his flesh to be eaten when he was alive (being a higher degree of crueltie to devoure men alive, than when they are dead.) Sure I am, they both agree in this, that according to the letter they should eate the flesh of Christ, Orally, Corporally, and Substantially: they both agree in the sensible handling of his body, in devouring him with the mouth, and in grinding him with the teeth. *Alanus* the *Romanist* professeth openly in the name of the Church, *Apertissimi loquimur, Wee affirme plainly, the body of Christ is truly handled*

*Apertissimi lo-*  
*quimur, corpus*  
*Christi veri &*  
*nobis attrectari,*  
*manducari, cir-*  
*cumgestari, den-*  
*tribus atteri.*  
*sensibiliter sa-*  
*crificari, non*  
*minus quia*  
*ante consecra-*  
*tionem panis.*  
*Alanus, lib. 3.*  
*de Euchar. cap.*  
*37.*



handled of us, carried about, ground with the teeth, and sensibly sacrificed. Long before him Pope Nicholas confirmed this doctrine in a Councell at Rome, and taught it for a lesson to Berengarius, to let him know the great difference betwixt Papist and Protestant in the same Church, I beleevue that the body of our Lord Iesus is sensibly and in very deede touched with the hands of the Priest, and broken, and rent, and ground with the teeth of the faithfull. This confession stands a Record in the Roman Decrees, and unlesse you mince the words strangely, you must needs acknowledge that you eate the flesh of Christ peice-meale, and then you sympathize in all things with your first Parents the Capernaïtes.

*Verum Corpus  
Domini nostri  
Iesu Christi  
sensualiter non  
solum in Sacra-  
mento, sed in ve-  
ritate manibus  
Sacerdotum  
tractari, frangi,  
ac fidelium  
dentibus atteri.  
Grat. de con-  
secr. d. 2. c. 4.  
2. Ego Beren-  
garius.*

pag. 93.

From Transubstantiation you proceede to the Popes Supremacy, wherein you say, *I am mistaken in saying that Phocas gave that authority to the Bishop of Constantinople.* It is true this is a mistake of the Printer, but no corruption, and in the last Impression (which you should have taken you shall finde (Rome) for Constantinople : and this you might well understand to be an error in the print, because my purpose was to shew a descent of the Bishop of Romes Supremacy, not of the Bishop of Constantinople : And this authority stands good against you (notwithstanding all your exceptions) viz. that the Pope of Rome, and that the See of Rome should be the head of all Churches; for before that time (saith *Vspergensis*) the Church of Constantinople did write her selfe chiefe of all Churches;

*Rogatus Bonifa-  
cius phocas con-  
stituit sedem  
Romane & A-  
postolice Eccle-  
siae caput esse  
omnium Eccle-  
siarum, nam an-  
te Constantinopoli-  
tana Ecclesia se scribe-  
bat primam om-  
nium. Vesperg.  
in Phoc. fol.  
mibi.*

*Nullus unquam  
prædecessorum  
medram hoc  
sæm prophano  
vocabulo uti  
consuevit.*

Greg. ep. 36.  
l. 4.

Greg. lib. 1. ep.  
30.

*Idem l. 4. Indict.  
13. ep. 32. p.  
mibi.*

Churches; so that (*antea*) before that time, the Bishop of Rome had no Supremacy: and this agrees to Pope Gregories owne confession, None of my Pradeecessors did ever use that prophane Title. Nay more, you had two Bishops of Constantinople, (*viz.*) Iohn and Cyriacus, who both successively assumed the title of *Vniuersall* Bishops, before ever the Bishop of Rome had any: and those Bishops were suborned by *Mauritius*, a bloody Emperour, like unto *Phocas*, who at that time made Constantinople the chiefe place of his aboade, and by meanes of advancing the Bishops dignity, sought to winne the greater credit to the City. Gregory the Great, writes unto them both severally, as they lived in their Sees, and doth accute them of *Pride*, of *Singularity*, of *error*, of *vanity*, and *blasphemy* in that new title; neither doth he make claime to it himselve, being then Bishop of Rome; For mine owne part (saith he) I seeke to encrease in vertues, and not in vanitie of titles; for if you call me *univerfall* Bishop, you deny yourselves to be that which indeede you are. And when *Mauritius* the Emperour did countenance the Supremacy in the Bishop of Constantinople, Gregory greets him in this manner: I have received letters from my vertuous Lord, that I should bee at peace with my brother and fellow Bishop, Iohn; indeede it well becometh a Religious Prince to command Bishops in such things, but this was heavy to mee, that my Sovereigne Lord did not rebuke him for his *Pride*. After the death of Iohn the first Oecumenicall

cumenicall Bishop, *Cyriacus* succeeded in the See of *Constantinople*, and continued that title of Oecumenicall Bishop by the power of the Emperour; and accordingly Pope *Gregory* writes againe to *Mauritius*, not to take part with *Cyriacus*, and withall writes to *Cyriacus* at his first entrance into his Bishopricke, that he would abolish the word of Pride, by which there was so great scandall given to the Church.

Idem. l. 6. ep. 28.

After the death of *Mauritius*, *Phocas* (who was a souldier and fought under the banner of *Mauritius*) was proclaimed Emperour by the mutineers, who having committed many murthers and cruelties, (which *Cyriacus* could not approve) (for otherwise it is probable he might have continued the title of Oecumenicall) he called a Synod at *Rome*, consisting of (62.) Bishops, and by vertue of his power, granted his Letters Patents to *Boniface* then Bishop of *Rome*, whereby your Popes had the first authority of (*Volumus & jubemus*) wee will and command. And thus *Phocas* procured his Imperiall authority by treachery and blood; *Boniface* obtained his power and Supremacy by pollicy, and flattery of a bloody Emperour; and this (saith *Platina*) was magna cum contentione, with great contention. Neither did *Boniface* enjoy this Title many monthes, nor *Phocas* escape the heavy hand of God; for he was afterwards slaine by *Heraclius*, as *Mauritius* was by him.

Quo quis peccat, eo puniunt.

From *Phocas* you ascend to your first Progenitors.



pag. 95.

Matth. 20. 25.

Luke 22. 27.

Gers. de potest.  
Eccles. consider.  
12.

tors, the Kings of the Gentiles, wherein I shewed the originall of your Papall Supremacy, not that your Popes did lineally succcede them, but that they did exceede them farre in Tyranny. *But the Pope useth to stile himselfe servum servorum Dei, the servant of the servants of God, and will you have it (say you) that by reason of his humility, there must not be any Superiority? Surely, no; for he that said, learne of me, for I am lowly and meeke, made likewise this promise to him that would follow his lesson, He that humbleth himselfe shall be exalted.* Howsoever, it is not the title of *servus servorum*, that makes him Christs disciple, or a universall Bishop; for in that he succeedeth rather Canaan then Boniface: but he must follow Christs precept, and his example: his precept was, *That none of his Apostles should reigne as Lord over his Brethren*: his example was, *I am among you, as hee that serveth.* Neither is it the title which he assumes unto himselfe, that makes him humble; neither doe his Profelites & followers so much undervalue him as a servant: For saith Gerson, *Fawning, deceitfull flattery, whispereth into the eares of ecclesiasticall persons, especially of the Pope, in a shamelesse manner, saying; as there is no power but of God, so there is none, either Temporall or Ecclesiasticall, Imperiall, or Regall, but from the Pope, in whose thigh Christ hath written, King of Kings, and Lord of Lords, of whose power to dispute is sacrilegious boldnesse, to whom no man may say, sir, why doe you so? though he alter, overturne,*

overturue, waste, and confound all States, rules, and possessions of men: let me be judged a lyar (saith he) if these things be not found written by them that seeme wise in their owne eyes, and if some Popes have not given credit to such lying and flattering words. You see then, the Popes owne creatures and servants would make all other to be servants unto him. But it is strange to see how many of your men would palliate, and extenuate the Popes power, and Tyrannicall usurpation, sometimes under the vaile and title of a servant, and sometimes by a ceremony used at the time of his creation: your Mr. Harding witnesseth both, and secondshis humility in the title of a servant, with his (privie) reason, that is (saith he) lest the Sovereignty of honour exhibited unto him, should in his owne conceit lift him higher, then the degree of humane condition; to that purpose (saith he) seeth the stoole of easement at his creation, to be set before him to temper the highnesse of that vocation, with the base consideration of humane infirmities and necessities. That is to say, that he may remember himselfe in the midst of all his glory to be but a man; when as in truth, it is recorded, that the Porphirie stoole serveth to put the Pope in remembrance of his virility, that the world may know he is no woman. Howsoever it seemes the title of servant is not sufficient to teach him humility, without the stoole of easement; (and a stoole of easement is no sweet badge of his humility.) But this is as common to others as to himselfe

Confession  
Eng. lib. 2. d. 4.  
B. 1. 1. 1.

ruel and Har-  
ding.

and of Hugh  
1. 1. 1.

Vi sedentis ge-  
nitalia abuti-  
mo diacono at-  
trectentur  
bellicio.

Clomang is  
currupt. Eccl. 7.  
Bellicio. cap. 7.  
2. 7.

himselfe; and therefore by that way of Humilitie, he will not merit a Superioritie.

But (say you) because hee must carry himselfe like a Servant, must he not therefore feed the lambs, and sheepe of Christ? God forbid. But Saint Bernard, who otherwise maintained the Popes Supremacie, told us about 500 yeares since, that the Bishops of Rome, as well as other Bishops, who had the charge of Gods Church, were not Teachers, but Deceivers; they were not Feeders, but Beguilers; they were not Pralates, but Pilates. And certainly, if his whole Prerogative hang upon feeding the flocke, his Superioritie will quickly come to nought: for most of them feed not, many are utterly ignorant, and cannot feed; others, especially the later Popes, feed their flocks for their owne ends. And (saith Saint Austine) Whosoever they be that feed the sheepe, to the end to make them theirs, and not Christs, they love themselves and not Christ; for desire either of glorie, or of rule, or of gaine.

For a Conclusion, the Popes humilitie is no other, then that which Antichrist professeth, Advancing himselfe above all that is worshipped, or called God: no other then Dioclesian the persecuting Emperour used, commanding by Proclamation, That all should fall downe and kisse his feet. And as for his feeding of Christs sheepe, Nicholas Clemang is a Doctor of Paris, about 200 yeares since, complained that the Pope, Not contented with the fruits and profits of the Bishopricke of Rome,

Bernard ad  
Eug. lib. 2. de  
Considerat.

August. in Iohn,  
Tract. 123.

2 Thes. 2.

Alexander ab  
Alexandrio.

Clemang. de  
corrupt. Eccle.  
sic statu. cap. 5.  
& 7.



Rome, and Saints Peters Patrimonie, though very great and royall, laid his greedy hands on other mens flocks, replenished with milke and wooll, and usurped the right of bestowing Bishopricks, and livings Ecclesiasticall throughout all Christendome: he raised his Cardinals, as complices of his Pompe, from Clergy-men of low estate to the Peeres of Princes, and enriched them with the dispensations, to have and to hold offices and benefices, not two, or three, or ten, or twenty, but a hundred, or two hundred, yea sometimes foure hundred, or five hundred, or more, and those not small or leane ones, but even the best and fattest. Nay more, instead of feeding the lambes and sheepe of Christ, Hee filled the house of God with dumb dogs, and evil beasts, even from the highest Prelates to the basest hedge-Priests, and all to maintaine the pride and riot of his worldly state, which he hath lifted up above Kings and Emperors; and yet this man is *Servus Servorum*. If this man therefore must carry himselfe a servant, (as you pretend) why doth hee take upon him to be Lord Paramount? If hee be a servant, who shall be his master that shall teach him obedience? Your Booke of Ceremonies tels us, that The Pope himselfe giveth no manner of reverence to any man alive, neither openly by standing up, or by bowing downe, or by uncovering his head. Neither is hee a servant to the Emperour; for as soone as he seeth the Pope, he worshippeth him with bare head, touching the ground with his knee. Againe, when he cometh to the foot of the Popes Throne, hee kneeleth downe.

Cap. 13.

Cap. 14.

Cap. 19. 20.

Cap. 3, 4, 5, 9.

Liber Cerem. 3.  
cap. 2.

Idem. l. 1. Scil.  
5. 6. 3.

Celestinus 3us.

Paschalis 2us.

Adrian 2us.

Clemens 5us.  
luel, pag. 379.

Innocentius 3us.

Matth. Paris,  
pag. 841.Rex superbie in  
foribus est.Greg. l. 4. Ep.  
38.

downe. Last of all, when hee commeth to the Popes feet, hee kisseth them (devoutly) in the reverence of our Saviour. This is a part of the Emperors duty, and the greatest Grandee upon earth must yield to this *humble Servant of Servants*. This is that *Servant of Servants*, that set the Imperiall crown upon the Emperors head, *Henry the sixth*, (not with his hand, but with his foot) and casting it off againe with the same foot, said, *I have power to make Emperors, and to unmake them againe at my pleasure*. This is that *Servant of Servants*, that set up the Son of the Emperor, *Henry the fourth* against his Father, and dispossessed him of his Kingdom. This is that *Servant of Servants*, that did correct the Emperor *Frederick*, for holding the left stirrop of his horse, when hee should have held the right. This is that *Servant of Servants*, that caused *Franciscus Dandalus* the Embassador of *Venice*, to come before him tied in iron chains, and to wallow under his Table with dogs, whilst his Holinesse sate at supper. This is that *Servant of Servants*, who caused King *Iohn* to kneele downe at his Legates feet, and offer up his crown into his hand. This is that *Servant of Servants*, that termed King *Henry the third*, the eldest Son of King *Iohn*, the Popes vassall, and England his Iade. To conclude, by this *Servant, Rex superbie*, the *King of Pride*, (which *S. Gregory* foretold in his dayes *to be nigh at hand*) is now manifested to the world.

From the Popes Supremacie, you proceed to  
the

the worship of Images; and then you cry out, *Here againe the Knight giveth more ample testimony of his notorious naughtie dealing.* Well, what is this grievous accusation? *Why, when he said the Heretikes had the picture of Christ made, as they said, by Pilat; why I say, could not hee have gone on with Irenæus?* Thus you.

Let mee tell you, I have omitted nothing materiall of your exceptions, nor nothing in the Authors; but if I should recite at large, all the words of my Authors, which either make for us, or against you, I should have wearied both my selfe and the Reader with impertinencies. Let us goe on with Irenæus; *They crowne them, and propose them with the Images of the Philosophers of the world, to wit, Pythagoras, Plato, Aristotle, and the rest; and use such other observation towards them, as the Gentiles doe.* Then you triumph before the conquest, in a vaunting fashion, *Doth not this answer you, Sir Humphrey? Doe you not here find a difference betweene their worship and ours? betweene Idolatry and Religion? &c. This is too too grosse for such a subtile Knight as you are.*

To passe by your idle words, I must tell you plainly, this doth not answer mee. For the *Car-pocratians* (I confesse) that as they worshipped the Images of Philosophers, they were heathenish; but as they worshipped the Images of Christ and his Apostles, I say, in that point of Idolatry, they are your Predecessors. *But (say you) the Heretikes crowned the Philosophers Images.* It is true;

T

and



Aug. de Heres.  
heres. 7.

Epiph in 80 he-  
res. anaceph.]  
Idem, lib. 1. he-  
res. 27.

Iren. lib. 1. cap.  
24.

and so was Marcellina reckoned, and detested as an Heretike by Irenaus, Epiphanius, and Saint Austin, for having the Images of Christ and Saint Paul, in her Closet, and setting Garlands on their heads, and burning Incense to them. Nay more, Shee her selfe, saith Saint Austine, was of Carpocrates Sect, and worshipped the Images of Jesu, Paul, Homer, and Pythagoras, with bowing her selfe, and burning Incense. Epiphanius likewise chargeth the whole Sect of Carpocrates, with the same fault. The Heretikes called Gnostici, besides all this, have Images painted with colours, and some of gold and silver, which they say, are the Images of Jesu; and made in the time of Pontius Pilat, when Christ was conversant amongst them. And so doth Irenaus also witnesse, they all restraining, and adjudging it to be Heresie and Idolatrie, to cense, and bow to the Image, even of Paul, or Christs. But doe you not find a difference (say you) betweene their adoring the creature of wood and colour, in place of the creature, and our adoring the Creator represented by the creature?

If there be any difference in the manner of the Pagan worship and yours, it is in this: That the Christians who know God, and set up an Image unto him, offend rather than the Gentiles, who know him not: and if to worship a creature, which is the worke of Gods hands, be flat Idolatrie, how inexcusable is it to worship the worke of mens hands, and the shadowes of Creatures represented by art, and applied by mans vaine conceit

ceit to resemble the Creatour? And in this respect, Saint *Austine* preferred the Pagans and Heathens before the *Manichees*, which were Christians: *For the Pagans worship things that be, though they be not to be worshipped; but you (saith hee) worship those things that be not at all, but are fained by the vanitie of your deceitfull fables and tales.*

It is true, (as you say) the Heathen did worship the Creatures of wood, in place of the Creator: but the reason is given by Saint *Ambrose*, because they thinke it to be the Image of God. And doe not you the like, when you worship the picture of Christ in wood, or any other metall, because it is the picture of Christ? Those that worshipped the golden Calfe, knew wherof it was made: neither could there be such a Calfe amongst them, to thinke it was a true God. *Tertullian* upbraideth the Pagans, *That in their owne consciences they knew well enough, that the Gods which they worshipped were but men, that it was to be proved in what places they were borne, where they had lived, and left a remembrance of their workes, where they were buried: and may not the like be proved by many of your Saints which you worship in your Church?*

If the Pagans had adored their Images for God, there had beene some difference betwixt you; but they could answer the Christians, as *Celsus* the Philosopher did *Origen*: *If the Christians deny things made of wood, stone, brasse, or*

*Pagani colunt ea que sunt, etc. Aug. contra Fault. l. 10. c. 5.*

*Gentes Regnum adorant, quia Dei Imaginem putant. Ambr. in Psal. 118. Serm. 10.*

I most firmly avouch, that the Images of Christ, and the Mother of God, and other Saints are to be worshipped. *Bulla Pij (4) Art. 9.*

*Tert. Apolog. cap. 10. Provo- camus ad con- scientiam ve- stram, &c.*

*Orig. contra Celsum, l. 7.*

*Clem. Recogn.  
nit. ad Iacob.  
lib. 5.*

*Aug. in Psal.  
113. Conson. 2.*

*Clem. Strom. 1. 3*

gold, to be God, wee grant it; for otherwise it were a ridiculous opinion; for who but a starke foole did ever account them for gods? But in conclusion, they joyne hands with you. These (say you) are the services unto the gods, or else certaine resemblances of the gods. I will come neerer unto you. It is the voice of the Heathen man in *Clemens*, We worship the Images which we may see, in the honor of that God which cannot be seen. You may read the like excuse of a Heathen man in *Saint Austine*: I worship neither the Image, nor the devill, but by a Corporall figure, I behold the signe of that which I ought to worship. Now change but the name of Pagan into Papist, and these sayings will fully agree with your men: and therefore, if it be flat Idolatry in them that know not God, the greater sinne lyeth at your Churches doore, who joyne with Pagans and Idolaters, which otherwise professe to know him, and worship him as hee ought to be worshipped, in spirit and truth. The difference onely betwixt you and them, is this: They worshipped the Images of the heathen Philosophers, as well as of Iesus; and you say that you worship Images of Christ, and not of the Gentiles. And herein, your later error is greater than the first; for if you had told a *Carpocratian*, Thou shalt not covet thy Neighbours wife, (because God hath forbidden it) *Clemens* saith, hee would have replied (as you doe) By thy Neighbour is understood, the Neighbour of the Gentiles. And thus they excuse their disordered Lust; and you to decline your  
Idola-



Idolatrous worship, favour of one and the same spirit, and therefore (to use part of your owne words) *This doctrine is too grosse for so subtile a Iesuit as you are.*

To conclude, you would know how our Doctrine against Images, doth succeed the second Commandement? Here you quarrell about the word *Succeed*, when I say no such thing, but that it is *derived*; and thus you fight with a Paper-man of your owne making. And lastly, you say the word *Image* is not in the Scripture, when as your vulgar Translation in *Exodus* is *Sculptile*; and yours in *Deuteronomie*, *Sculpta similitudo*; both which signifie, A graven Image, or the likenesse of any thing. Take for a Conclusion, that friendly admonition which *Origen* sometimes gave to *Celsus* the Pagan, *Common sense doth will men to thinke that God is not delighted with honour of Images made by men, to represent his likenesse, or any signification of him: yea, who (saith hee) that hath his right wits, will not laugh at him, who after those excellent and Philosophicall disputations concerning God, or the gods, doth looke to Images, and either offereth prayers unto them, or by the contemplation thereof, as of some visible signe, goeth about to lift up his mind to the cogitation of God, thereby to be understood.* And thus much may serve touching your Patrons, and first founders of Images.

From your Images, you proceed to your *Communion in one kind*, which I shewed was derived from the *Manichees*, &c. You to excuse the mat-

*Communis sensus cogitare nos cogit, &c.*  
*Orig contra Celsum, l. 3.*

*Ibid. l. 7.*

Leo, Serm. 4. de  
Quadrages.

Grat. de Confe-  
crat. Dist. 2.  
Comperimus.

ter, say, That before there were Manichees in the world, the blessed Sacrament was administred sometimes in one kind, sometimes in both. You say so, but you say nothing to prove it; and your *ipse dixit* will hardly carry it against a cloud of witnesses. For confirmation of what I said, that in this point of Doctrine you succeed the Heretikes, hearken to Leo Bishop of Rome; The Manichees, to cover their infidelitie, venture to be present at our mysteries, and so carry themselves in receiving of the Sacraments for their more safety, that they take the body of Christ with an unworthy mouth: but in any wise, they shunne to drinke the blood of our Redemption, which I would have your devoutnesse (speaking to the people) learne; for by this sacrilegious simulation, they may be noted by the Godly, that they may be chased away by the Priestly power. Leo (you see) speaketh of the Manichees by name, and those Lay-men also; and calleth the forbearing the Lords blood, a Sacrilegious sleight. Against these Heretikes also, wrote another Bishop of Rome in the same age, namely, Pope Gelasius: We have intelligence (saith hee) that certaine men, receiving only a portion of the sanctified Body, abstain from the Cup of the sacred blood, who, for that it appeareth they be intangled with I know not what superstition, let them either receive the whole Sacraments, or be driven from the whole; because the dividing and parting of one and the same mystery, cannot be without grievous Sacrilege.

What thinke you of your halfe Communion,  
you

you that brag so much of the antiquitie of your Church? The *Manichees*, without doubt, were the first Authors of your Doctrine; and by the suffrages of two infallible Popes, your Sacrament is sacrilegious. *But (say you) as at that time the Church forbade the use of one kind, so now it forbiddeth the use of both, and may againe give way when it shall seeme convenient for the use of both kinds.* Thus you.

It seemes you make no scruple to thwart the Institution of Christ, nor the Custom of the Ancient Church: but because in this point your Church is branded with Sacrilege, I thinke indeed you could be content to joyne with the Protestants, and restore the Cup to the Lay-people; but I would gladly know how it can be done? Is not your Communion in one kind, published and decreed by your Pope and Councell, for an Article of Faith? And is it in your Churches power to alter, and dispense with Articles of Faith at her pleasure? Surely this Confession proves, that your Church can create new Articles of Beleeve, which elsewhere you deny; or else this is no Article of Faith, being contrary to the practise of the first and best ages; and by consequent, your infallible Pope and Councell, are guilty of Error and Sacrilege in a high degree.

For a conclusiō of this point, you say the words, *Drinke yee all of this*, (from whence we draw our succession in Doctrine) were spoken to the Apostles, and in them to Priests, not to the Laitie.

*Bulla p̄ij (4)  
A.B.6. & Con-  
cil. Trid sess. 13*



Chryf. 18. in 2.  
Corinth.

By this reason who seeth not, but you may as well take the Bread from the Lay people as the Cup, for that also was given onely to the Apostles? but if the Cup were proper for the Priests onely, why doe you deny it to your *Non-conficient* Priests? doe they stand in the place of Lay people? Nay more, were not all *Non-conficients* at the time of Christs Institution? what strange shifts and evasions hath your Church, to uphold the Novelty of your faith? I will give you but one testimony of Antiquity: *There is* (saith S<sup>c</sup>. Chrysostome) *where the Priests differ nothing from the people, as when we must receive the dreadfull mysteries; for it is not here, as it was in the old Law, where the Priest eates one part, and the people another, neither was it lawfull for the people to be partaker of those things of which the Priest was; but now it is not so, but rather one Body is proposed to all, and one Cup (to all.)*

Gerard. Lori-  
chius de Missa  
publica proro-  
ganda. p. mibi.

To passe by innumerable authorities of the Ancients, which you know are full in our behalfe, I will shut up this hæreticall point of doctrine (for such is the foundation of it) with a testimony of your owne side. *There are some false Catholikes that feare not to stop the Reformation of the Church, what they can; these spare no blasphemy, lest that other part of the Sacrament should be restored to the Lay people: for (say they) Christ spake, drinke yee all of this, onely to the Apostles; but the words of the Masse be these, Take and eate yee all of this: Here I would know of them whether this were spoken onely*

onely to the Apostles: then must lay men abstaine likewise from the Element of bread; which to say, is an hæresie, yea, a pestilent and detestable blasphemy. It is therefore consequent that both these words (Eat yee, Drinke yee) were spoken to the whole Church.

Thus your Ancient Bishop of Rome termed your halfe Communion a Sacriledge, and this latter Author of your owne, termes it an hæresie, and a pestilent Blasphemy; and this may serve to prove your descent from the Hæretikes the Manichees in this point.

From your halfe Communion, you proceede to your Invocation of Angels, which I derived from the Hæretikes *Angelici*; and for answer to them, you say, they were Hæretikes swarving from the rule of the Catholike faith by excesse, that is, honouring Angels more then their due.

And this is your very case, for you doe not onely honour them, but religiously worship them, and call upon them. I will compare your worship with theirs, and let the Reader judge, if you be not the children of those hæreticall Authors called *Angelici*. S<sup>t</sup>. *Austin* saith, that those hæretikes were inclined to the worship of Angels; or as *Isidore* noteth, they were called *Angelici*, because they did worship Angels. The one saith, they were but inclined to worship, the other saith, they did worship. On the other side you teach, that there is a religious reverence, honour, and adoration, which is not to be denied to Angels, nay more, you make it a point of Faith, and have decreed that

*Angelici in Angelorum cultu inclinati. Aug. de hæres. l. c. 35. Angelici vocati quia Angelos colunt. Ibid. Orig. in l. 8. c. 5. Rhem. Annot. in Apoc. 19. Sect. 4.*

Art. 8. in Bulla  
Pij. 4.

that the *Saints and Angels reigning with Christ* are to be worshipped and prayed unto. Thus whereas the ancient Hæretikes were but inclined to adoration, your men have made it a doctrinall determination flatly to adore them; and whereas they did worship them with a religious honour, (as a custome learned from the Heathen Philosophers) you receive it as a Dogmaticall resolution of your Faith, delivered by your *Trent* Fathers; and surely in this if there be any excessse in the worship, it is in your selves.

Orig. lib. 8.  
contrà Celsus.

Againe, those Hæretikes learned their lesson from the *Gentiles*; For *Celsus* the Philosopher had said of the Angels, *that they belong to God, and in that respect we are to put our trust in them, and make Oblations to them according to the Lawes, and pray unto them that they may be favourable unto us*: And is not this your very doctrine? and yet these men (say you) swerve from the rule of the Catholike faith. Observe then what was the Chatholike doctrine of those times; *Origen* returnes his answer in the name of all true beleevers, *Away with Celsus counsell, saying, that we must pray to Angels, and let us not so much as afford any little audience to it*. Againe, *S. Chrysostome* was living in the fourth age, when *Apostrophes* began to be used to Saints and Angels; yet hee telleth us, it was the Devils doing to draw men unto the calling upon Angels; *These* (saith hee) *be the enchantments of the Devils, though he be an Angell, though an Archangell, though they be Cherubins*

Chryf. in 1.  
Cor. Homil. 1.



rubins, endure it not; For, neither will those powers themselves admit it, but reject it, when they see their Lord dishonored; I have favoured thee, saith he, and have said, call upon me; and dost thou dishonour him with calling upon others? This agrees with the doctrine of Theodoret, shewing, that the Synod of Laodicea following that rule, made a Law, that they should not pray unto Angels, nor forsake our Lord Iesus Christ: and accordingly, they decreed it with a curse, Christians ought not to forsake the Church of God, and depart aside, and invoke Angels, and make meetings, which are things forbidden. If any man therefore be found to give himselfe to this priue Idolatry, let him be accursed. This Canon makes so plainly against your Church doctrine, that both Merlin and Crabbe (as I have shewed) have turned the word *Angelos* into *Angulos*, and so by transposition of a letter, say, we must not leave the Church of God, and have recourse to (Angles) or corners. And S<sup>t</sup>. Heirom at the same time opposed *Vigilantius*, and professeth of himselfe and the Catholike Christians of his time, *Wee doe not adore or worship the Reliques of Martyrs, no nor the Sunne, nor Moone, nor Angels, nor Archangels, nor Cherubins, nor Seraphins, nor any name that is named in this world, or in the world to come, lest we should serve the creature, rather then the Creator, who is blessed for ever.* You see then, by these few observations, that you are rightl<sup>y</sup> descended from the Hæretikes in this point, and accordingly you have swerved  
(with

Theod. in Coloss. 3.

Concil. Laodice. Can. 35.  
Anno 364.

Merlin Edit.  
1530. fol. 68.  
Crab. Edit.  
1538. fol. 226.

Heirom. Epist.  
ad Riparium.

August. lib.  
Confess. 10.  
c. 4<sup>th</sup>.

(with them) from the Catholike faith by excesse; Wherefore I will conclude this Invocation, with that memorable passage of S<sup>t</sup>. *Austin*, Whom should I finde that might reconcile me unto thee? should I have gone unto the Angels, with what prayer? with what Sacraments? Many endeavouring to returne unto thee, and not being able to doe it by themselves, as I heare, have tried these things, and have fallen into the desire of curious visions, and were accounted worthy of illusions.

Epiph. hæres.  
59.

From your Angell-like or Angelicall predecessors, you proceede to the Cathari or Puritans. These were Novations (say you) who out of pride and selfe conceits, as if they were more cleane and holy, did condemne Catholikes. And doe not your Cloister Monkes so conceive of themselves, who beleeve they doe more then God commanded, and that they can supererrogate; and doe they not condemne the Reformed Catholikes as the Novatians did? To come neerer to you, is not the proud generation of Merit-mongers derived from the Catharists? But (saith *Epiphanius*) whilst these men call themselves Puritans, by this very ground they prove themselves to be impure; for whosoever pronounceth himselfe to be pure, doth therein absolutely condemne himselfe to be impure.

Againe, touching your Predecessors, who forbade Marriage, I cited (out of *Epiphanius*, and S<sup>t</sup>. *Austin*) the Hæretikes *Tatiani*, and the *Manichees*; But say you, That they did disallow it, especially in Priests, I doe not finde it in *Epiphanius*. It is true, neither

neither did I cite him for it; but I cited Saint *Au-*  
*stin* in the Margent, which you wittingly omitted.  
 Yet both Authors declare the Hæretikes to bee  
 founders of your doctrine. *Epiphanius* shewes  
 that the *Tatiani* had two proper markes of your  
 Church; for their first Leader, *Tatianus* accom-  
 ted of Marriage, as whoredome and corruption,  
 and forbade the eating of meates. S<sup>r</sup>. *Austin* like-  
 wise tells us that the *Manichees* did permit their  
 hearers to eat flesh, to use husbandry, and to marry  
 wives, but those which were called *Elect*, did use  
 none of those things. Now if those *Elect* were not  
 the hearers, they must needs be their Teachers,  
 and consequently their Priests; And thus you  
 have two sorts of Hæretikes to defend your Mo-  
 nasticke life, the one (*viz.*) the *Tatiani*, who a-  
 gree with Pope *Immocent*, saying, *They which live*  
*in the flesh cannot please God, neither can they be ho-*  
*ly.* The other (*viz.*) the *Manichees* who permit  
 Marriage to all, but to their Priests.

Lastly, touching the *Collyridian* Hæretikes, so  
 called from the *Collyrides* or cakes which certaine  
 women used to offer to the blessed Virgin, I say  
 againe, they were your first Leaders, and parti-  
 cularly for this reason, which you alledge to ex-  
 cuse your selves, *Because they did exceede the mea-*  
*sure of honor due to our blessed Lady.* And as touch-  
 ing the *Antidico-Marianita* (with which hæresie  
 you charge us) they were such who out of malice  
 to the blessed Virgin, being puffed up with pride  
 or envy (saith *Epiphanius*) would possesse men,  
 that

*Aug. ep. 74.*

*Continentiam  
 viro hic prædi-  
 cat, nuptias au-  
 tem scortatio-  
 nem & corrup-  
 tionem putat.  
 Epiph. hæres.  
 46. & 47. p.  
 mihi 93. 95.  
 Auditores co-  
 rum ex carni-  
 bus vescuntur,  
 & si voluerint  
 uxores habent,  
 quarum nihil  
 faciunt qui vo-  
 cantur electi.*

*Aug. ep. 74.*

*Qui cum uxore  
 exercent car-  
 nale commerci-  
 um in carne sunt  
 & Deo placere  
 non possunt, san-  
 cti esse non pos-  
 sunt. Dist. 82.  
 cap. Proposui-  
 sti.*

*Pag. 99.*

*Epiph. hæres. 78  
 p. mihi. 244.*



Luke 1. 27.

Epiph. l. 3. he-  
ref. 79. contr.  
Collyridianos.

Hieron. contra  
Helvidium.

Epiph. l. 3. he-  
ref. 79.

that after the birth of our Saviour, *Ioseph* knew *Marie*, which never Protestant to my knowledge, ever taught, or thought. Therefore by way of prevention, you put this as a scandall upon our Church, to excuse your owne. But the truth is, we ascribe honour of preheminance unto that glorious person, before all other vessells of blessednesse; we proclaime it with the Angel *Gabriel* that *she was highly favoured, and blessed among women*; but withall we testifie with *Epiphanius*, *Christ said unto her, woman, what have I to doe with thee? my hower is not yet come; lest any man should thinke our Lady was of greater excellency, he called her woman, as it were prophesying of the kinds and sects of heresies that were to come into the world; lest any man having too great an opinion of that Holy Saint, should fall into this heresie and into the dotage of the same.* And as touching her perpetuall virginity, that golden saying of *S. Hierome* against *Helvidius* we unfainedly professe and testifie with heart and voice, *That God was borne of a Virgin, we beleeve because we reade it; That Mary had Matrimoniall company with her husband after her delivery, we doe not beleeve, because we reade it not.* And to make good my assertion, that you tread in the steps of those heretikes, which did exceede the measure of honor due unto our Lady, first looke upon *Epiphanius*, who opposeth this heresie, he tells us, *Although Mary be beautiful, and holy, and honourable, yet is she not to be adored.* For these women worshipping *S. Mary,*  
renew

renew againe the Sacrifice of Wine mingled in the honour of the Goddesse Fortune, and prepare a Table for the Devill, and not for God, as it is written in the Scriptures, Their women boult flower, and their children gather sticks to make fine Cakes, in the honour of the Queene of Heaven. Therefore let such women be rebuked by the Prophet Ieremie, and let them no more trouble the world, and let them not say, we worship the Queene of Heaven.

Here we see, the words which were spoken of the Heathenish Idolls, were applied by Epiphanius unto the Mother of Christ, not to deface the blessed Virgin, but to declare the fond errors of the Hæretikes. Now let us compare this doctrine with yours. Bernardinus de Eusto, who was living almost 200. yeares since, tells us, That it is for an ornament of an earthly Kingdome, that it should have both a King and a Queene, and therefore when any King hath not a wife, his subjects often request him to take one. Hereupon the eternall King and Omnipotent Emperour minding to adorne the Kingdome of Heaven above, did frame the Blessed Virgin, to the end that he might make her the Lady and Empreffe of his Kingdome and Empire, that the Prophecy of David may be verified, saying unto her in the Psalme, upon thy right hand did sit the Queene in clothings of Gold. He tells us further, that your Pope Sixtus the fourth, granted an Indulgence of twelve thousand yeares for every time, that a man in the state of grace should repeate this short Salutation of the Virgin, *Haile most*

*Adornamentum regni terreni est, quod habeat Regem & Reginam &c.*

Bernard. de Busto part. 9. serm. 2.

Bb. Fishers answer to a chalging. p. mihi. (437.)

most holy Mary, the Mother of God (the *Queene of Heaven*) the Gate of Paradise, the Lady of the world; thou art a singular and pure Virgin, thou didst receive Christ without sinne, thou didst beare the Creator and Saviour of the world: Deliver mee from all evill, and pray for my sinnes. Amen.

Looke upon Gregory the Great, printed at Antwerpe, Anno 1615. and there you shall find the Miter of Pope Sylvester the first, who was living Anno 314. with the picture of the blessed Virgin, and Christ in her armes, figured with this Motto, *Ave Regina Cæli; Haile Queene of Heaven.* And this was in the same age, wherein Epiphanius complaines of the womens custome in his dayes, *Wee worship the Queene of Heaven.*

Lastly, Bellarmine himselfe doth terme her (*Regina Cæli*) the *Queene of Heaven*: which attribute is rebuked, and forbidden by Hieremie, saith that ancient Father, and in his dayes condemned for a Heresie. And as touching the excessive honour (which you complaine of) that the Heretikes gave unto our Lady, I verily beleeye, if your Churches *Magnificans* be compared with theirs, they will be found to exceed them farre. For first, the same Author testifies, That shee is constituted over every Creature; and whosoever boweth his knee unto *Jesus*, doth fall downe also, and supplicate unto his Mother, so that the glory of the Son may be judged not so much, to be common with the Mother, as to be the very same.

Neither are your men contented to make her the

*Apud Iohannem Keerbergium. 1615. Tom. 1. p. mihi 490.*

*Bellar. in Praef. de Eccles. Militante.*

*Constituta quippe est super omnem creaturam, et quicunque Iesu curat genu, matri quoque prius supplicat, & filij gloriam cum matre non tam communem indidit quam eandem. Arnold. Carnotens. tract. de laudibus Virginis.*



the *Queene of Heaven*, and to make her equall to him, whom she her selfe termed her Saviour and Redeemer; but your Schooleman *Bonaventure* goes in a high straine, and in one of his Orizons prescribed to her, hee saith, *O Empresse, and our most kind Lady, by the authority of a Mother, command thy most beloved Son; our Lord Iesus Christ,* (for as wee may reade in the 15<sup>th</sup> Psalm of your Ladies Psalter) *Incline the countenance of thy Son upon us, compell him by thy prayers, to have mercie upon us sinners.* But that which is most remarkable, the Psalmes of *David*; which were wholly framed and dedicated to the honour of our Lord, *E tranverso*, are all applied to the name and honour of our Lady; as for Instance; *Preserve mee o Lady, for in thee have I put my trust. Blessed are they whose hearts doe love thee; o Virgin Mary, their sinnes by thee shall mercifully be washed away. Have mercie upon mee, o Lady, have mercie upon mee, because my heart is prepared to search out thy will, and in the shadow of thy wings will I rest. Give the King thy Iudgements, o Lord, and thy mercie to the Queene his Mother. O come let us sing unto our Lady, let us make a joyfull noise to Mary our Queene, that brings salvation. And for a conclusion, Let every spirit, or every thing that hath breath, praise our Lady.*

After all these, and many such like passages of excessive honour, attributed to our Lady, your *Bernardinus* at last concludes: Truly, if it be lawfull to speake it, thou in some respect didst greater things

*Iure Matris  
impera tuo di-  
lectissimo filio,  
nostro Iesu  
Christo Bonav.  
Corona.B.Ma-  
ria Virginis  
Operum.  
Tom. 6. edit.  
Rom. An. 1588*

*Psalter Bonav.  
edit. Parisiis,  
An. 1596.  
Psal. 15. 31.  
56. 71. 94.*

*Psal. 150.*

*Volo ergo ego  
dicere quod tu  
ex humilitate  
reticuisse. Tu  
enim solus ce-  
chuisse. Quia fe-  
cit mihi magna  
qui potens est,  
ego vero claud  
& dico. Quia  
tu fecisti magis  
ra ei qui potens  
est. Bernardin.  
de Bust. Mar-  
tial. part. 6.  
Serm. 2. memb.  
3.*

things to God, then God himselfe did to thee and to all mankind. I will therefore speake that, which one of thy humilizing thou hast past in silence. For thou sayest thou didst sing, Hee that is mighty hath done so many great things; but I doe sing and say, That thou hast done greater things to him that is mighty.

Now I appeale to your selfe, and to all your fellow Jesuites, whether your *Hyperdulia* to the blessed Virgin be not transcendent, or (to use your owne words) *doth not exceed the measure of honour due unto our Lady*? And consequently, whether in this particular, upon your owne confession, you are not descended from the *Cathari- dian* Heretikes, your first parents?

This is so apparently true, that you know no way to free your selves from the guilt of Heresie, but by waving the question, telling us, *The time should be drawne along by a continued succession, from the beginning to the end*: whereas I told you at first, I did not undertake to prove that those Heretikes, or your Church, had a perpetuall succession in person and doctrine; but to shew, *How neere affinity you have with their adulterate issues*. (For those were my very words,) and thereupon I concluded, that you had no succession in person and doctrine: but let us heare your answer: This is so false, and so apparently false, as that it is not to be doubted, but hee that shall avowre it, will make no scruple of any lie, how lewd forever. Thus you.

Good words, and sound proofes would better become men of your profession. If you affirme that

that you have a Lineall Succession, the prooffe lyes on your side : and when I shall see it as plainly proved, as spoken, I shall readily confesse my error, till then, let me tell you, it is not your Catalogue of Popes, which you say are sold, and printed at *London*, that can make a firme agreement of succession in Faith. For by that reason, our *Queene Elizabeth* of blessed memorie, succeeded *Queene Mary* in Faith; and consequently, our Faith must be good by your owne confession. By that reason, *Ahaz* and *Manassas*, that shut up the doore of the Temple, succeeded *David* in the Faith. By that reason, Pope *Liberius* the Arrian, succeeded *Inlinus* a Catholike Bishop, in the Faith. By that reason, your *Cardinall Poole* succeeded Bishop *Cranmer* our Protestant Martyr, in the Faith. This (*most firme Argument*) therefore (as you call it) is but weak and infirme; and accordingly it was resolved by Saint *Ambrose*, and the ancient Fathers, *They have not the succession of Peter, that want the faith of Peter.*

In fine, if for no other cause, yet for this alone, your succession in Faith is interrupted, because you your selfe confesse, that some Articles which are received as points of Faith in your Church, are different from those which were received in the Primitive Churches; and therefore want succession in the true doctrine. And that you may yet farther know there was an interruption of the true Faith in succeeding Ages, your owne *Genebrard* confesseth, that there were fifty Popes succeeding

argu:

*Ambro. de Penit. cap.**Genebr. Chron. lib. 4.*



Baron. An. 912.

ceeding one another, rather Apostaticall, than Apostolicall. Cardinall *Bellarmino* in his *Chronologie*, tels us of six and twentie Schismes in the Papacie, wherein it was questionable betwixt the Popes and Antipopes, who were the true successors of *Peter*. Your Cardinall *Baronius* tels us, that base Harlots beare all the sway at Rome, and gave Bishopricks at their pleasures, and intruded their Paramours into Peters chaire, false Popes, whose names are written in the Catalogue of Popes, onely to note and designe the times. It is not then your Catalogue of Popes (which you so much brag of) that can free you from Heresie, or make good your succession in the Faith: and therefore I will conclude as I first began; The pedigree of the Romish Faith is drawne downe from the ancient Heretikes, and the Protestant Faith from Christ and his Apostles.

## CHAP. VIII.

## The summe of his Answer to Sect. 8.

1. That I allege but three Authors, *Adrian*, *Coster*, and *Harding*; and them falsely, or impertinently, for three severall points of the Protestant Faith, none for the universality of it in generall, as the title promiseth.
2. That it is not sufficient to name some in the Roman Church, who held some of our opinions, but that

that I must shew a distinct companie from the Roman, making a Church.

3. That it is not to purpose, to shew the Antiquitie and Vniversality of those points wherein we agree with you, but in those other points wherein wee disagree.

4. That if it were granted, the Protestant Church in former ages lay hid in the bosome of the Roman Church, that proveth it to have been invisible, rather than visible.

*The Reply.*

**I**N the eighth Section, I assumed to prove the Antiquitie, and Vniversality of our Religion, by and with the consenting testimonies of the Romane Church: you tell mee, *It is a bold and unlikely adventure, and it is shamelesse and impudent.*

These words be like a house full of smoake without fire: but what is the occasion of all this heinous complaint? Forsooth, *the Knight bringeth not one Author, I say, not one for the Vniversality and Antiquitie of his Church.* And is this so grievous an accusation? Surely, I thought there was none so ignorant or impudent, as to denie both the Vniversality and Antiquitie of three Creeds; two Sacraments instituted by Christ; the two and twentie books of Canonick Scriptures; of the first foure Generall Councils; of the Apostolike Traditions; of the Ancient Liturgies; of the Ordination of Priests and Deacons. These are our Tenets, and these

*Insolentissima  
dementia. Aug.*

were the particular Instances which I made : and to bring Authors for the prooffe of these , as if we made a doubt of that which all true Christians did generally receive and beleefe , I say with S<sup>r</sup>. *Austin, It were a signe of most insolent madnesse.*

But admit I should produce some Authors for prooffe of this generall beleefe, would their Authoritie free me from your termes of *Shamelesse, and impudent adventure* ? Certainly no : for (say you) *If hee should have one, two, or three, or ten men, it would not be sufficient for him, unlesse hee have the Authoritie of the Catholike Church, or Church of Rome.*

To cite many Authors, or to bring none, then is all alike to you ; for in your doome, nothing will free mee from the *name, and punishment due to Heresie*, but the authoritie of the Church : and yet in this, you have granted mee more than I could expect ; for you have given mee liberty to take my authoritie from the Church, so it be from the *Catholike, or the Roman*. And hereby you have made your *Roman Church* distinct from the *Catholike*, which is most true ; which, both you your selfe, and most of your fellow Jesuits have made all one, and confirmed by the title of (*Roman Catholike*) in all your writings.

This being granted, I proceed to the rest of your exceptions. *In this Section (say you) be bringeth onely three Catholike Authors, Adrian, Costerus, and Harding, but no word for Antiquitie, or universalitie.* Thus you.

Hee



Hee that shall reade my Section in *Via tuta*, with this your Answer, must needs confesse that you deale not fairly, nor ingeniously with mee: for sometimes you leape from the beginning of a Chapter to the end, then you returne againe to the beginning, being willing to conceale or confound the truth of my Assertions. You so mingle my words with your own in the same Character, that a prudent Reader can hardly discern mine from yours: but most usuall it is with you to cry down my words with bitter passages, and decline the question in all. As for Instance, in this Section, whereas I said, the Church of *Rome* doth confesse the Antiquitie, and Vniversallitie of our Religion long before *Luther*, I instanced in our three *Creeds*, and the rest before named. One while you cry out of my impudencie, that I cite no Authors; another while, that if I did cite them, they would not serve my turne: but you never mention either the *Creeds*, or *Scriptures*, or *Councels*, or any of the points which you well knew had Antiquitie, and Vniversallitie in the name and opinion of all Christians. After that, you flie to the later end of my Section, and there you tell mee, I cite but three Authors, and yet none prove the Antiquitie or Vniversallitie of our Faith. Then you goe backe againe, and you tell the Reader, *I say nothing here of the mans notable cunning and falshood, in making him beleieve, as if we did excuse our selves in those things whereof they accuse us.*

If such extravagant excursions and reproches you call a Reply, or a Catholike Answer, I will lay my finger on my mouth, and say with your *Cardinall, Qui decipi vult, decipiatur.*

Briefely, the substance of my Assertion was this: The three *Creeds*, the Canonick *Scriptures*, the Apostolike *Traditions*, the foure first generall *Councils*, and therest were so generally received in the bosome of the *Roman Church*, that for that reason it might seeme a senselesse question, to demand where our Church was before *Luther*.

Next I shewed that the positive Doctrines of our Church (mentioned in our (39.) Articles) were contained in a very few points, and those also had Antiquity and Vniversality; then I shewed that those doctrines which they obruded upon us, were but Additions and Negative Teners in our Articles, and that many of those additions were condemned, or at least excused, by their owne men: And I instanced in three Authors before mentioned, for three severall points of their Doctrine; and this is the substance and true meaning of that Section; and thus much by way of advertisement to the moderate Reader. Now to answer you distinctly to that you have produced confusedly.

Your first exception is touching Pope *Adrian* the sixth: you say, *It is not as Sr. Humphry putteth it, to wit, if the consecrated Bread be Christ, but if it be rightly consecrated.*

And doe not you still by *Adrians* confession excuse

excuse your adoration, by implying a condition : and is it not all one according to your doctrine ? For if it be rightly consecrated, it is Christ, if not, it is a Crust, and no man amongst your Communicants knoweth what it is, because he knoweth not the Priests intention. Take it therefore which way you will, yet my assertion stands true; we condemne you for adoring the Elements, for ought you know, of bread and wine, because it doth depend upon the intention of the Priest, whether Christ be there or no; but yet you cannot condemne us for adoring Christs rent body in the Heavens : and however the Priests doe consecrate, yet (saith Gerson) *when the host is adored, that condition is ever at lest to be supposed (if it be rightly consecrated) that is, if it be truly the body of Christ ;* And this is that Pope Adrian hath delivered by your owne confession, and therefore they are not to be cleered from Idolatry, because they intended to worship one God, (as indeede there <sup>was</sup> but one God) but because they adored him there where he was not, and in that manner as they supposed him to be. *The case (saith Catharinus) is like in the host not consecrated: For God and Christ is not adored simply, but as he is existing under the formes of bread and wine : If therefore he be not there, but it be found that Divine worship is given to a creature, indeede of Christ, there is Idolatry also : For even in this regard they were Idolaters who adored Heaven, or any other thing, supposing with themselves that they adored*  
in

true

Gers. compend.  
Theol. Tit. de  
tribus virtut.  
p. 111.

Cathar. Annot.  
in Cater. p. mil  
134.



*Bell. de iusti-  
fic. l. 3. c. 8.*

*Vega l. 9. de  
iustific. c. 17.*

*Th. Salistar. de  
arte Predican-  
di. c. 25.*

*in it the Divinity, whom they called the soule of the world. Compare then the certainty of your faith, with ours (which is the point in question) and tell me if in this we are not more certaine and safe then you can be. First, your owne Bellarmine tels us, that none can be certaine by the certainty of faith that he doth receive a true Sacrament. No man (saith Andreas Vega) can beleieve assuredly, that he receiveth the least part of the Sacrament, and this is so surely to be credited, as it is apparant that we live; And both give one and the same reason for it: For there is no way, except it be by Revelation, that we can know the intention of the Minister, either by outward appearance, or by certainty of faith. From this dangerous consequence, we condemne your adoration, and resolve to let you know from your owne men, that No man, be he never so simple, or never so wise, ought precisely to believe that this is the body of our Lord that the Priest hath consecrated, but onely under this condition, if all things concerning the consecration be done as appertaineth; for otherwise he shall avouch a creature to be the Creator, which were Idolatry.*

Now as this way in the generall is uncertaine and dangerous; so likewise there are many other wayes, which may easily occasion this Idolatry; and therefore you cannot deny us to be in the more certaine and safe way. As for instance *Iohannes de Burgo*, who was Chancellor of *Cambridge* about (200.) yeares since, gives us to understand that a Priest may faile in his intention many

many wayes: As for example, If the Bread be made of any other then wheaten flower, which may possibly happen, or if there be too much water in quantity, that it overcomes and alters the nature of wine; if the wine be changed into vinegar, and therefore cannot serve for consecration; If there be thirteene eokes upon the Table, and the Priest for his consecration determine onely upon twelve, in that case not one of them all is Consecrated: Lastly, if the Priest dissemble, or leave out the words of Consecration, or if he forget it, or minde it not, in all and every of these wayes, there is nothing Consecrated, and consequently the people giving divine honour to the Sacramentall Bread or Cup, commit flat Idolatry.

*Pupilla Oculi. c.*  
3. & 5. & 6.

When I heare the Apostle proclaime to all Christians, that he which doubteth is condemned already; I cannot chuse but pittie the state and condition of that miserable man, who hath a doubtfull, perplexed, and uncertaine faith, who taketh all upon trust, and upon the report, sometimes of an Hypocrite, sometimes of a malicious Priest, who hath no intention at all to administer the true Sacrament. For (saith your Trent history) if a Priest having charge of foure or five hundred soules were an Infidell, but a formall Hypocrite, and in absolving the Penitent, baptizing of children, and Consecrating the Eucharist, had an intention not to doe that which the Church doth, it must be said that the children are damned, the penitent not absolved, and that all remaine without the fruite of the Communion.

*History of  
Trent.*

Now

Now let the Reader judge which doctrine is most certaine and safe, either that of your Church which may occasion flat Idolatry in the worshipper, or our *fursum corda*, with hearts and eyes lifted up to Heaven, where we adore our Saviour Christ in his bodily presence according to the Article of your Faith and ours; and this is agreed on both sides to be without feare or perill of Idolatry.

Lastly, as if you were guilty of false accusations, you say, *suppose Adrian hath erred in this, or in any other point, doth it follow that he agreeeth with you in all other?* Then you tell a story of the Popes Bull against Luther.

You quarrell with your owne shadow, for I had no relation at all to your Pope, nor made any instance of him more then in a *Marginall Note*; but since you stand so much upon the justification of his Doctrine, hearken I pray wherein he maketh for you, and wherein he is wholly against you. Your *Agrippa* tells us, that in these latter times Pope Adrian erected a most famous Stewes at Rome. I confesse in this particular you may challenge him wholly for your owne; But whereas you say he detested *Luthers* doctrine as most wicked and damnable, you might have added likewise, he wished a reformation of his owne, and withall taught that doctrine for which you condemne both *Luther* and all his adherents for Hæretikes. First, witnesse his Nuntio *Francisco Chiericato*, who had Commission from his Holinesse, "To acknowledge that the confusion of the  
"Church,

*Agrippa de vanit. scient. c. 64. p. mibi. cap. de Lenonia.*

*History of Trent. l. 1. pag. 25. 26. & 30.*



Church, was caused especially by the finnes of  
 Priests and Prelats, confessing that some abho-  
 minations, some yeares since, were committed  
 even in the Holy See, that there were many  
 abuses in spirituall things, so that it may be  
 said, that the infirmity is passed from the head,  
 to the members, from the Popes, to the inferi-  
 our Pelates; And lastly, he resolves himselve  
 that he would use all diligence that the Church  
 of Rome should be first reformed; and the rather,  
 because hee saw all the world did earnestly de-  
 sire it. And that you may know the Church of  
 Rome, as well as the Court of Rome was fallen in-  
 to errors and heresies, hee himselve publisheth,  
 that he heard it related of his Predecessor, Pope  
 John the 21<sup>th</sup>. That hee would have induced the  
 Vniversitie of Paris to beleewe, that the soules of the  
 righteous doe not see God face to face; and that no  
 man should take his degree in Divinitie, unlesse hee  
 should first sweare to maintaine that pestiferous He-  
 rese, and perpetually to cleave unto it. And that  
 you may be assured hee was not wholly yours,  
 hee affirmeth for certaine, one Position which  
 would confound all Poperie, (v. z.) That the  
 Pope may erre, even in things touching the Faith,  
 and avouch that which is Heresie by his determina-  
 tion, or decree. And thus your Pope Adrian com-  
 plains of many abominable things in his owne  
 Church: he tels us, his Predecessor was reputed  
 a Heretike: he confesseth, that both himselve,  
 and all his Successors after him, were in possi-  
 bility

Adrian in 4. de  
 sacram. Confir.  
 sub finem.

bilitie of erring, even in matters of Faith; and it is very probable in his erring opinion, hee began to erect that most noble Brothell-house in his owne See. And thus much touching the Marginall note of Pope *Adrian*.

Your second exception is touching *Casterus*, occasioned by these words, *Wee accuse them for taking away the Cup from the Lay-people; they excuse it, that it was not taken up by the commandment of the Bishops, but is crept in, the Bishops winking thereto* (saith *Casterus*.) In answer to this, say you, *I would know what excuse you can find for such a notorious lye.*

Let the Reader judge, whether this modestie of yours deserve an Answer, or whether this saying of *Casterus* may not be termed, an *Excuse*. *Howbeit* (say you) *this custome came in, not so much by the commandment of the Bishop, as by the peoples use and practise.* Well, take it as you would have it; yet, I say, his meaning must bee understood not at all by the Commandement of the Bishops, for that which is done by Command cannot bee said to have crept in. But the truth is, under colour of quarrelling with words, and giving me the lye, you seeke to dazele the eyes of your Reader, and when you omit the weightier things of your Church, then you question, *Where is Casterus testimony for Antiquitie, Universallitie, Certaintie, and Safetie*, when as you know well this testimony was not cited for that ende; And thus you straine at a Gnat, and swallow a Camell.

Let

Let us heare the rest of your verball discourse.

Since you are so shamelesse as to say, That we doe not condemne you for receiving in both kinds, Look into the Councell of Trent, and see whether you doe not finde a heavy curse, &c. Thus you

And are you sure that your Councell hath sufficiently cursed us, For following Christs example, and receiving in both kinds; for those were my very words, Following Christs example: (which you altogether omitted): "If therefore we have altered any part of Christs Institution, I say againe, Curse on in Gods name, and let your curses take effect: but if the celebration of our Mysteries be answerable to his will and word, that first ordained them, you curse not us whom you would hurt, but him that your cursed tongues cannot hurt, which is, God to be blessed for ever. But let us heare your Councell: The Councell of Trent (say you) lays a heavy curse against any that shall say, that all need every of the Faithfull ought, by the precept of God, or necessity of salvation, to receive both kinds.

This cursing Councell toucheth not my Assertion: for this Canon speaketh of the Precept of Christ, whereas I spake of his Example onely. And for proove of this, wee have Bellarmines testimony as well as ours: It is not to be doubted, that it is best, and fittest to be practised, which Christ himselfe hath done. And therefore my Assertion still stands good, (say you) You doe not condemne us for following Christs example.

Touching

Bell. de Euch.  
lib. 4. cap. 7.



Concil. Con-  
stant. sess. 13.

Touching the Councell of *Constance*, it condemnes not our receiving in both kinds; but prevents the condemnation of her owne. They decreed their halfe Communion with this Caution, that if any should obstinately maintaine that it was unlawfull, or erroneous, to receive in one kind, hee ought to be punished, and driven out as an Heretike. And howsoever you would seeme to condemne our Assertion, yet you condemne not our practise as unlawfull; for the Councell of *Basil*, not twentie yeares after your Decree in the Councell of *Constance*, granted the use of the Cup to the *Bohemians*.

Juels Articles  
of Private  
Masse. pag.

Your third exception is touching *M<sup>r</sup>. Harding*, who in the question betwixt him and *Bishop Jewel*, of Private Masse, stands not to justify his solitary, or private Masse, but rather excuseth it in this manner; That it is through their owne default and negligence, whereas the goodly and faithfull people, have sithence the time of the Primitive Church much complained. This (say you) hath no sense, for here is a Relative (*Their*) without an Antecedent. And let me tell you, this is a poore Pedanticall observation; for to spend many lines about such toyes and trifling words, and to passe by the maine sinew & strength of the Citation; this is to confesse in plaine termes, that you cannot justify your doctrine: and the rather it appears in this particular point, wherein Master *Harding* doth not onely condemne the people for their neglect, but excuseth hereby your Churches ordinance in gene-

generall, as being not guilty of the coldnesse of the people. Nay more, hee plainly intimates the Aniquitie, and Vniversalitie of our Doctrine in these words; *In case the people might be stirred to such devotion; as to dispose themselves worthily to receive their Howsel every day with the Priest, as they did in the Primitive Church; what would these men have to say?* And as touching Safety, and Certainty of our Doctrine, hee freely expresseth his thoughts, and liking of our Communion of Priest and People, saying; *It were to be wished, as oftentimes as the Priest doth celebrate the high Sacrifice, that there were some, who worthily disposed, might receive their Rites with him, and be partakers Sacramentally, of the Body and Blood of Christ with him:* and hee gives a reason for it, *Because it would be more commendable, and more godly on the Churches part.* And thus much touching your three Authors, whom (say you) *I have so egregiously belyed.*

*Iuel. Divis. 7.  
p. mibi, 11.*

*Iuel in Art. 1.  
Divis. 9 p. 17.*

*Idem, Divis. 25.  
p. mibi, 45.*

Touching your worshipping of Images, I referre it to his proper Section. And whereas wee charge you with flat Idolatrie in the adoration of the Sacrament, of Reliques, of Images, and the like; howsoever, I say, you excuse your selves with the manner of your adoration, yet (to our endlesse comfort be it spoken) you cannot charge us in the Positive Doctrine of our Church; no, not with the least suspicion of Idolatrie. This I told you before, and (blessed be God) you have not wherewith to charge us in your Reply. But

you say, *It is far greater euill for you to be truly charged with Heresie, than for us to be charged with Idolatrie*: yet neither you, nor all your fellow-Jesuits could ever prove us guilty of either. But what may wee thinke of your Church, which is justly charged, and highly guilty of both? Your Popes (which the Jesuits resolve to be the Church) are condemned for Heretikes by your Councils, acknowledged Heretikes by the Popes themselves, and condemned of Heresie by your best learned Divines. Your worship of Images and Saints, concludes in flat Idolatrie; and in particular (by the Doctrine of your owne Church) the adoration of the Sacramentall Bread and Cup, (for want of a right intention) becomes an Idoll in the Temple. These things I have in part proved, which in place convenient, shall be more fully handled hereafter.

But it is observable, after I had ended my Section with this point of Idolatrie, I say, after this conclusion, you flye backe to the middle of the chapter, and now question me where our Church was before *Luther*: but when I answered that from your addition, and Articles of Faith, *The question doth truly result upon your selves; Where was your Church? that is, where was your Trent Doctrine, and Articles of the Roman Creed, received de fide before Luther?* You are so farre from shewing it, that you cunningly suppressed these words, and not so much as mentioned them: and thus, one while suppressing the point in question;  
other



other whiles, by declining the true state of the question, you shew your wit is better than your cause, and declare your Sophistrie to be better than your Divinitie.

But to follow you backe againe, you say, *Wee must shew you a companie of men in former times distinct from yours.*

It were no difficult matter, to shew you many that did seperate both from you, and the errours of your Church in former Ages. The *Waldenses* were a distinct companie of Belcevers, and separate from your Church above 500. yeares since: *Reinerius* the Inquisitor confesseth upon their examination, that hee found they had in one Diocese, one and forty Schooles, in another, ten; and withall, reckons up forty Churches by name in *Lombardy*, in *Province* in *France*, and other Kingdomes; he protesteth that amongst all Sects, *There was none more pernicious to the Church of Rome, than it, and that for three causes: First, because it is of longer continuance; for some say it hath continued from the time of Sylvester, (which is three hundred yeares after Christ) others say, from the time of the Apostles. Secondly, because it is more Univerfall, for there is scarce any Country, wherein this Sect hath not crept. Thirdly, whereas all other sorts blaspheme God, this Sect hath a great shew of godlinesse: for they live justly before men, they beleeve all rightly concerning God, and the Articles of the Creed; onely they speake evil of the Church of Rome, and hate it; and by this meanes draw mul-*

*B. Pp. Tom. 13.  
Retuer. contra  
Wald. cap. 3.  
p. mibi, 299.*

*1610.*

*titudes to their beliefe after them.* Thus if you require Antiquity for their Doctrines, they derive it either from Christ, or from *Sylvester*, 300. yeares after Christ; if Vniversality, all Countries were filled with their Doctrines; if good life, they lived well before men, and beleaved all rightly concerning God, and the Articles of their Faith; and this the force of truth hath extorted from your grand Inquisitor.

*Thuan. hist.*  
*Tom. I. 1550.*  
*p. 457. & 465.*

*Augustus Thuanus* President of the Parliament of *Paris*, tells us, that *those who are commonly called Waldenses, Picards, Albigenes, Cathari, Lollards,* though by their difference of place they had divers names, yet they held the same faith, which *Wicliffe* held in *England*, and *Huss* in *Bohemia*, and gathered strength at the coming of *Luther*, especially in the *Caparienses*, who professed a Religion agreeing almost in all things with *Martin Luther*. But withall he ingeniously professeth that *Cardinall Sadolet* did examine them, and found many things maliciously fained against them.

*Poplin. Hist.*  
*Franc. l. 1. Bb.*  
*Vsher de statu.*  
*Eccl. c. 8. p. 209.*

*Poplinerus* saith, that about the yeare 1100. these men did publish their doctrine differing but a little from the Protestants, not onely through *France*, but also through all the coasts of *Europe*: For both *French, Spaniards, English, Scots, Italians, Germans, Bohemians, Saxons, Polonians, Lituanians*, and other nations doe peremptorily defend it to this very day; And by reason they separated from the doctrines of the *Roman Church*, *Pope Innocent* the third, about the yeare 1198. authorised

rised certaine Monkes, who had the full power of the Inquisition in their hands, to deliver the people by thousands into the Magistrats hands, and the Magistrats to the Executioners. *S<sup>t</sup>. Dominick* who instituted the order of the begging Monkes, called *Dominicans* was a great persecutor of them and their doctrine. The Mother of this Monke saith your *Martyrologe*, before he was yet borne, dreamed that hee was delivered of a whelpe, with a firebrand in his mouth, with which he set the whole world on fire; and your learned Doctors have interpreted this dreame, that *Dominick* should be that dogge that should vomit out the fire which should consume the Hæretikes. your infallible Pope likewise tells us, that he saw in his sleepe the Church of *S<sup>t</sup>. John Lateran*, to rotter and ready to fall, and that *St. Dominick* supported it, and held it up with his shoulders, signifying thereby, that he, and those of his order should doe great good to the Catholike faith. And howsoever these reports may passe for dreames, yet this dog behaved himselfe so worthily in the persecution of those Christians, that from that time forward, the Monkes of his Order have bin alwayes employed in the Inquisition. But herein we may admire the great mercy and goodnesse of God unto this separate Church, that notwithstanding this grievous persecution, it was recorded by *George Morell*, at that time a Pastor amongst the *Waldenses*, that there were then remaining according to common report, above eight hundred thousand

*Histor. of the  
Wald. c. 3.*

*Martyrologe  
in the life of  
St. Dominick  
p. (mhi) 556.*

*Ibid p. 562.*

*Histor. Wald.  
c. 2.*



*Concil. Trid.  
Episc. Bient.*

*Concil. Florent.  
Sess. 35.*

thousand persons that made profession of the same faith. And thus breesely I have given you one company of men in former times distinct from yours. If we looke beyond those times; the *Greeke Church* was likewise separate from yours above eight hundred yeares agoe, and differed in the points of *Transubstantiation*, of *Purgatory*, of *private Masse*, of *Prayer in an unknowne tongue*, of *Marriage of Priests*, of the *Communion in both kinds*, and the *Popes Supremacy*, I say in all these they separated from your Church; and this Church, if you require Antiquity, is before Rome in time; if Univerſality, she hath larger bounds, and multitudes of people, most of the *Patriarchs*, seven universall Councils, the *Greeke tongue* wherein the New Testament was written, inſomuch as your Bishop of *Bitonto* was not aſhamed publicly to profeſſe, *It is our Mother Grecia, unto whom the Latin Church is beholding for all that ever she hath*. And as touching the proceſſion of the Holy Ghost, which your men ſay they deny (and therefore charge their Church with a knowne hereſie) it may ſeeme rather that this is an aſperſion laid upon them than any juſt exception; For at the Council of *Florence*, about 200. yeares ſithence, your Pope *Eugenius* answered the *Gracians*, that he was well ſatisfied by them touching the proceſſion of the Holy Ghost; and that you may know they agreed with us in the principall points of our doctrine, the *Greeke Patriarch* congratulates with the reformed

formed Churches in this manner. We give thanks to God, the Author of all grace, and we rejoyce with many others, but especially in this, that in many things your doctrine is agreeable to our Church. For a conclusion, the Muscovites, Armenians, Egyptians, Ethiopians, and divers other countries and Nations (all members of the Greeke Church) taught our doctrine from the Apostles time to ours. This is so true an evidence in our behalfe, that Bellarmine, as it were in disdain of the Churches, makes this answer; We are no more moved with the examples of Muscovites, Armenians, Egyptians, and Ethiopians, then with the examples of Lutherans, or Anabaptists, and Calvinists, for they are either Haretikes or Schismatickes. So that all Churches (be they never so Catholike and Ancient) if they subscribe not to the new Roman faith, are either Schismaticall or Hareticall.

*Patr. resp. 2. in  
init. & resp. 1.  
pag 148.*

*BeNarm. de  
ver. Dei. l. 2. c.  
ult. in fine.*

Thus I have briefly shewed you two sorts of Christians, who were distinct from you, and yet lived in the Communion of the Catholike Church. I shewed you others also which lived and died in the bosome of the Roman Church, but as farre different in opinion from your now professed Faith, as those that went out from you. The first sort separated themselves from your Church and Doctrine, the latter continued in communion with you, but separated themselves from the errors of prevayling faction in your Church: the one sort you persecuted unto death, for the other you cut out their tongues for speaking truth.

*Tertull. de pra-  
scrip. c. 36.*

*Rom. I. 34.*

But you are not of it (say you) since the time you have begun to be against it. And this you would inferre from Tertullian, That as out of the mild, fat, and profitable Olive, the sower bastard Olive groweth; so have errors fructified out of the true Church, but became wild by untruth and lying, degenerating from the graine of truth, and so not yours; and this doth fully answer the matter- (say you.) Surely if you compare the true and fruitfull Olive to your selves, and us unto the bastard, and wild Olive, the matter (as you say) will be easily answered; but this is to beg the point in question, neither indeede can it be granted to you, without a sinne against the Holy Ghost. For the Spirit of God hath spoken it in particular to the Roman Church, that, *Thou wert cut out of the Olive tree, which is wild by nature, and wert grafted contrary to nature into a good Olive tree.* Now if the haeresies and errors (which are compared to the wild Olive) have sprung out of that good Olive tree, into which you were first grafted, or if the wild Olive is now returned to its owne nature, I will say to you, as sometimes Diogenes said to the Philosopher, *A me incipias, & erit verus syllogismus*, let the wild Olive be applied to your Church (as it ought to be) and the comparison will redound upon your selves, and returne into your owne bosome.

From the Communion with your Church, you question the Antiquity and Vniversality of those points wherein you differ from us; and you would have



have me shew the deniall of them to have beene anciently and universally taught.

Page. 121.

Your demand ~~to the~~ first is unreasonable; For it is sufficient for us, that we professe that Faith which was once given to the Saints; besides, those new Articles which you thrust upon the Church, are wholly yours, and the prooffe lies on your part to make good, as being properly your owne: on the other side, to shew the deniall of them to have bin anciently taught is unsensible; for the explicite deniall of them could not be taught till such Articles were offered and obtruded to us, but the implicate deniall we prove by the positive doctrines of the Ancient Fathers, which is incompatible with your new additions and corruptions.

Page. 123.

From the Doctrine in generall, you descend into the particulars; and you say, *one of our Sacraments is an empty piece of Bread, and a sup of wine.* Hannibal of Carthage, when he heard Phormio the Orator talke pleasantly a long while together, being afterwards demanded what he thought of his Eloquence, made answer in this homely sort; *Multos se vidisse deliros senes, sed qui magis quam Phormio deliraret, vidisse neminem.* I will leave the application to your selfe, and the interpretation to the Reader, because you say I cannot translate Latin.

Cicero de Oratore lib. 2.

Some truth or modesty I should gladly hear from you; but this is such an impudent Calumny, as Bellarmine himselfe would have beene ashamed

to

Kellis. Surney.  
lib. 4. cap. 3.  
p. mibi, 229.

Bell. de Euch.  
lib. 1. cap. 1.

Idem ibid. c. 3.

Bilson in the  
difference be-  
twixt Subjecti-  
on, and Christi-  
tian Rebellion.  
Part. 4. p. mibi,  
779.

to have heard it fall from the Pen of any learned Papalin; heare therefore what your owne men confesse of Calvin and others, and what we professe in the name of our Church. Your F. Kellison saith of Calvin, That if hee did meane as hee speaketh, hee would not dispute with him, but would shake hands with him, as with a Catholike. And then hee repeats Calvins words; I say that in the Mysterie of the Supper, by the signe of Bread and Wine, is Christ truly delivered, yea, and his Body and his Blood. And a little before these words, hee giveth the reason; Because, saith he, Christs words, [This is my Body] are so plaine, that unlesse a man will call God a deceiver, hee can never be so bold as to say, that hee setteth before us an emptie Signe. This is likewise Bellarmines confession of him; *Nam ergo vacuum & inane signum*, It is no vaine and empty signe. Thus you see your fellowes and you agree like Harpe and Harrow; you say it is an empty peece of Bread, they answer in Calvins behalfe and ours, that it is not an empty signe: Nay, saith Bellarmine, both Calvin and Oecolampadius, and Peter Martyr, doe teach the Bread is called Christs Body figuratively, as being a signe or figure of his body, but they adde withall, it is no bare (and empty) figure, but such as doth truly convey unto them the things signified thereby; for which truthes sake, Christ said not this Bread is a figure of my body, but it is my body.

To give you an instance in some of our Church; God forbid (saith our learned Bilson) wee should deny

day that the flesh and blood of Christ are truly present, and truly received of the Faithfull, at the Lords Table. It is the Doctrine that wee teach others, and wherewith wee comfort our selves. Wee never doubted but the Truth was present with the Signe, and the Spirit with the Sacrament, (as Cyprian saith) Wee knew there could not follow an operation, if there were not a presence before.

Neither doe I thinke you are ignorant of this, but that you have inured your selfe to falsities and reproaches. For it is apparently true, that the question in these dayes, is not of the truth of the presence, but of the manner: that is, whether it be to the Teeth and the Belly, or Soule and Faith of the Receiver. And then upon our learned and Reverend B. Andrews returned his Answer to Bellarmine; Wee beleve the presence, Wee beleve, I say, the presence as well as you: concerning the manner of the presence, we doe not unadvisedly define; nay more, wee doe not scrupulously inquire, no more than wee doe in Baptisme, how the blood of Christ cleanseth us.

From the Sacraments; you proceed to our two and twentie Bookes of Canonick Scripture, and indeed wee allow but two and twentie. But will any Catholike (say you) allow this to have been Catholike Doctrine?

Yes, without doubt, many good Catholikes did follow the Hebrew Canon of the Iewes, which (saith Origen) compriseth but two and twentie bookes of the old Testament, according

B. Andrew. ad  
Bell. Apol. Resp.  
c. 1. p. 11.

( Scil. )  
Orig. in Expo-  
sit. Psal. 1.



*Bellar. de verbo  
Dei. l. 1. c. 20.*

*Hilar. in Pro-  
log. in Psal.  
explanat.*

*Cyrl. Catechis.  
4.*

*Athanas. in  
Synops.*

*Bellar. de verbo  
Dei. l. 1. c. 20.*

*Naz. Carm.  
Iamb. ad Se-  
leucum. Iamb. 3.*

*Concil. Laod.  
cap. 39.*

ding to the number of the letters among them.

*Melito*, Bishop of *Sardis*, was a Catholike, and (saith *Bellarmino*) hee did follow the *Hebrew Canon of the Iewes*.

*Hilary*, Bishop of *Poitiers*, was a Catholike, and he told us, *The old Testament was contained in two and twentie bookes, according to the number of the Hebrew letters.*

*S. Cyril*, Bishop of *Hierusalem*, was a Catholike, and hee gave us the like Lesson; *Peruse the two and twentie books of the old Testament, but meddle not with the Apochrypha.*

*Athanasius*, Bishop of *Alexandria*, was a Catholike, and affirms, that the *Christians had a definite number of books comprehended in the Canon, which were two and twentie, equall to the number of the Hebrew letters.*

*Ruffinus* was a Catholike, and *Bellarmino* confesseth hee did follow the *Hebrew Canon, which contained our two and twentie books.*

*Gregory Nazianzen* was a Catholike, and hee shewed to *Seleucus*, a Catalogue of the Canonickall bookes, and hee cites the bookes in order from *Genesis* to *Malachie*, the last of the Prophets; and leaveth out all the *Apochrypha*.

The Fathers of the Councell of *Laodicea* were Catholikes: and in the 59<sup>th</sup> Canon, they allow onely those two and twenty bookes for Canonickall, which wee receive.

There are others whom you terme Catholikes; as namely, *Damasene*, *Hugo de Sancto Victore*, *Lyranus*,

*Lyranns, Hugo Cardinalis, Toftatus, Waldensis, Driedo, and Cajetan*: all which differ from your Tenet of the *Apochryphall* bookes which are canonized by your *Trent* Councell (such agreement is there amongst your best learned, touching the greatest point of your Beleefe) and yet forsooth your Church cannot be depraved.

But here is one thing (say you) which giveth mee much cause of wonder; which is, that you talke of *Traditions*, as distinct from *Scripture*. I ever tooke you to be so fallen out with them, that you made the deniall of them a fundamentall point of your Religion, that you would not indure the word *Tradition*; but alwaies translated, or rather falsified it into *Ordinances*. Thus you

It is a true saying of the *Heathen Orator*; *Hee* who once goeth beyond the bounds of *Modestie*, had need to be lustily impudent. I protest, I onely termed your *Additions, Traditions*; and you question our Church, for false translating of the word. And cannot wee indure the word *Traditions*? Doe not we allow of all the *Apostolicall Traditions*, which agree unto the *Scriptures*? Nay more, doe wee not translate the word *Traditions* in the *Scripture*, when the Text will beare it according to the *Greeke* originall? Looke upon the fifteenth of *Matthem*, and in three severall verses, 2, 3, 6. wee use the word *Tradition*. Looke upon the seventh of *Marke*, and in foure severall places of that chapter, you shall find likewise, wee translate *Traditions*. Looke upon  
Saint

*Cicero.*

*Matth. 15. v. 2,  
3, 6.*

*Marke 7. v. 3,  
8, 9, 13.*

Colos. 2. 8.  
Galat. 1. 14.  
1 Pet. 1. 18.

Saint Paul to the *Colossians*, *Galatians*, and upon Saint Peter; and in all these, in the Translation joyned with your *Rhemish Testament*, you shall find the word *Traditions*. How may your *Prose-lytes* beleeve you another time, when you say, *Wee alwaies translate it*, or rather *falsifie it into Ordinances*?

For a conclusion of this Section; you say, that the three Creeds, the two Sacraments, the foure Generall Councils, the two and twenty books of Canonickall Scripture, *We had them from you*. Let it be your comfort then, that you had something in your Church which was worth the gleaning, after the devill had sowed the Tares amongst the good Corne. But I would not have you over-much confident of that neither; for originally wee had them from the Church Catholike, before there was a *Roman*. For, the Gospell was preached in *England* before it was in *Rome*; and we had in *England*, a Christian Church and King, before *Rome* had a Christian *Emperor*, yea long before *Poperie*, or the name of *Pope* was heard of in the Christian world; (in the sense you now take it.) And in after Ages, when the Gospell of Christ was rooted out by Heathen persecutors (where it was first planted) it was afterwards replanted by Preachers, partly sent from *Rome*, partly by the *Greeke Church*, but by neither was the Faith preached and restored; which your present Church now teacheth, and maintaineth at this day.

And



And lastly, if wee had the three Creeds, the two Sacraments, the 22. bookes of Canonickall Scripture, and the first foure Generall Councels from you, then you cannot deny that we teach the Ancient Faith, first given to the Saints; and that we had a Church visible long before *Luthers* dayes, (for those *Tenents* were sufficient of themselves to make a glorious, and a visible Church in the first and best ages) they were received by succeeding Christians in all the later Ages, and are now become the Positive, and Affirmative Articles of our Beleefe, which for the greater part, were ever taught and received in the bosom of your owne Church. To shut up all your bitter Aspersions, of Corrupting, of Falsifying, of Lying, of Lynding, and I know not what reproches, cast upon me in these first (8) Sections; I will shut up all, I say, which hitherto hath beene delivered by you, with that answer of *Socrates* to his accusers, before the Judges: *My Lords* (saith hee) *in what sort your affections have been stirred with mine accusers eloquence which you heard them speake, I cannot tell. But well I wot, for mine owne part, I my selfe, whom it toucheth most, was almost perswaded to beleeve, that what they said was true, yea although it were against my selfe; so handsomly they can tell their tale, and so likely, and so smoothly they convey their maters: every word they spake, had appearance of Truth, and yet in good sooth, they have scarcely uttered one word of Truth.*

*Plato in Apologia Socratis.*

two Sacraments, the 22. books of Canonical  
Scripture, and the first four General Councils  
from you, then you cannot deny that we teach  
the Ancient Faith, as is given in the Banns; and  
that we had a Church visible long before Luther's  
days (for those I meant were members of their  
Churches to make glorious, and a visible Church  
in the full and best ages) they were received by  
the preceding Christians in all the later Ages, and  
are now become the Positive, and Affirmative  
Articles of our Religion, which for the greater  
part were ever taught, and received in the bosom  
of your own Church. To sum up all your bitter  
Accusations of Corrupting, of Falsifying, of Ly-  
ing, of Lying, and I know not what expressions  
you use against me in this last (8.) Section, I will not  
up all, I say, which hitherto hath been delivered  
by you, with that answer of Sermon to his accu-  
sations before the Judges: and I wish (that I had  
not) that I had written down your own words, and  
your own expressions which you heard them speak,  
I cannot tell. But well I trust, for mine own part, I  
leave it to the world's mouth, and always professing  
to serve God in that that I say, and in that that I do,  
it will speak for itself; so that I shall not care  
what they say, and so I shall be ready to answer  
their words: every word they speak, I had opportunity  
of to say, and in good faith, I have said it.  
And so I end of Truth.



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# CONCERNING IVSTIFICATION

BY FAITH ONLY.

*Spectacles Chap. 9. Sect. 1.*



**T**HE Knight saith in the prooofe of his first point of Iustification, producing but one only place out of a booke intituled, *Ordo baptizandi & visitandi*, and that of no speciall good authoritie, as hee alledgeth it out of Cassander an Author placed in the first Glasse in the first index librorum prohibitorum; and even in that which he alledgeth, there is nothing that doth not very well stand being rightly understood with the Catholique faith which wee now professe; for there is nothing but that which was shewed before out of Bellarmine, to wit, that in regard of the uncertaintie of our owne Iustice, that is, whether wee beo just or no, and for the perill of vaine-glory it is most safe to put our whole confidence in the sole mercy and benignitie of God; Which word sole, doth import confidence

in that, and in nothing else with which it may stand very well; that men in the favour and grace of God may doe workes meritorious of encrease of grace and glory, which is the controversie betweene us and heretiques.

*The Hammer.*

**A**S David cut off *Goliaths* head with his owne Sword, and *Brasidas* ranne through his Antagonist with his owne Speare, and *Iustine* Martyr refuteth the Philosophers out of the principles of Nature; and *Constantine* the ancient Romans out of the Oracles of *Sibylla*, and *Eusebius* the Gentiles out of their owne Historians, and *S. Paul* the Athenians out of their owne Poets: so doth the Knight here in a litigious case, of greatest moment, convince the Iesuite out of his owne evidence a booke intituled, *The forme and order of baptizing and visiting the sicke*; printed and reprinted, and practised for many hundred yeares without any check, or controule. In this booke the Priest is directed to put this question to the sick; *Dost thou beleieve that thou canst not be saved but by the death of Christ?* the sicke person answereth; *I beleieve*; then the Priest goeth on saying, *Goe too therefore as long as thy soule remaines in thee, place thy whole confidence in this death only, have confidence in no other thing, commit thy selfe wholly to this*

*\* Eras. Apoph.  
Laconum.*

*b Credite non  
posse nisi per  
mortem Christi  
servari? re-  
spondet infir-  
mus; etiam, tum  
illi dicitur age  
ergo dum super  
est in te anima  
in hac sola  
morte fiduciam  
tuam constitue,  
in nulla alia re  
fiduciam habe,  
huic morti re-  
torum committe,  
hac sola te to-  
rum contege: si  
dixerit tibi  
quod meruisti  
damnationem,  
dic, Domine,*



this death, with this alone cover thy selfe wholly, if hee say unto thee, thou hast deserved damnation, say Lord, I set the death of our Lord Iesus Christ betwixt mee and my bad merits, and I offer his merit in stead of the merits which I ought to have and yet have not. What could Luther or Calvin, or Zuinglius, or Peter Martyr, or any Protestant in the world speake more expressly for the renouncing all merit, and relying upon Christ wholly and solely for justification and salvation? Yet our Spectacle-maker by a false glosse, as it were, a false glasse, would make us beleieve, that the author of the Liturgie cast his eyes another way, and that this allegation maketh nothing for us.

First, he excepteth against this Authour as a single witness, you produce, saith he, but one only place out of one authour, &c. I answer as the Lionesse doth in the fable to the æmulous beast twitting her, that whereas other females had many young ones at once, shee had but one, *ac pol leonem inquit; but, saith shee, that one is a Lion of more worth then twenty whelpes*: so I grant, that in this place hee insisteth but upon one allegation, but it is a most remarkable one; It is very likely that this *ordo visitandi*, as other parts of the Liturgie and Catechismes, and confessions might be penned by one man: yet after they are generally received, and approved, and passe currant for many ages, they carry the authoritie of many, yea the whole Church; and

mortem, Domini Iesu Christi obrendo inter me, & mala merita mea ipsiusque meritum, offero pro merito quod ego debuisssem habere, nec habeo: credis quod Domine: nosse Iesu Christus pro nostra salute mortuum sit? & quod ex proprijs meritis vel alio modo nullum possit salvari nisi merito passionis eius? Im- pres. Venet, 1573.

• E/op. Fab.

*Hosius Conf.  
Petri con. c. 73  
Sed & An-  
selmus Cantu-  
ar. Interrogat  
quasdam præ-  
scripisse dici-  
tur infirmis in  
extremis con-  
stitutis.*

*Si homo mille  
annis serviret  
Deo etiam fer-  
ventissime non  
mereretur ex  
condigno divi-  
dium diem esse  
in regno celo-  
rum.*

howsoever the Iesuite would intimate that the Authour was an *anonymus*, yet hee might have learned from their great & Cardinall *Hosius* that hee was the famous Archbishop of *Canterburie*. Neither is ther any reason to make scruple thereof, for it hath beene anciently printed with his Workes, and passed under his name, and both the style and the doctrine in it is very conformable to that wee find in his unquestionable writings, as namely in his Comment upon *Romans* chapter the eight (v. 18.) *I reckon that the sufferings of this present time are not worthie to bee compared with the glorie which shall bee revealed in us, if a man, saith he, should serve God a thousand yeares, and that most fervently, he should not deserve of condignity to bee halfe a day in the kingdome of heaven.* Neither is *Cassanders* testimonie of this booke (at which the Iesuite gives so many a flect) to be sleighted, for he was a man of eminent note, and in high esteeme among the learned of his age, hee was a favourite of two great Emperours, and lived and died in good reputation, as appeareth by the sundrie encomiums before his Workes; as also the Epitaph on his Tombe. As for the setting him in the first Classis of prohibited bookes, no whit ecclipseth the glorie, but rather enobleth him, for that Index is a kind of *Ecclesiasticall ostracisme*, by which the *Romanists* banish as farre as their power stretcheth, the most eminent Authours, and most free and ingenuous professors of

of the truth. As <sup>1</sup> *Tertullian* draweth an argument to prove the sincerity and holiness of the Christian Religion from the barbarous decree of wicked *Nero* against the professors thereof; it must needs, saith hee, bee singular good which that damned monster condemnes: so if any man peruse the Authours censured, and the passages expunged in the Index expurgatorious, he shall find them to be of speciall note, and singular use. Albeit the Inquisitors pretend that they change not, nor blot out any thing, but onely where manifest error is crept in, and that since the year 1515. Yet the Knight hath demonstrated before by undeniable instances in all ages, that they blot out of the Index of the Bible, the writings of the ancient Fathers; and since 800. yeares out of the Doctours of their owne Church, what maketh most against their errors and superstitions. Yea, but saith the Jesuite, this supposed booke of *Anselme* hath beene printed, and reprinted by heretiques, and therefore may well fall under the Inquisitions censure; so hath *Ignatius*, *Cyprian*, *Theodoret*, and *Ambrose*, and *Austine*; yea and the originalls of the old and new Testament, and must they therefore come under their file, and bee subject to their Index correction? As <sup>2</sup> *Christ* spake to the high Priests servant; *If I have spoken ill, beare witnesse of the ill, if well, why smitest thou mee?* So say wee of these bookes printed and reprinted by those whom hee tearmes heretiques,

<sup>1</sup> *Tertullian* in *Apologet.* c. 3. consilite commentarios vestros illic reperietis primum *Neronem* in hanc *Seftam* *Romæ orientē* *Cæsariano gladio ferocisse.* Sed tali dedicatore damnationis nostræ tiam gloriamur qui enim scit illum intelligere potest non nisi grande aliquod bonum à *Nerone* damnatum.

<sup>2</sup> *John* 18. 23



tiques, because they impugne his errors and heresies, if they have printed ought amisse declare it: if not, why doe you prohibit or correct their impressions?

Well (saith he) for all this, if the worst come to the worst, if this Authour prove to be *S. Anselme* and his words Gospel, the Knight gaines nothing by it, or we lose, for *though it bee the safest way to cast anchor at the last in the bottome of Gods mercie, and put our whole confidence in Christs merits, it doth not from hence follow, but that men may doe workes meritorious of increase of grace and glory.* First, why doth he lisse here, and not speake plaine out the Romish tenet which is that our Workes *doe merit not only increase of grace and glorie, but remission of sinnes, and eternall life?* Next, I would faine know how mercy and merit, nay sole mercy and merit can stand together? Certainly as mercy excludeth merit, so sole mercy all merit. Can those workes which in *S. Anselmes* judgement will not beare scale in Gods ballance, weigh downe *super-excellens pondus gloria*, a super-excellent weight of glorie? Certainly the Spectacle-maker put in a burning glasse into his Spectacles which hath much impaired his eye-sight, or else hee could not but reade *S. Anselmes* words in this place, in which he renounceth all merit, and that in most direct and expresse tearmes, *I beleeve that none can bee saved by his owne merits, or by any other meanes, but by the merit of Christs passion.*

<sup>b</sup> Concil. Trid.  
Sess. 6. c. 32.  
*Siquis dixerit  
hominis iusti-  
ficati opera non  
verè mereri  
augmentū gra-  
tiae & vitam  
eternam, &  
ipsum vitam æ-  
ternam, si tamen  
in gratia deces-  
serit, consecu-  
tionem, Ana-  
thema sit.*

*Vid loc. sup.  
cit. p. 4.*

# Of Transubstantiation.

7

passion. I set the death of Christ betwixt mee and my bad merits, and I offer his merits in stead of the merits which I ought to have, and have not.

## Concerning Transubstantiation

Spectacles chap. 9. Sect. 2. à pag.

132. ad 187.



HE Knight and the Protestants commit a great sinne in administring the Sacrament of Baptisme without those Ceremonies which were used in the Church from the Apostles times.

Elfrick was not the Authour of the Homilie and Epistles, the Knight citeth against Transubstantion, in which notwithstanding there is nothing against Transubstantiation, but much for it, if the Knight had not shamefully corrupted the Text by false translating it, in five severall places.

The difference of Catholique Authours about things not defined by the Church maketh nothing for Protestants, because they virtually retract all such opinions by submitting their writings to the censure of the Catholique Church.

Cajetan is falsely alledged by putting in the word supposed, and Transubstantiation: he denied not the bread to bee transubstantiated into Christs body, though he conceived that those words, This is my body, doe not sufficiently prove the real presence

sence of our Saviours body for which he is worthily  
 assured by Suarez and the whole schoole of Di-  
 vines.

5 Biel affirmeth that it is expressly delivered in  
 holy Scriptures, that the body of Christ is contain-  
 ed under the species of bread, &c. Which former  
 words the Knight leaveth out, because they made  
 clearly against him, and in the latter set downe by  
 the Knight, he denieth not that Transubstantiation  
 may bee proved out of Scriptures, but that it may  
 be proved expressly, that is in expresse termes or  
 so many words.

6 Aliaco his opinion maketh nothing for the  
 Knight being a Calvinist, though hee seeme to fa-  
 vour the Lutherans tenet: and though hee thought  
 the Doctrine of consubstantiation to be more possi-  
 ble and easie, yet therein hee preferred the judge-  
 ment of the Church before his owne.

7 B. Fisher denieth not that the reall presence can  
 be proved out of Scripture; for the fourth chapter  
 of the booke cited by the Knight, is employed in the  
 prooffe thereof against Luther: but that laying a-  
 side the interpretation of Fathers, and use of the  
 Church, no man can be able to prove, that any Priest  
 now in these times, doth consecrate the true body  
 and bloud of Christ.

8 Durand B. of Munday doth not deny Transub-  
 stantiation to bee wrought by vertue of the words,  
 This is my body; For though in the first place  
 hee saith that Christ then made the bread his body  
 when he blessed it, yet hee after addeth that we doe  
 blesse



## Of Transubstantiation.

9

blesse, illâ virtute quam Christus indidit verbis, by that power which Christ hath giuen to the words,

Durand. rat.  
c. 41. n. 29

Odo Cameracensis calleth the very forme of Consecration, a benediction both because they are blessed words appointed by Christ, for so holy an end, and because they produce so noble an effect, or because they are joyned alwayes with that benediction and thanksgiving, used both by our Saviour in the institution of this holy Sacrament, and now by the Priest in the Catholique Church, in the Consecration of the same.

Christopherus de capite fontium is put in the Roman Index of prohibited bookes, and in the words cited out of him by the Knight, there is a grosse historicall errour in this that hee saith, that in that opinion of his, both the Councell of Trent, and all Writers did agree till the late time of Caietan, as if Caietan were since the Councell of Trent; and in citing this place, the Knight is against himselfe, for whereas hee maketh Cardinall Caietan, and the Archbishop of Cæsarea his two Champions against the words of Consecration, as if they did both agree in the same: here this Archbishop saith quite contrary, that all are for him but onely Caietan.

Salmeron relateth it indeed to bee the opinions of some Gracians that Christ did not consecrate by those words, This is my body, but by his benediction: but this opinion of theirs is condemned by him as Chamier saith expressly in the  
C place

10

11

12  
De Euchar.  
l. 3. c. 23.

place cited by the Knight, l. 6. de Eucha. c. 7.

Bellarmino in the place alledged saith nothing, but what is granted by all Papists, to wit, that though the words of Consecration in the plaine con-naturall and obvious sense inferre Transubstan-tiation: yet because in the judgement of some learned men, they may have another sense, which proveth only the reall presence, it is not altogether improbable, that without the authority of the Church, they cannot inforce a man to beleieve Tran-substantiation out of them.

13

Alfonfus à Castro affirmeth that of Transub-stantiation there is rare mention in the ancient Fa-thers: yet of the conversion of the bread into the body of Christ, there is most frequent mention; and the drift of Castro in that place is to shew, that though there bee not much mention in ancient Wri-ters of a thing, or plaine testimonie of Scripture, that yet the use and practice of the Church is suffi-cient, bringing in for example this point of Tran-substantiation, and the proceession of the holy Ghost from the Son.

14

The meaning of Yribarne and Scotus, saying Transubstantiation of late was determined in the Councell of Lateran is only this, that whereas the words of Consecration may bee understood of the reall presence of our blessed Saviours body either by Transubstantiation, or otherwise; so the sub-stance of bread doe remaine: the Church hath de-termined the words are to be understood in the for-mer sense. And moreover Yribarne saith, that  
Transub.

# Of Transubstantiation.

11

Transubstantiation was not from the beginning de substantiâ fidei, because it had not beene so plainly delivered, nor determined in any Councell, till Gregorie the 7 his time wherein it was first determined against Berengarius.

It is not the reall presence whereof either S. Augustine or Maldonate speaketh, but how they that eate Manna have died, and they that eate the body of our Lord shall live according to our Saviours saying, which is a cleane differencing.

Gregorie de Valentia having brought two or three severall and substantiall answers to a place alledged out of Theodoret concludeth somewhat roundly with the heretiques in this manner, that if no other answer will serve the turne, but that they will still stand wrangling; that it is no marvell that one or two (hee meaneth Theodoret and Gelasius) might erre in this point, and that Bellarmine Suarez, and others answer the place otherwise, to whom hee remitteth the Knight.

Cusanus speaketh not of ancient Fathers, but of certaine ancient Divines, whose names and errors are set downe in our late Schoole-men: and this Cardinall himselfe in the place alledged by the Knight declareth his beliefe of Transubstantiation.

The Waldenses agree not with Protestants in the point of the Sacrament; for they had Masse but once a yeare, and that upon Maundy Thursday, neither would they use the words, hoc est corpus meum, but seven Pater nosters, with a blessing over the bread.

12

15

16

17

Exci. l. 6.

18



19

Durand affirmeth not, that the substance of the Bread and Wine remaineth in the Sacrament, but the materiall part only, and hee acknowledgeth that all other Schoole-men were herein against him.

20

Gautridus and Hostiensis, though they recount three opinions concerning the presence of Christs body in the blessed Sacrament, of which the one saith, the bread is the body of Christ, another, that the Bread doth not remaine, but is changed into Christs body; a third, that the bread doth remaine, and is together with the body of Christ: yet they approve none for true, but only that of the body of Christ, being upon the Altar by Transubstantiation.

21

Tonstall with Scotus, speake either of the word Transubstantiation, or of the prooff thereof by determining that sense of Scripture, or if they meane otherwise the matter is not great. For one single Authour, or two contradicted by others, carry little credit in matter of believe.

22

Erasmus is not an Authour to be answered or named as the Knight hath beene often told.

### The Hammer.

In 3. p. Tho. q. 61. insolubile est argumentū Suarez propter intricacionem & obscuritatem non dissolutam.

**A**S Nugno wrote of an Argument of Suarez the Iesuite, that it was in a manner insoluble, not in regard of the difficultie of the matter, but in regard of the intricacie and obscuritie in the manner of propounding it: so this Section may be truly said to bee uncapeable of a cleare and distinct

find answer thereunto, not in regard of any difficulty in the matter it selfe; for there is nothing contained in it, but *Crambe centies cocta*; but in respect of the confusion thereof, the Adversary following no tract at all, but *leporis instar viam intorquens*, purposely like a Hare leaping out of the way, that hee might not be caught, for which cause I have beene enforced to leave the order, or rather disorder in his Paragraphes, and cull out of the whole Section here and there, what hee materially answereth to the *Knights* allegations, and reduce it to the numbers following, whereunto I purpose to referre my ensuing animadversions.

To the first Exception. Whereas hee taxeth the Protestants for leaving out ceremonies in Baptisme used in the Church, since the Apostles time, hee shamefully abuseth his reader, for hee speaketh not of the signe of the Crosse, or of Godfathers and Godmothers, which ceremonies and custome of the ancient Church hee knoweth that we retaine: but of Salt and spittle, or baptis-mall chrisme, which can never be proved to have beene used in the Apostles time, or many hundred yeares after. Of the most ancient of them, to wit, Chrisme he himselfe else-where, *Apolog. c. 2.* acknowledgeth that it began but about *Constantines* time (as *Aurelius* the Sorbonist observeth in his booke intituled *Vindicia censura*, wherein the Iesuite is trimmed, as such a shaveling deserveth.)

Pag. 57.

In Bib. Bodeli-  
ana, Oxon.

To the second concerning *Elfrick*. That *Elfrick* was not the Authour of the Homilies wee acknowledge, neither doth this any whit derogate from their authoritie, but adde rather. For the more ancient the Authour was, the more authoritie the Sermons carry. Now it appeareth out of an ancient Manuscript, that these Homilies were extant in Latine before the dayes of *Elfrick*, who was commanded by the Archbishop of Yorke *Wolstanus* to translate them into English, which after hee had faithfully done, the Bishops at a Synod commanded them to bee read to the people on Easter day before they received the Communion. As for the shamefull corruption hee objecteth to the *Knight* by false translating the Homilies in five places, I cannot sufficiently pittie the grosse stupidity and blindness of the objecter. Hee who hath made a paire of Spectacles for the *Knight*, had need to have a Festrawe made for himselfe to spell withall; for here hee most absurdly and ridiculously mistaketh a Collation for a Translation, and *Bertram* for *Elfrick*. Doctor *Vher* now Primate of *Armath*, whom the *Knight* here followed step by step, maketh a kind of parallel betweene the words of *Bertram*, and divers passages in the Homilies and Epistles translated by *Elfrick*, to shew the conformitie of the doctrine in both. This parallel by this blind buzzard is taken for a translation, *Viste, asine, literas doceam*, saith *Tully* to *Anthony*, *non opus est verbis sed fustibus*: yea but

<sup>a</sup> Cic. Phil. 2.



but the Authour of this Homilie is so farre from condemning Transubstantiation, that hee professedly teacheth it in these words; *As therefore a little before hee suffered, hee could change the substance of Bread, and the creature of Wine into his proper Body, which was to suffer, and into his Bloud which was there extant to bee afterwards shed, so in the Desert hee was able to change Manna and water into his owne body and bloud.* I answer, this passage hee doth well to whet like a sharpe knife to cut the throat of Transubstantiation. For let it be granted according to the doctrine of *Ælfrick* and *Bertram*, that Christ so turned the Bread into his Body at his last supper, as hee turned Manna and water into his owne flesh in the wildernesse, what will hereupon insue? but that the conversion or change which is made in the elements is not reall, and corporall, but spirituall and sacramentall, as that was in the Desert: of which the Apostle speaketh, *the spirituall rock followed them, and that rock was Christ.* When Manna fell, and the rock was stricken, Christ was not incarnate, nor many hundred yeares after: how then could the Manna, or the water bee really and properly turned into his flesh and bloud? Moreover, howsoever hee eludeth the former words of *Ælfrick*; *There is a great difference betwixt the body wherein Christ suffered, and the body which is received of the faithfull, the body in which Christ suffered, was borne of the flesh of Mary, and consisted of bloud and bone, but the other*

*⁊ Sicut Paul⁹ antequam pateretur, panis substantiam et vini creaturam convertere potuit in proprium corpus quod passurum erat, ⁊ in suum sanguinem qui post fundendus extabat, sic etiam in deserto Manna, ⁊ aquam de petra in suam carnem, ⁊ sanguinem convertere prævaluit.*

*⁊ 1 Cor. 10. 4*

other is gathered of many cornes without bloud and bone, (by saying) that the difference which Ælfrick sheweth betweene Christ on the Crosse and Christ on the Sacrament is in his manner of being, not in the being it selfe, not denying him to be really in both: yet the later words which containe an inferrence upon the former: therefore there is nothing to be understood in the Sacrament bodily, but spiritually: admit of no colourable evasion; for if nothing bee there understood bodily but spiritually; then must needs the words, *This is my body*, be understood figuratively, then must we not according to the doctrine of those times understand any substantiall change of the bread into Christs very body, or the Wine into his bloud really and corporally.

3

To the third. The difference betweene Papists of most eminent note concerning the words, by vertue whereof they teach Transubstantiation is effected, maketh much against the doctrine it selfe, and by consequence quite overthroweth it. For thus we argue against them out of this their difference: If the bread bee turned into Christs body, then either by the words of benediction before hee brake the bread, or gave it, &c. or by the very words of Consecration, viz. *hoc est corpus meum*. But hee neither changed the bread into his Body by the one, nor by the other; Ergo, hee changed it not at all. Not by the precedent benediction, as *Aquinas* and *Bellarmino* prove. For till the last instant of the prolation of the

the words *This is my Body*, the substance of bread remaineth. Not by the words of Consecration: for as *Durand* and *Odo Cameracensis*, and *Christopherus* Archbishiop of *Casarea* prove, Christ could not have said after hee had blessed the Bread, *This is my body*, unlesse by blessing it he had made it his body before. If when Christ said *Take yee and eate*, yea at that time the Bread by benediction were not changed, it would follow that Christ did command his Disciples to take, and eate the substance of Bread, which to say is to deny the article of Transubstantiation. Neither can the Iesuite heale this sore by his vertuall salve, in saying, that those men above alledged, who impugn the present tenent of the Schooles concerning the words of Consecration, in which the essence of the Sacrament consisteth virtually retracted such opinions, because they submitted their writings to the censure of the Catholique Church: for so wee may say with better reason, that what they held against us, they virtually retracted by submitting their judgement to the Catholique Church, which we can easily prove not to bee the particular Roman, but the Universall, which in all times, and all places through the Christian world hath professed the common faith once given to the Saints without any of those later Articles which *P. Pius* the fourth, and the late conventicle of Trent hath pinned unto it.

To the fourth, *Cajetan* is truly alledged by the Knight; for though neither the words *Transub-*

D

stantiation,

Jud. 13



stantiation, nor supposed are in him, yet the fence of them is to be found in him; for as both *Suarez* and *Flood* himselfe acknowledgeth (p. 147.) *Cajetan* said, that these words, *This is my body*, doe not sufficiently prove the reall presence of our Saviours body without the presupposed authoritie of the Church; and if in his judgement they prove not so much as the reall presence of Christs body in the Sacrament, much lesse prove they the presence thereof by Transubstantiation, or turning the bread into it. By the word *supposed*, which the *Knight* addeth more fully to declare *Cajetans* meaning, hee intended not *suppositions*, or barely pretended authority of the Church, but truly presupposed, which maketh not the speech found at all contemptibly of the Church, as *Flood* would have it, whose stomack is so bad, that it turneth sweet and wholesome meate into choler;

*Nectar cui fiet acetum  
& Vaticani perfida vappa cadi.*

5

In Can. Miss.  
Leff. 40. no-  
randum quod  
quomvis ex-  
presse tradatur  
in scriptura  
quod corpus  
Christi veraci-  
ter sub specie-  
bus panis con-

To the fifth. The *Knight* transcribeth so much out of *Biel* as was pertinent to his purpose: with the rest he thought not fit to trouble the reader. The whole passage in *Biel* standeth thus, It is to be noted, that though it bee expressly delivered in Scripture, that the body of Christ is truly contained under the forme or species of Bread, and received by the faithfull, yet it is not found in the canon of the Bible, how the body of Christ is there, whether

*whether by conversion of any thing into it, or whether it beginneth to be there without conversion, or turning the substance, and accidents of bread remaining.*

The former words in which passage, make nothing against the *Knight*: Who in this chapter for the most part condemneth Papists out of their owne mouth, and therefore taking *Biel* for such, hee maketh use of his testimonie against the Roman Church in point of Transubstantiation. Which is very direct and expresse, and the *Iesuites* answer is very weake and unsufficient thereunto, to wit, that hee denieth only that Transubstantiation is found in Scripture in expresse words.

For first *Biel* saith not *non invenitur expressum*, but *non invenitur*; It is not found in Scripture, whether Christs body be there by conversion of any thing into it. Now many things are found in Scripture, as the Trinity of persons, the eternall generation of the Sonne, the procession of the holy Ghost from the Father and the Sonne, the number and nature of Sacraments: which yet are not set downe in expresse words. Secondly, it is evident out of the former words of *Biel*, that hee accounted those things expressely to be delivered in Scriptures, which yet are not set downe in expresse words: for hee saith that *it is expressely delivered in Scriptures, that the body of Christ is truly contained under the species of bread*, and yet those words are not found in Scripture. If wee should admit then of *Flood* his glosse upon *Biel*, Transubstantiation is not found in Scrip-

*tinetur, & a fidelibus sumitur, tamen quomodo sit ibi corpus Christi an per conversionem alicuius in ipsum, an sine conversione incipiat esse corpus Christi cum pane manentibus substantia, & accidentibus panis in Canone biblie non invenitur.*

ture, that is, is not found expressely : Yet our Argument from *Biels* testimonie is no way disabled thereby, because it appeareth out of *Biels* owne words, that hee holdeth that to bee expressely delivered in Scriptures, which is either expressely in word, or sence; the reall presence, he saith is expresse, not in the letter or forme of words in the text, yet in the sence: but so saith he, is not Transubstantiation; the apparant opposition betweene the members of his sentence sheweth that what hee beleaved of the reall presence, hee beleaved not of Transubstantiation, but the former he beleaved could bee proved out of Scripture, though not in expresse words yet in sence: therefore the later hee beleaved could not be proved so much as in sence, much lesse in expresse words.

6

To the sixt. Although *Petrus de Alliaco* inclineth rather to the Lutherans opinion in the point of the Sacrament, then to the doctrine of the Church of England: yet the *Knight* upon good reason produceth him as a witnesse; for hee speaketh home against Transubstantiation: his words are that (the conversion of bread into Christs body) cannot evidently bee proved out of Scripture, and that that manner or meaning which supposeth the substance of bread still to remaine in the Sacrament is possible, neither is it contrary to reason, or to the authoritie of the Scripture; nay it is more easie to bee understood, and more reasonable then that which saith, the substance doth leave the accidents.

*Gameracē. in 4  
sent. q. 6. art.  
2. patet quod  
ille modus sit  
possibilis, nec  
repugnet rati-  
oni, nec autho-  
ritati biblie i-  
mō. facilius ad  
intelligendum  
est rationabi-  
lius est quum,  
&c.*



If this bee not as *Flood* will have it so much as in shew for the *Knight*, I am sure it is both in shew and substance against the *Trent* faith: for if it bee granted that Consubstantiation is not contrarie to Scripture, nor reason; it followeth necessarily that Transubstantiation is grounded upon neither, but rather repugnant to both, for as *trans.* denieth *con.* so *con.* *trans.* If the remaining of the substance of bread with the substance of Christs body be not repugnant to the authoritie of Scripture, nor the meaning of Christs words, then doe not these words, *This is my body* signifie, or make Transubstantiation which necessarily abolisheth the substance of Bread, and putteth in place thereof the substance of Christs bodie. If Consustantiation bee more easily to bee understood, and more agreeable to right reason in *Alliacoes* judgement then Transubstantiation: it is evident but for feare of his Cardinalls cap, hee would have simply avowed the former, and renounced the latter.

To the seventh. Take *Roffensis* his words at the best, the Iesuite is at a great losse: admit hee said no more then *I.R.* here confesseth that no man can bee able to prove, that any priest now in these times doth consecrate the true body of Christ: see what will follow hereupon, that no man is able to prove that your priests and people are not grosse Idolatours, adoring a piece of bread for Christ. Secondly, that none is able to prove that Christ is really and substantially offered in your

Roff. cont. Luth  
captiv. Bab. c.  
4 neq̃ ullum  
positū hic ver-  
bum est, quo  
probetur in no-  
strā missā ve-  
ram fidei car-  
nis, & sangui-  
nis Christi præ-  
sentiam: non  
potest igitur per  
ullam scriptu-  
ram probari.

fieri

Caje. in 3. p.  
Tho. 9. 75.  
dicit autem ab  
ecclesiâ cum non  
appareat ex E-  
vangelio coa-  
ctivum ali-  
quod ad intel-  
ligendum hæc

Masse: for if it cannot bee proved that he is there corporally present; as *Roffensis* confesseth, and you beare him out in it: it cannot bee proved that hee is corporally offered, *restat itaq̃ ut missas, missas faciat*; it remaineth therefore that you *dis misse your misses*, or Masses. For what can they availe the living, or the dead, if nothing but mee reaccidents and shewes of Bread and Wine bee offered, which are mee re nothing. Wee may yet gather farther upon *Roffensis* his words, if it cannot bee proved by any Scripture, that Christs body and bloud are present in the Roman masse: it cannot bee proved that they are present in any Masse, unlesse it bee granted that the Roman masses are of a worser condition then others: if not in any masse, much lesse must Papists say in any Sacrament without the Masse. What then becommeth of the maine and most *reall* article of the *Trent* faith, which hath cost the *reall* effusion of so much Christian bloud, I meane the *reall and carnall presence of Christ in the Sacrament*. To *Roffensis* I. R. should have added *Cajetan*, and so hee might have had a parreiall of Cardinalls, for the *Knight* alledged him, and his words are most expresse, not only against the proofof Transubstantiation, but also of the corporall presence of Christ (as out of the words *hoc est corpus meum*.) The Cardinalls words are, *that which the Gospell hath not expressed, wee have received from the Church, to wit, the conversion of the bread into the body of Christ, I say from the Church, be- cause*

## 23

verba propriè  
quod evangeli-  
um non expli-  
cavit expresse  
ab ecclesia ac-  
cepimus, viz.  
conversionem  
panis in corpus.

8

Benedixit be-  
nedictione ce-  
lesti, & vir-  
tute verbi qua  
conversitur pa-  
nis in substan-  
tiam corporis  
Christi. Dur-  
rat. c. 41. 09  
num. 14.



Odo Camera.  
expof. in Can.  
miſſ. diſt. 5.  
rolle verba  
Chriſti, non fi-  
unt Sacramen-  
ta Chriſti, ut  
fieri corpus, et  
ſanguinem, ap-  
pone Chriſti  
ſermonem.

To the tenth. Here *Lazarus de Rivis*, or *John of the Flood* speaketh very disgracefully of his Father

Father Christopherus de capite sentium, Christopher of the head of the Fountaines: Nay, to a most reverend Father, the Archbishop of Casarea; for the Archbishop of Casarea his booke, saith hee, *De correctione Theologiae scholasticae*; I doe not so much as looke into him, but remit it to the Roman Index, inwhere you shall find this booke by you here cited forbidden, and even the arrogancie of the title sheweth it to deserve no better a place. The Bonasus when hee is hard followed casts dung in abundance on the pursuer, and brayeth hideously; so doth I. R. cast filth, and raile downe right, when he is so hard pressed with a testimonie that he hath nothing to reply. The Roman Index *Prohibitorum librorum* is to Flood like the Philosophers *pons asinorum* in all extremities hee flieth to it. But what is this Index to us? hee might as well alledge the Turkes Alcharon against the Knight. This Index of prohibited bookes deserveth not only a prohibition, but a purging by fire. For in the first ranke we find the holy Bibles translated into vulgar languages to bee set, and after them most of the prime and Classick Writers, almost in all professions. There is nothing so easie as to prohibit this or any other booke: but unlesse our Adversariee back this Papall prohibition with detection of errors and heresies contained in such bookes, and a solid confutation thereof; this tyrannicall Prohibition of the workes of Authors wil prove an evident conviction, that they forcibly smother that truth, the light whereof

E dazleth

Solinus c. 43.  
Bonasus Tauri  
similis si in-  
quantur Aga-  
sones, vehe-  
mentius fimum  
emittit per  
tria jugera &  
quicquid tangit  
urit.

dazleth their eyes. Yea, but saith *Flood*, there is a grosse historical error, in that he saith, that in that opinion of his, both the Councell of *Trent*, and all the Writers did agree till the late time of *Cajetan*, as if *Cajetan* were since the Councell of *Trent*. No historical error at all in the Archbishop, but a frivolous cavill in *Flood*. For hee saith not that the Councell of *Trent* was before *Cajetan*, but that the Councell of *Trent*, and all Writers (before it also) did agree till the late time of *Cajetan*. Yea, but the Knight maketh Cardinall *Cajetan*, and the Archbishop of *Casanea* his two champions against the words of Consecration, as if they did both agree in the same, whereas here the Archbishop saith quite contrarie, that all are for him but only *Cajetan*. A ridiculous sophisme, *ex ignoratione Elenthi*: the Knight alledgeth both Cardinall *Cajetan*, and the Archbishop of *Casanea* against the words of Consecration, but not *ad idem*, nor to prove the same conclusion: hee alledgeth *Cajetan* to prove that there is nothing in the words *hoc est corpus meum* to enforce Transubstantiation; but the Archbishop of *Casanea* to prove that the supposed conversion is made, not by the words of Consecration, *This is my body*, but by the precedent words of Benediction, and this hee proveth against all Papists strongly after this manner; *Possesse before Christ uttered those words, This is my body, his body had beene made of bread, this Proposition had not beene true, This is my body, for when Christ*

Christoph: de  
correct. theo-  
scholast fol. 12.  
4. i. usq. ad 63.  
nisi prius quam  
ista verba di-  
ceret. Christus

disputab

H

said



said, take ye, eat ye, if at that time the Bread by benediction were not changed, it will follow that Christ did command his Disciples to take and eat the substance of bread, and so wee must denie the article of Transubstantiation; therefore, saith he, (certo certius constat Christum, non solum per ista sola verba non consecrâsse, sed ne quidem illa partem aliquam fuisse consecrationis quam fecit) it is most certaine that these words were no part of the Consecration; And this hee proveth to bee the opinion of all the ancient Fathers by name of *In-  
stine Martyr, Dionysius, S. Austine, Heshchius, S. Jerome, Gregorie, Ambrose, Rupert, Alcuine, Bernard, Scotus, Landulph, Peter de Aquila, Pelbert,* and others.

corpus suum ex  
pane factum e-  
rat, ista pro-  
positio non fuis-  
set vera, hoc  
est corpus me-  
um, &c.  
Fol. 23.

To the eleventh. The *Knight* alledgeth not *Salmerons* opinion, but his relation of the opinion of other men: and although his credit bee cracked with Protestants, yet it is whole with *Flood* and his fellow Iesuits: as *Chamierus* on the contrarie, his credit is good with Protestants, though none with Pontificians. Yea but saith *Flood*, *Chamier* discovereth the *Knight's* bad dealing, I would faine know how, or wherein; first how? by the spirit of prophesie? or by some letter sent to the *Knight* after *Chamier* his death; for *Chamier* was dead many yeares before the *Knight* wrote. Were he alive what bad dealing could he discover in the *Knight*, who out of him truly and sincerely relateth the words of *Salmeron* the Iesuite concerning the *Græcians* in these words,

II

P. 162.

Cham. de Eu-  
char. l. 6. c. 7.

words, seeing the benediction of the Lord is not superfluous or vaine, nor gave hee simply bread; it followeth that when hee gave it, the transmutattion was made, and those words, This is my Body, did demonstrate what was contained in the bread. What fault findeth hee in this allegation? If the Greekes had no such opinion, or *Salmeron* relateth no such thing, the blame must light between *Salmeron* and *Chamier*; howsoever the *Knight* is free. For hee truly quoteth *Chamier*, neither dare *Flood* say that *Chamier* misquoteth *Salmeron*; For, saith hee, though I found not this place in him, yet I will not say but it may bee there. Let this *Spectacle-maker* put on a better paire of Spectacles, and hee shall plainly reade the words alledged out of *Salmeron* in the place quoted by *Chamier*. The geese in the Capitoll, if they gagled without cause, were to be beate for it: and the dogges to have their legges broken, if they barked when there was no suspicion of a theefe approaching; Some such like punishment they deserve in *Tullies* judgement, who lay foule aspersions upon others without any colour of prooffe or semblance of truth.

To the twelfth. At the *Knights* allegation out of *Bellarmine*, *Flood* here nibbleth, but can nowhere fasten his tooth, hee excepteth at the changing of the singular number into the plurall, and translating Scriptures for Scripture, and the most learned and acute men, such as *Scotus* for most learned and acute men. It seemeth this Iesuite is descended

P. 161.

Cic. Orat. pro  
Rosc. Ameri-  
no.

12

## Of Transubstantiation.

29

descended of the race of *Domitian*; whose greatest exercise was all day to strike at flies with a sharpe iron bodkin: reade *Scriptures* in the plural, or *Scripture* in the singular or most acute, or the most acute, the confession of *Bellarmino* maketh still altogether as strongly against the grounding of Transubstantiation on *Scripture*. *Scotus* saith, that there is no place of *Scripture* so expresse (*viz.* for Transubstantiation) which setting aside the declaration of the Church evidently enforceth a man to admit it. For though the *Scripture*, *viz.* That text of *Scripture* brought by him to prove Transubstantiation, seemed to bee so plaine as to enforce a man not refractorie to beleewe it; yet it may bee doubted whether that text, *viz.* *Hoc est corpus meum* bee cleare enough to enforce it, seeing most learned and acute men, such as *Scotus* was, thought otherwise. If it may bee justly doubted whether the text, *This is my body*, inferre Transubstantiation, why doe our Adversaries blame us for doubting of it? If sharp-sighted *Scotus*, and other most learned and acute men thought the text enforceth no such thing: let our Adversaries give us leave to preferre their opinion before the judgement of *Flood* and others, neither so learned nor so acute.

Sueton in Domitian.

Bellar. de Euchar. l. 3. c. 23. Dicit Scotus non extare locū ullam scripturæ tam expressum, ut sine ecclesiæ declaratione evidenter cogat transubstantiationem admittere: atque id non est omnino improbabile: nam etiamsi scripturæ nobis tam apertæ videntur, ut cogant hominem non protervū: tamen merito dubitari potest cum homines doctissimi & acutissimi quilibet imprimis Scotus fuit, aliter sentiant.

13

L. 8. con. heres. verb. indult. de transubstantiatione panis in corpus Christi. Circa in antiquis scriptoribus mentio va-  
ra, &c.

To the thirteenth. The Knight regarded not at what *Alfonsus à Castro* aimed, but hee tooke up his arrow where hee found it, and shooteth it against your *Trent* doctrine. Of the Transubstantiation, saith hee, of the bread into *Christs* body,

E 3

there



P. 164.

there is rarely or seldome any mention made in ancient Writers : What doth I. R. answer hereunto ? *Alfonfus* (saith hee) saith true, and the Knight most false. For though of Transubstantiation therebee no mention, yet of the conversion of the bread into Christs body there is most frequent mention ; Reade my riddle, wats this rare mention of Transubstantiation, but not rare mention of the conversion of the bread into Christs body, *pugnantia te loqui non vides ?* Is not this a flat contradiction ? I would faine know, what difference there is betweene Transubstantiation, and the conversion of the substance of Bread, into the substance of Christs body in the Sacrament. Neither can the Iesuite free himselfe here from uttering an evident contradiction in the same sentence, by saying that *Alfonfus* speaketh of the word Transubstantiation, not of the thing it selfe. For *Alfonfus* there speaketh of things not of words, as *Flood* himselfe confesseth in the same page five lines after, saying, that *Alfonfus* his drift in that place is to shew, that though there bee not much mention in ancient Writers of a thing, or plaine testimonie of Scripture, that yet the use and practice of the Church is sufficient, bringing in for instance the point of Transubstantiation, and procession of the holy Ghost. See here *Alfonfus* speaketh not of the word Transubstantiation, but of the point or thing it selfe ; and of this thing or point (hee saith) there is rare or seldome mention in ancient Writers.

To

# Of Transubstantiation.

71

14

To the fourteenth. Neither *Scotus* nor *Triburne* speake of the interpretation of the words, *This is my body*, nor of the manner of the deliverie of the doctrine of Transubstantiation in former times, but *de dogmate fidei*, of a doctrine of faith, which they expressly denie Transubstantiation to have beene, and what they say, may bee confirmed by *Flood* his owne answer in this place. For if Transubstantiation in former ages was not plainly delivered, as hee confesseth, p. 167. it could not bee then *dogma fidei*, or *de substantia fidei*, any doctrine of faith. For all doctrines of faith are plainly and evidently set downe in holy Scriptures, as *S. Austine* and *S. Chrysostome* joyntly teach. As for the passage alledged by *Scotus* out of *S. Ambrose* it is fully answered, & retorted by *Andrew River*, *Mr. Galtaker*, and others; Whereunto I thinke fit to adde nothing, but that *Scotus* in the place alledged speaketh not confidently of *S. Ambrose*, that hee held the doctrine of Transubstantiation: but that in words he seemed to favour that opinion.

*dem, & mores in illis inventuntur que aperte posita sunt in scriptura. Chrysost. in 1. ad Theff. hom. 3. manifesta sunt in divinis Scripturis quaecumque sunt necessaria. River Cathol. orthod. q. 18. 138 Gat. discourse of Tran. pag 62. 61. Scotus 4. Sent. dist. 11. ad hoc multum expresse videtur loqui Ambrosius.*

To the fifteenth. Albeit *S. Austine* in the place alledged by the *Knight* speaketh not expressly against your carnall presence, yet by consequence hee quite overthroweth it; for if the unbelieving Jewes in the Desert, and *Judas* in the new Testa-  
ment

*Bellar. l. 3. de Euch. c. 23. unum addit Scotus, &c. quod ante Lateranense concilium Transubstantiatio non fuit dogma fidei. Trib. in 4. dist. 11. q. 3. disp. 42. in primitiva ecclesia de substantia fidei erat corpus Christi speciebus contineri: tamen non erat de fide substantiam panis in corpus Christi converti. Aug. de doct. Christ. l. 2. c. 9. omnia que continent fi-*

15

¶ I

ment died spiritually, after they had received the Sacrament: it followeth that neither the one, nor the other in *S. Austines* judgement received Christs true flesh, which whosoever eateth shall live for ever. Again, it followeth that the true flesh of Christ cannot be eaten, but by faith only, and doth not this make much for the *Knight*? Yea, but saith the Iesuite, with due reverence bee it spoken to *S. Austines* authoritie, *Maldonat* his interpretation is more sutable to the text, and discourse of our Saviour in the whole chapter then that of *S. Austines*. And with due reverence bee it spoken here, *Flood* and *Maldonat* two Iesuites like *Mules* in the Latine proverbe, *Mutuum scabunt, scratch and claw one the other*; But let any man examine the interpretation of *Maldonat*, and that other of *S. Austins*, and apply them, both to the words of Christ, and his maine scope and drift in that sixt Chapter, and hee will find *S. Austins* discourse in that tractate to bee pure gold; and *Maldonate* his glosse to be drosse or *Alcumie stuffe*, which will not indure the fire.

16

*Greg. de Val. de trans l. 2. c. 7. minime mirum est si unus aut alter, aut etiam aliqui de veteribus minime consideratè, et rectè hac de re senserint.*

To the sixteenth. *Gregorie de Valentia* concludeth not roundly with heretiques, (as *Flood* speaketh) but dealeth very squarely, confessing in effect that *Gelasius* and *Theodore* are against Transubstantiation. Yea but (saith *Flood*) *Belarmine*, *Suarez*, and *Valentia* himselfe bring other substantiall answers to those Fathers. Very substantiall answers indeed, that by substance are understood accidents like to the glosse in the Canon



non law, *statuimus, id est, abrogamus, & quo magis id est, quo minus.* The words of Theodoret are, that the mysticall signes after Consecration doe not goe out of their proper nature, but continue in their former substance, shape and figure, and may be seene and felt as before. How doth the Iesuite thinke you, expound these words? Theodoret speaketh not (saith he) of the substance of bread, as if that did remaine, but hee only saith that the accidents remaine in their owne substance, that is their owne entitie, nature or being, which to them is not accidentall, and therefore may be tearmed their substance; for it is plaine that accidents have a certaine being of their owne, different from that of their subject wherein they inhere, or rest. I grant that it is plaine they have: but it is as plaine or rather plainer, that Theodoret in that place by *substantia* understandeth no such thing. For in this very Dialogue hee exactly distinguisheth betwene substance and accidents, and telleth us that by (*σοια*) or substance, hee meanes not accidents, but substance properly so taken, saying, wee call a body a substance, but health and sicknesse an accident. Besides that which hee here calleth *signum mysticum*, hee in this very Dialogue tearmeth *donum ablatum*, the gift offered, & *cibum ex seminibus*, bread made of seeds; and afterwards, a thing visible and tangible: but who ever heard of accidents without a subject offered to God for a gift? or that dimensions or colours or figures are a nourishment made of seeds, or that ac-

P. 175.

Theod. Dial. 2.  
ad 2. et 3.  
ad 4. et 5.  
ad 6. et 7.

cidents without a subject *can bee felt*? Again, it is evident and confessed by all, that accidents properly so called have not shape or figure. For that implies thrt the accidents should bee one thing, and shape and figure another, whereas shape and figure are meere accidents themselves. Lastly, if *Theodoret* had thought that the substance of bread and wine ceaseth, and is changed into the very body and bloud of Christ: and that the accidents thereof only remained; *Theodoret* had not taken the heretique in his owne net, by retorting a similitude drawne from the Sacrament upon him; but the Heretique had taken *Theodoret* after this manner; *It is granted by us both, that the body of Christ after his ascension is so changed, as the sacred Symbols after Consecration: but the sacred Symbols are so changed, that in the Eucharist there remaineth only the outward shape and forme of bread, and not the reall substance; therefore Christs body after his Ascension is so changed, that the shape and forme of flesh remaineth, and not the very nature and substance. Yea but (saith Flood) Theodoret speaketh of something which is wrought or made by Consecration, and which is understood and adored: What is this that is made here? not the accidents for they remaine the same, not the substance of the bread, for that was before, neither is that said to bee beleaved, much lesse adored. I answer briefly; of bread that was before common, a holy Sacrament of Christs body and bloud is made, and beleaved and revered as a most sacred*

Of this see  
more in the  
Romish Fisher  
held in his  
owne net, P.  
144.

sacred myſterie: as when Waxe is made a ſeale, or bullion the Kings coyne, or money: the ſubſtance is not changed, but the uſe, ſignificancie or efficacie: ſo in the Sacrament according to the mind of *Theodoret* there is a change made, but accidentall only, not ſubſtantiall.

To the ſeventeenth. Cardinall *Cusanus* is not produced by the *Knight*, as a witneſſe ſpeaking plaine againſt Transubſtantiation: but as *liſping* ſomething to that purpoſe, not as maintaining profeſſedly Conſubſtantiation: for that had not beene ſafe for him, the Roman Church from whom hee held his Cardinals hat determining the contrarie: but yet ſecretly favouring that opinion, his words are, *that ſome ancient Divines are found to have underſtood (by the words, This is my body) the Bread not to bee tranſubſtantiated, but to be over-clothed with a more noble ſubſtance.* Had he held Transubſtantiation an article of faith, he would have branded thoſe who held the contrarie with a note of hereſie, and not ſaid *ſome ancient Divines*: but ſome old heretiques thought, *that the words, This is my body, implied not Tranſubſtantiation, but rather a kind of Conſubſtantiation.* As for that error of the Printer in the marginall quotation at which the Ieſuite glanceth, as if the *Knight* had miſtaken *libros exercitationum*, for *exercitiorum* or *exercitationum*. I anſwer, the error is as happy as that in the *Colen* edition of *S. Cyprian*, *ceſſat error Romanus*, for *error humanus*; and that in *Platina*, *niſi qui du-*

*Theod. lib. 6. non  
mutans natu-  
ram ſed acci-  
dens adiciens  
gratiam.*

17

*Excit. lib. 6. ſi  
quis intellige-  
ret panem non  
tranſubſtanti-  
ari, ſed ſuper-  
veſtiri nobiliori  
ſubſtantiâ. Pro-  
ut quidam ve-  
teres Theologi  
intellexiſſe re-  
periuntur,*



Plat. in vit.  
Clement. San-  
der. l. 1. de  
schism. Aug.  
Orin Garnets  
Apologie by  
Eud. Johann.  
rebusstioribus est  
proponendus hic  
cibus Oligus for  
Cibus Solidus.

18.

*arum partium ex Carnalibus integra suffragia tulerit, for Cardinalibus; or that of the Printer of Ingolstade, Wolfeum conatu summo nixum esse primam toties ecclesie sedem occupare, & vanitatis sacerdotalis fastigium conscendere, for unitatis.* For indeed those bookes of the Cardinall are no other then the exercise of his readers patience, or at the best of his owne wit or imagination.

To the eighteenth. For *Wickliffe* and the *Waldenses*, the *Knight* insisted not upon their testimony, though well hee might; (for they were most eminent professors of the truth, and most free from those foule aspersions which their sworne enemies, and bloody persecutors cast upon them) because his purpose was in this chapter, as hee professeth in the title, *vos vestris gladijs jugulare*, to cut your throat with your owne swords, and condemne you out of your owne mouth, as Christ doth the evill servant in the Gospell. 'Tis true, *Wickliffe* was condemned for an heretique in the Councell of *Constance* many yeares after his death, and barbarous inhumanitie was also exercised upon his bones. Yet will it follow no more from hence that *Wickliffe* was an heretique, then that *Jeremie* was a false Prophet, or Christ and his Apostles false teachers, because they were condemned by councells of Priests. And of all Councells that of *Constance* carries the least credit, because it is not only condemned by all the reformed Churches, but by the Roman Church her selfe, and the Decrees thereof

thereof repealed in later Councells. Touching the *Waldenses* what the Iesuite here writeth of them hee confirmeth by no testimonie, and the contrarie may be demonstrated out of *Orthwinus Gratius*, and the Historie and confession of the *Waldenses* lately set forth out of authentical records in French.

To the nineteenth. The Iesuits answer to *Durand* concerning the *materiall* part of bread remaining in the Sacrament, but not the substance, implying that the *materiall* part of Bread, and the substance are different things is not *materiall* nor true. For though the materiall part of any substance be a distinct thing, both from the forme & the *compositum*: yet is it a substance, and hath accidents inherent in it. For according to the axiome of the metaphysickes, *ex non substantijs non fit substantia*, a substance or substantiall compound is not made or composed of *non* substances. Such the whole is not distinct really from all the parts united together, the compound cannot bee substantiall, unlesse the parts of which it consisteth be substances. *Durand* therefore affirming that the *materiall* part of the bread remained in the Sacrament after Consecration: held that some part of the substance of bread remained, and therefore the *Knight* no way wrongeth *Durand*, but *flaunt* the *Knight*. If *Durand* held that the whole substance of the bread was turned into the body of Christ according to your *Trent* Decree: why doth *Card. Bellarmine* censure his doctrine as hereticall:

Histoire des  
Vandois.

19.

De Euc. 1.3.  
c.13.

*Durand. in 4.  
sent. dist. 11,  
q. 1.*

20

*In 4. sent. dist.  
10. q. 1. n. 13.*

21

eticall: if he taught not that the whole substance was converted, hee must needs hold that some part of the substance remained as it was before; which is all the Knight chargeth him with. As for that the Iesuite addeth to save the matter, that he acknowledgeth all others to bee against him in this point, let him put on his Spectacles and reade the place againe, and hee shall see there are no such words. Only I find quest. 3. This modest parenthesis *salvo meliori iudicio*. Which indeed are respective words befitting a modest man: but no way amounting to a confession that his opinion in that point was singular, and that all others were against him, which notwithstanding Flood puts upon him.

To the twentieth. Touching *Gaufridus* and *Hostiensis* cited by the Knight out of *Durand*, it is evident that howsoever they might peradventure incline to that, which the Roman Church determined, viz. the second opinion that the bread doth not remaine, but is changed, yet they no way condemne the third opinion, viz. the substance of bread remaines, and is together with the body of Christ. For as *Durand* well noteth, they call it an opinion, not an error, or an heresie; neither doe they say it is to bee reprov'd, but let it passe without any censure, which they would not have done, if they had held Transubstantiation to be a doctrine *de fide* to be beleev'd of all upon paine of damnation.

To the twentieth one. *Cuthbert Tunstall* was a Bishop,



shop, and in great esteeme among all the learned in his time, and therefore not lightly to bee filliped off, and sleighted by a priest and Iesuit *de face vulgi*, by saying that the matter is not great, whether *Tunstall* said, that for which hee is alledged or no, because one single Author or two contradicted by others carrieth no credit. For I find not that hee is contradicted by any. His words are these, *of the manner and meanes of the reall presence, either by Transubstantiation, or otherwise perhaps it had bene better to leave every man that would bee curious to his owne conjecture, as before the Councell of Lateran it was left free.* Neither did that learned Bishop of *Duresme* ever retract this opinion. For *Mr. Bernard Gilpin* a holy man, and a kinsman of the Bishop affirmeth, that the Bishop his Diocesan often told him, that *Innocent the third had done very unadvisedly, in that he had made the opinion of Transubstantiation an article of faith.* Neither doe wee find that any in his dayes or since before *Flood* taxed this Bishop for this his opinion.

To the twentieth two. None more sleight men of worth then those who want it. *Erasmus* will live both in his owne workes, and in the writings of the ancient Fathers, and other Classick Authours corrected and set forth by him, when a thousand *Floods*, and *Leomelij*, and *Daniels* a *Iesu* shall bee buried in perpetuall oblivion. *Erasmus* was in great esteeme with Archbishop *Warham*, and Sir *Thomas Moore* Lord Chancellor of

In his Epitaph in *Lambeth* Chancell he is styled *Aureus* & *Senex*.  
*Tunst. de Euch.*  
l. 1. pag. 46.  
*de modo quo id fieret fortasse satius erat curiosum quemque relinquere conjectura sicut liberum fuit ante concilium Lateranense.*

A golden ri-  
ver.  
A hellish  
lake.

of England, and divers Bishops, yea and Car-  
dinals also beyond the Sea, and what Tully spake  
of Aristotle may bee truly said of him, there is in  
his writings, *aureum flumen*: but in the Iesuit his  
adversarie, *lacus averni*.

## Concerning private Masses,

Spectacles Paragraph 3.

à pag. 187. vsq. ad 199.



MR Saviours words take yee, eate  
ye, make nothing against private  
Masse, for Christ there spake to all  
his Apostles who did all eate: and  
out of that place a man might as  
well say, that all must communicate  
that are in the Church at the same time as two or  
three.

2 S. Pauls words where hee inviteth Christians to  
imitate him, are meant of chastening the body, fa-  
sting and praying, and the like, in which Protestants  
follow him not, and if the words bee extended to the  
Sacrament, Catholike Priests imitate S. Paul there.  
in, because they are readie to communicate with all  
such as come worthily to receive, but the Knight  
must prove that S. Paul would not say Masse, un-  
lesse others would communicate with him, or that he  
teacheth that other Priests must not.

3 Where S. Paul 1 Cor. 11. commandeth the people

to tarric one for another when they came together to  
eate hee speaketh to the people, who made the supper  
called Agape, as is plaine by the text wherein hee  
reprehendeth the Abuses that were committed, as  
that some did exceed, others did want, some were  
drunke, some went away hungry, which could not  
pertaine to the blessed Sacrament; besides the distri-  
bution of that belonged to the Priests not to the peo-  
ple who are here instructed, and reprehended for  
their manner of making their supper.

The cup of blessing is called a Communion, be-  
cause it uniteth us to Christ our head, and also a-  
mong our selves, as members of the same body, and  
though it doe this most perfectly when it is also recei-  
ved sacramentally, yet not only so, but it doeth the  
same also in some measure being spiritually received:  
and as this union may remaine among us members,  
though every one among us doe not receive every  
day: so it may also remaine betweene us and the  
Priest, though hee say Masse, and wee not receive.  
If this argument of the Knight were good, it would  
follow that not only some, but that all the people must  
receive together with the Priest.

The Catholique Doctours cited by the Knight say  
indeed, that it was the praetise of the primitive  
Church to communicate every day with the Priest,  
but they say not that it was of necessity so to doe;  
nay some of them as Bellarmine, and Durand  
prove manifestly that there was no such necessitie  
or dependence of the Priests celebrating upon the  
peoples communicating, that they might not dele-



brate Masse the people did communicate. For S. Chrysostome saith of himselfe that hee celebrated every day, though there were no body to participate with him.

The Councell of Nants forbidding Priests to celebrate alone, speaketh only of not saying Masse all alone, without one or two to answer; to whom the Priest may seeme to speake, when hee saith, Dominus vobiscum, and the like; but whats this to saying Masse without some body to communicate with him?

The Councell of Trent doth not blesse and curse out of the same mouth, or approve or condemne the same thing, when it commendeth sacramentall communion of the people together with the Priest, and yet condemneth those who say private Masses are unlawfull. For it is one thing for the Councell to wish that the people would communicate, because to heare Masse and receive withall will be more profitable: an other to say, that if there bee no body to communicate, such a Masse is unlawfull, or that the Priest must not say Masse.

#### The Hammer.

THE Iesuits answer to this Section of the Knight, wherein hee impugneth private Masse by foure texts of Scripture, two Canons of Councells, and twelve pregnant Confessions of Romish Doctours, consisteth partly of sophismes,

sophismes, and partly of sarcasmes, to both which I purpose to returne a short and smart answer, first by refuting his sophismes, and after by retorting his sarcasmes.

To the first sophisticall answer I replie. That the words of our Saviour, *Take, eat, this is my body* were spoken to all future communicants as well as to the Apostles then present, for they containe in them an institution of a Sacrament to bee celebrated in all Christian Churches, till the end of the world, as the Apostle teacheth us from the 23. to the 28. especially at the 26 verse, *as often as yee eat this bread, and drinke this cup, ye shew the Lords death till he come.* This the Apostles in their persons alone could not fulfill, for they lived not till Christs second comming: they must of necessitie therefore bee extended to all that in succeeding ages should bee present at the Lords Supper, who are as much bound by this precept of Christ to communicate with the Priest, or dispencer of the Sacrament, as the Apostles were to communicate with Christ himselfe, when hee first in his owne person administered it; otherwise if the precepts *Take, eat, doe this in remembrance of mee* appertained to the Apostles only, what warrant hath any Priest now to consecrate the elements? or administer the Sacrament? nay, what command have any faithfull at all to receive the Communion? Yea but saith the Jesuit, if not only the Apostles and their successors, but all the faithfull are here enjoined

Mat. 26. 26.

1 Cor. 11.

De ecclef. ob-  
serv. sciendum  
juxta antiquos  
patres quod so-  
li cōmunican-  
tes divinis my-  
sterijs inter es-  
se consueve-  
rint.

Orat. de conse-  
crat. dist. 2. per-  
actā consecra-  
tione omnes  
communicent  
nisi malint ec-  
clesiasticis care-  
re liminibus.

2

toeate: it would follow that whensoever the Sa-  
crament is administred, all must communicate  
that are in the Church at the same time. It will  
follow that all who are bid to the Lords table,  
and come prepared to whom the Priest in the  
person of Christ saith, *Take eate, this is my body*  
ought to communicate; and this was the custome  
of the ancient Church as *Micrologus* teacheth,  
*Wee must know*, saith he, *according to the ancient*  
*Fathers, that none but Communicants were wont to*  
*be present at the mysteries*, and therefore before the  
Communion, the Catechumenie and penitents  
which were not prepared to communicate, were  
commanded to depart *ite, Missa est*: and wee find  
an ancient Canon of the Roman Church attri-  
buted to *Gelasius*, enjoyning all under paine of ex-  
communication that are present after the Consecra-  
tion is finished, to participate of the blessed Sacra-  
ment.

To the second. The precept of the Apostle,  
*bee ye followers of mee as I am of Christ*, 1 Co. 11.1.  
is generall, and reacheth as well to acts of pietie,  
as charitie. As *non est distinguendum ubi lex non*  
*distinguit*, so *non est restringendum ubi lex non re-*  
*stringit*; as wee may not distinguish where the  
law doth not distinguish: so we must not restraime  
where the law hath no restriction. The *Iesuite*  
himselfe saith, that *S. Pauls* imitation is directed  
to all; if to all, then to Priests; and againe hee  
saith, *these words come in very fitly to prove that in*  
*all things that appertaine unto salvation wee should*  
*seeke*



seeke to imitate S. Paul as hee doth Christ. And I hope the Iesuit holdeth the worthy receiving of the Sacrament a matter of salvation. I am sure the Apostle saith, 1 Cor. 11. *Hee that eateth and drinketh unworthily, eateth and drinketh damnation to himselfe.* But what need wee dispute this point any further? sith the Apostle after hee had delivered this precept in the beginning of the chapter, in pursuit thereof at the 23 verse instanteth in the Sacrament it selfe, saying, *What I received of the Lord, that I delivered unto you, that the Lord Iesus the same night hee was betrayed tooke bread &c.* Surely if wee are to follow the Apostle in the performance of morall duties, much more of religious, and this the Iesuit in the end is compelled to grant, and therefore addeth for his further answer, that *Catholique Priests doe imitate S. Paul in the administration of the Sacrament, because they are ready to communicate with all such as come worthily to receive.* Catholique Priests, that is in his language Romanists imitate S. Paul in their Masse; wherein? and how? hee administered a Sacrament, they offer a sacrifice: hee prayed in a knowne tongue, they in the Latine unknowne to the people: hee acknowledgeth no Lords supper where there is not a Communion, whereby many are made one bread and one body, because they all partake of that one bread; they say private Masses in which the Priest bids the people eate, and drinke, but eateth and drinketh all himselfe: hee speaketh of breaking of bread, they breake none

1 Cor. 10. 17.

P. 194

at all: hee commandeth every one to examine himselfe, and so to eat of that bread, and drinke of that cup, ver. 28. They forbid the Laytie to touch the cup: and call they this an imitation of the Apostle? is it not rather an immutation and violation of the Apostles holy precepts and practise: in these things they tread in the Apostles steps, as the Antipodes doe in ours, who are therefore so stiled, because their feet and steps are diametrically opposite to ours. Yea but saith Flood, there are many things which S. Paul did, and wherein he did desire to bee followed, as chastening of his body, fasting and prayer, in which Protestants are not so well able to prove themselves followers of him, as Papists can doe. I answer, that although S. Paul in this place speaketh of no such thing, neither can his words reasonably bee stretched to the chastening and beating downe of his body to bring it in subjection, because hee addeth, as I am of Christ bee ye followers of mee as I am of Christ. Now wee reade not that Christ beate his owne body, or needed to endeavour to bring it into subjection, which was alwayes so from the beginning: yet let him rightly understand the Apostles practise in taming his flesh, and subduing his body, and he will find Protestants as ready to follow him as any the most austere Papist. For by taming his body hee meaneth not whipping or scourging, which Papists receive by tradition from the heretiques called *flagellantes* or the whippers: nor was his fasting an abstinence from flesh and feeding

ding on the daintiest fish, and powring downe the sweetest and strongest wines, but an afflicting his body by watching, continuall labour, and fasting from all kind of sustenance, and such fasts not only private Christians among us keepe often, but our whole Church in publike calamities by the command of supream authoritie religiously observeth, and hath reaped singular benefits thereby.

To the third. That the precept of S. Paul, *to tary one for another when they came to eate*, appertaineth to the Sacrament is evident, first by that hee calleth it the *Lords supper* which they came together to eate, *when yee come together in one place, this is not to eate the Lords Supper*. Now that by the Lords Supper, not the Agape which were not instituted by him, but the Sacrament is meant not only S. Austin and S. Cyprian, tract. *de cæn. dom.* and the Fathers generally quoted by Casaubonus, but Baronius and Gregorius de Valentia, and the Fathers in the Catechisme of the Councell of Trent expressly affirme. Secondly, it is evident by the coherence of the Apostles discourse in this chapter, who having reprov'd some abuses in eating the *Lords Supper*, to set an edge upon his reproofe relateth, *v. 23. & sequentibus* the institution of the blessed Sacrament, and from thence inferreth, verse the 33. and 34. *wherefore my brethren, when you come together to eate tarry one for another, and if any man hunger let him eate at home, that ye come not together to condemnation.*

Act. 18. 33.  
Ye have continued fasting, having taken nothing, wherefore I pray you to take some meate, for this is for your health.

3

1 Cor. 11. 20.

Ep. 118.

Exercit. 16.  
fest. 23.  
Baron. annal.  
tom. 1. An. 34.  
Constat cænâ  
domini sic enim  
patres appellare  
consuevere  
institutionem  
sacratissimæ  
Eucharistiæ.  
Greg. Valent.  
Tom. 4. disp. 6.  
q. 1. puncto 1.  
solet vocari hoc  
sacramentum  
cænâ domini  
sicut appellavit



Apostolus  
 1 Cor. 11. &  
 Chrysostomus;  
 bom. 1. de cena  
 dom. quam sanè  
 appellationem  
 tanquã à vete-  
 ribus patribus  
 usurpatã com-  
 memorat quoq;  
 catechismus  
 Romanus. Ca-  
 techis. Trid.  
 par. tract. de sa-  
 cram. Alt. san-  
 ctissimi patres  
 Apostolorum  
 auctoritatem  
 secuti cene e-  
 tiam nomine  
 eucharistiam  
 interdum vo-  
 carunt, quod  
 illa vovissimã  
 cenã salutari  
 mysterio à  
 Christo domi-  
 no sit instituta.

tion. Yea but saith the Iesuit, some among the Co-  
 rinthians exceeded others, and some did want,  
 some were drunke, and some went away hungrie,  
 which could not pertaine to the Sacrament as every  
 one knoweth. I grant these abuses could not fall  
 out in the very act of receiving the Sacrament in  
 which every one had but some part of the Con-  
 secrated bread, and a draught also of the holy  
 Cup in such a small measure and quantitie, as  
 they could not bee distempered thereby: neither  
 doth the Apostle taxe these abuses at the Lords  
 Supper, but in their owne supper which they  
 tooke before, v. 21. their disorders in these hee  
 sharply reproves, not only as breaches of the  
 Morall law, and acts of intemperance, but also  
 as prophanation of the Sacrament, to which they  
 ought to have come with a holy preparation be-  
 fore. Yea but saith the Iesuit, the distribution of  
 the Sacrament belonged to the Priests, not to the peo-  
 ple who are here reprehended for their manner of  
 making their suppers. I answer, that albeit it ap-  
 pertaineth to the Priests to deliver the sacred ele-  
 ments, and the people to receive them from  
 them: yet because the Priests cannot give, if none  
 bee to take from them, the people who either ab-  
 sented themselves from the Communion, or  
 came not together, but one after another, are  
 justly reproved: because by this their negli-  
 gence or disorder, the Sacrament could not bee  
 so decently, or solemnly celebrated, as it ought.  
 Now if the Apostle as the Iesuit will have it, re-  
 quireth

reth the people to tary one for another, before they began their feasts called *Agape*; how much more thinke you would hee require this dutie of expecting one the other before they began the Lords Supper: which is one of the chiefeft and most publike Act and service, whereby we professe, and expresse the Communion of Saints. The neglect of the former dutie in not staying for their guests at their *Agape*, could bee at the most but a discourtesie or incivilitie; but the neglect in the later, as the Apostle teacheth, trenched upon their conscience, and hazarded their salvation; wherefore my brethren, saith the Apostle, v. 33. 34. *When you come together to eat, tarry one for another, and if any man hunger, let him eat at home that you come not together to condemnation.*

To the fourth. The text of the Apostle, *the cup of blessing, which wee blesse, is it not the Communion of the blood of Christ? the Bread which wee breake, is it not the Communion of the body of Christ; for wee being many are one bread and one body, because wee are all partakers of that one bread*, is pertinently alledged by the Knight against private Masse, which is a communion without communicants; much like to *Cæsars monument*, which the Oratour fitly rearmeth *insepultam sepulturam*, an unburied buriall. How is the cup of blessing a Communion if none pledge as it were the one the other in it? how is the Bread a Communion if it bee communicated to none? How are the people made one bread, and one body by it, if they partake

4  
1 Cor. 10. 16:

Philippica. 1.

H

not

not of it. I grant the union betweene the head and members, and Priest and people may remaine though the Priest say Masse, and the people receive not: as likewise it may remaine though the Priest say no Masse, nor communicate himselfe, because there are other meanes of this Communion besides the Sacrament: yet because this Sacrament was ordained principally to confirme this union, and communion, and from thence taketh its name, they who impropriate a *common*, and of a publike communion make a private Masse, destroy both the name and nature of this Sacrament. Moreover, as the worthy participation of the Sacrament wonderfully confirmeth: so it was instituted by Christ to represent the union of the Priest with the people, which cannot bee done in private Masses wherein the Priest communicateth alone. For that representeth rather a distinction and separation of the Priest from the people, then an union. Yea but (saith the Iesuit) *if this argument of the Knight were good, it would follow that not only some, but all the people must receive together with the Priest, and that the people must not receive one without the other.* I answer, that it followeth indeed that all the people that are solemnly invited by the Priest, and come prepared, ought to receive together; and this the Apostles words strongly enforce, *wee being many are one bread and one body, because wee are all partakers of that one bread, marke it, all partakers of one bread, and therefore all one bread*

1 Cor. 10. 17.



*Bread and wine.* How can Papists make this argument good out of their private Masses, wherein none partaketh of the Bread, or tasteth of the Cup but the Priest?

To the fifth. By the *Iurie* of twelve men true and honest in the *Iesuits* account, (for they all lived and died in the communion of the Church of Rome) all Priests that say, (I cannot say celebrate) private Masses are cast as transgressours of the traditions and customes of the primitive Church; Nay farther as novelists and innovators. For they all testifie and that joyntly, that the practise of the primitive Church is for our publicke Communion, and against their private Masses, true saith the *Iesuit*, they testifie concerning the practise of the primitive Church, but they affirme not that the contrary practise was unlawfull: the people then did communicate ordinarily with the Priest, but there was no necessitie so to doe. Admit this answer were true, that the verdict of this *Iurie* passed for the practise and manner of the primitive Church, not for any Canon or precept so to doe: yet the *Knight* hath the better of the cause. For they all prove that for which hee produceth them, viz. that by the confession of our Adversaries antiquitie is for us in this point, and that there was a Church celebrating the Lords Supper as we doe, in the first and best ages when there was no Church extant in the world, either maintaining or practising private Masses. No man doubterh but that the constant and uni-

De sacrific.

Miss.

Dur. rat. l. 4. c. 6.

11. in primi-  
tiva ecclesia

omnes qui ce-  
lebrationi mis-  
sarum intere-  
rant communi-  
cabant.

Bellib. in ex-  
plicat can. c. 50

Micro. de ec-  
cles. observat.

Tolos de Riti-  
bus c. 38. In-

nocent. 3. l. 6.

myster. mis. c. 5

Odo. in expos.

aan. antiquitus  
nulla missa si-

ne collecta, hoc  
est, casu aliquo

modò offerenti-  
um, & sacra-

menta partici-  
pantium oge-

bantur.

Iustin. in 1 Cor.

10. olim quod  
nunc etiam

Græci usur-

pant, ex uno eo-

demq; pane cō-

secrato delibera-  
re particule  
singulis tribue-

bantur ut me-  
lius unio &  
conjunctio cum  
Christo atq; a-

perius signifi-  
cetur.

forme practise of the primitive Church ought to  
sway more with all religious Christians, then  
any novell constitution or practise of any later  
Church whatsoever. If wee had nothing but  
their practise, that alone were of great moment.  
Yet wee have more, I mean their judgement.  
For sith whatsoever is not of faith is sinne, especi-  
ally in actions of this nature, their constant and  
uniforme practise in this kind, may serve as a de-  
monstration to any sober-minded man, that what  
they did, they thought most agreeable to Christs  
institution. But the Witnesses depose farther, for  
some come home to the point of unlawfulness  
of private Masses. Albeit Cocleus saith no more  
then that anciently the Priests and people did com-  
municate together; and Durandus, that all that  
were present at the celebration of the Masse did  
every day communicate. And Bellichus and Micro-  
logus, and Tholosanus, and Innocentius the Third,  
that in the infancie of the Church, all that were pre-  
sent together at the Sacrament were wont to com-  
municate. Yet Odo Cameracensis goeth a step far-  
ther, saying, in the Primitive Church they never  
had Masses without the convention of the people to  
communicate together. Iustinian addeth to the pra-  
ctise of the primitive Church, the present practise  
of the Greeke Church backing them both with a  
good reason, In ancient times, saith hee, which the  
Greeke Church useth at this day of one loafe of bread  
Consecrated, divers parts were distributed to each  
communicant, that by this their Communion their

unies

union with Christ might bee more plainly expressed. And Hugo out-strippeth him, saying, it is therefore called the Communion, to teach us that we ought all to communicate of it, or because the people in the primitive Church did communicate every day together. Cassander enforceth the Argument drawne from the name of this Sacrament yet farther against private Masses, it cannot bee said properly a Communion, but where some people are partakers of the same sacrifice with the Priest. And lastly Iohannes Hoffmisterus not only speaketh plainly, but cryeth out against your private Masses, The thing it selfe doth speake and cry aloud, that both in the Greeke and the Latine Church, was only the sacrificing Priest, but the other Priests and Deacons, and the rest of the people, or at least some part of the people did communicate together, and how this custome ceased it is to bee wondered, and wee ought to endeavour that it may bee restored againe in the Church. Yea but saith the Iesuit, Bellarmine and Durand prove by manifest authoritie, that in the Easterne Church in the time of S. Ambrose, S. Austine and Chrysostome, the people did communicate but once a yeare: and yet S. Chrysostome even there where hee complaineth of the peoples coldnesse, saith of himselfe, that hee celebrated every day, though there were none to communicate with him. I answer, that the publike and solemne time at which all were bound to communicate in the Easterne Church, was but once a yeare, to wit at Easter: yet did the people in those

Hugo de S. Vi. in spec. eccles. post hac dicitur communio quae sic appellatur ut omnes communicemus, vel dicitur communio quia in primitiva ecclesia populus communicabat quolibet die. Cassand. de solitar. miss. proprie communio dici non potest nisi plures de eodem sacrificio participant. Ioan citat Cassand. consult. de solitar. miss. res ipsa clamat tam in Graecâ quam in Latina ecclesia non solum sacerdotes sacrificantes, sed & reliquos presbyteros, diaconos, nec non & reliquam plebem aut saltem aliquam plebis partem communicasse quod quomodo cessaverit mirandum est, &c. Bellar. li 2 de miss. c 9 et 10 Durandus de haeret. l. 2. c. 4.



dayes both at other times, and especially when they lay on their death-bed, receive the Communion: which was therefore called *Viaticum morientium*. As for S. Chrysostome; 'tis true that he much complaineth of the backwardnesse of the people in coming to the Communion, and professeth for his owne part; that hee neglected not his duttie to celebrate the holy Sacrament, though hee were much discouraged therein by the paucitie and raritie of those, who presented themselves at the Lords Table. yet I find not that he any where saith, that he celebrated the Communion when there was none to participate with him. For though it may bee at sometime especially on the weeke dayes, none of the people did communicate with him: yet alwayes some of the Clergie, who assisted that action communicated with him; and therefore the Iesuits inference, that by our doctrine the Priest must not say Masse once in seven yeares, unlesse the people bee so devout as to receive with him, is most absurd. For in all Colledges, and Cathedrall Churches, the Priests and Deacons communicate every moneth at the least, though none of the people sometimes receive with them. But in parish Churches it were a prophanation and a meere mockerie to administer the Communion without some of the people, to say, *Take, eate, and drinke you all of this*, when there is none to eate or drinke but the Priest himselfe, none, I say, neither Layk nor Clergie man.

6

To the sixt. The Canon of the Councell of

Nants

Nants is mounted against solitarie Masses; and what are solitarie Masses but private Masses? the Fathers in that Councell account it a ridiculous superstition in a Priest, to say, *the Lord bee with you, and lift up your hearts, and wee give thanks unto the Lord, or let us pray*, when there is none to make answer, or present whom hee inviteth to pray with him; and is it not altogether as absurd and ridiculous for the Priest to say as hee doth in all private Masses, *Take, eate, and drinke yee all of this*, when there is none to eate or drinke with him? Neither will Innocentius evasion serve the turne, that *wee are piously to beleewe that though there are no men present, yet that the Angels doe companie them that pray*; for neither can the Angels joyne in such formes of prayer as are used, looke upon our infirmities, and deliver us from fornication and other deadly sinnes: neither is it agreeable to sound Divinitie or Philosophie to bid Angels that are spirits receive the body and blood of our Saviour. Here for want of better answer the Iesuit picketh a quarrell with the Knight for not citing the Councell of Nants out of any originall but out of Cassander, beyond whom and one or two more such fellows, saith he, it seemeth his learning did not stretch. I will repay him in his owne coyne. For the Iesuit himselfe citeth not the Councell of Nants out of any originall but out of Bellarmine and Burchard, beyond whom, and one or two more such fellows, it seemeth his learning did not stretch. Is it no disparagement for

Flood

Concil Nan.  
c 30. & Cas-  
sander. p. 83.

De myster.  
missæ, c. 15.  
piè credendum  
est quòd Ange-  
li dei comites  
assistent oran-  
tibus.

Flood. p. 197.

P. 197. l. 27.

*Flood* a professor in Divinitie, and writer of Controversies citea Canon of a Councell out of *Belarmine* his fellow-Iesuit, and is it a disparagement for a *Knight* no professed Divine, to citea Canon of a Councell out of *Cassander* a most learned Doctour, and great Antiquarie in high esteeme when hee lived in the Roman Church? If the *Iesuit* answer that hee could not cite the originall, because that Decree is not now extant in any Councell of *Nants* that wee have, with one and the same answer hee justifieth the *Knight* as well as himselfe. It is no argument of Ignorance, but rather of faithfulness and sincerie when a man cannot come to the sight of a record himselfe to transcribe it out of others *verbatim*, who have seene it and avouch them for it.

7

3.V.11.

c.6.can.8. op-  
taret quidem  
sacro-sancta  
synodus ut po-  
pulus qui astat  
communicaret,  
quod hujus  
sanctissimi sa-  
crificij fructus  
uberius prove-  
nirer.

To the seventh. The Councell of *Trent* like *Satyres* in the poet bloweth out of the same mouth hot and cold; or like the fountaine in *S. James*, sendeth forth at the same place sweet water and bitter, for the Councell accurseth them who say private Masses are unlawfull, and yet wisheth that there might be no private Masses. It is true that it is one thing to wish that the people would communicate because to heare Masse and receive withall, will be more profitable: another to say, if there be none to communicate the Priest must not say Masse, or that such Masse is unlawfull, yet there is such affinitie betweene these two sayings, that a good argument may be drawne from the one to the other. For hee that wisheth a reforma-

tion



tion in private Masses, or (which is all one) that of private Masses they were made publike Communions, consequently acknowledgeth that private Masses are faultie, or defective: and if faulty so farre as they are faulty, unlawfull.

And thus the indifferent reader may see that the water of this *Flood* wants ashes and soap to bee mingled with it, *lavat enim non perluit*, for it washeth but scowreth not, nor fetcheth out foule staines in the Masse-priests linnen.

Having refuted his sophismes, I come now to retort his Sarcasmes. *Tigers if they heare a drum grow madde*: in this section the *Knight* sounded an alarum, and caused the drum to beate hard, at the sound whereof the *Iesuit* his adversarie after the manner of the *Tiger* groweth starke madde, and snappeth at every one hee meeteth. First hee falleth upon the *Knight* for creating a *Cardinall*, to wit, *Hugo de S. Victore*, of his owne free goodnesse to make up the number of his *Bishops and Cardinals*. I answer for the knight, that he created no super-numerall *Cardinall*: for he would not usurpe upon the *Popes* privilege; but committed a small errour in an *blat* and cry, which was made after one *Hugh* in stead of another, yet peradventure it was not the *Knights* mistake, but the *Correctors*. For *Hugh* of *S. Victor*, though he hath his *Cardinals* hat in the margent, yet hee standeth bare-headed in the text (it is called a *Communion*, because it is a common union of *Priests and people*, otherwise, saith *Hugo*, it is called a *Communion*, for  
I that

*Lxmel. Spong  
feles unguen-  
torum fragran-  
tia, & Tigres  
pulsu tympano-  
rum in rabiem  
aguntur.*

*Flood p. 188.*

*Lynd saweway  
p. 119.*

that the people in the primitive Church did communicate every day.) But admit the Knight mistooke *Hugo de S. Victore*, for *Hugo Cardinalis*, as *Bellarmino* confesseth, that many learned men of his owne side mistooke *Anselmus Laudunensis*, for *Cantuariensis*; yet *Flood* should have pardoned or let passe and overseene this small oversight, because we tooke him at a worse fault in the like kind in examining his last Section, wherein as I there shewed hee grossly mistaketh *Bertram* for *Elfrick*, and a collation of two Authours for a translation of one.

*Eras. Adag.*

P. 189:

*Cic. pre Cal.*

*Loripedem rectus derideat Æthiopem albus.*  
After this hee jeareth at the Knight for saying that the Councell of *Trent* wished well to our doctrine, *What*, saith hee, have you *Masses* Sir *Humfrey*? take heed it may cost you money: an Informer that should heare this might catch you by the backe, and bring you in for so many hundred markes as you have received bits of bread in your Church, which truly might prove a deere ordinarie for you. The Orator said well, *nihil tam volucre quam maledictam*, nothing is so easily cast out as a contumelious word, and I may adde nothing so easily returned backe. The Knight no where saith that wee have any *Masses* in our Church, but only that the Councell of *Trent* wisheth well to publique Communion wherein the people communicate with the Priest, which are not certainly your private *Masses*: but admit hee had said wee have *Masses* in our Church, hee might very well have defended

defended this speech by my Lord of Duresme his distinction of *Christ his Masse*, and *the Pope his Masse*. Wee have Christ his masse at every communion, neither is any man merced for being present at it, but for being absent from it. For Masses are not sold with us, as they are with Papists where there is a price set for *drie Masses*, and *wet Masses*, for *low Masses* and *high Masses*; the ordinarie was but a groat for the one, and a tester for the other, but now it is raised; and so to speake in the *Iesuits* language the Priests Masses prove a *Deere ordinarie* for the Laitie. After this madde Tiger hath left the *Knight*, hee fastens his teeth upon our Communion Table, calling it an *emptie Communion*, *nothing but a morsell of bread*, and a *sup of wine*, and a *prettie service and good-fellow Communion*. Flood is the same full and fasting, in jeast and in earnest, for in both hee contradicts himselfe, which discovereth an idle and addle braine. If our Communion bee *emptie* and *nothing but a morsell of bread*, and a *sup of wine* what *good-fellowship* can there bee in it? But in good earnest how can the *Iesuit* call ours an *emptie Communion*, which is every way full, and fuller then theirs, both for the signes, and the things signified: for the signes, we have the substance of Bread and Wine, they nothing but *hungrie accidents* and *shewes*, a bit of *quantity*, and a *morsell of colours*, and a *soppe of figures*; neither have the Laitie among them so much as a *sup of the consecrated cup*. For the thing signified we teach that

Tho. Mor. episc. Dunelm.  
l. nitir. Christ  
his Masse.

P. 190.

P. 199.



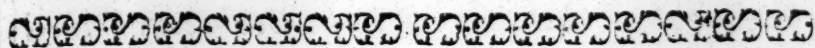
*Missal. in cau-  
tel. si in casu  
gule Eubari-  
stiam evome-  
rit.*

P. 199:

all communicants by faith feed on the very body and bloud of Christ, and all that so feed partake of all the benefits of Christs passion: they teach that Infidels and reprobates eate Christs body, and reape no benefit at all by it. As for his good-fellow Communion, let him take it to himselfe, for *Aquinas* noteth, that *sometimes their Priests are overseene by drinking the liquor in the Consecrated cup*, and the cautels of the Masse appoint what is to be done in case *the Priest being drunke before cast up the host*. As for our Communion there can bee no excesse, or as hee tearmeth it good-fellowship in it. For the people have warning a weeke at least before to prepare themselves, and they receive alwayes fasting before, and the quantitie is so smal that it cannot distemper any, which this *bone Compaignion* could not bee ignorant of: But it seemeth hee tooke a cup of *vinum Theologicum* in the Taverne before hee set pen to paper in this section. For besides manifold contradictions before noted, hee tearmeth in it our *Communion sacrilegious*, not considering that they *sacrilegiously* take the cup from the Laity, and that we have restored it, and he concludeth the Section with *these words, here is enough of such an idle subject*. Now the subject as appeares by the argument of the Section, and the title he putteth throughout, is *Private Masse*. Nay which is a most certaine demonstration of his distemper; when hee wrote this Section hee forgot that hee was a Priest, and reckoneth himselfe among the Laitie, saying,

*the*

the union may remaine betweene us and the Priest, though he say Masse, and wee not receive. P. 197. l. 1.



## Concerning the 7. Sacraments, Spectacles, paragraph. 4. *a pag. 199. usq; ad 242.*



**T**He Knight unjustly chargeth Bel-  
larmino for laying a foundation of  
Atheisme, in saying that if wee  
should take away the credit of the  
Roman Church and Councell of  
Trent (which decreeth the precise  
number of 7. Sacraments;) the Decrees of other  
Councels, nay even Christian faith it selfe might be  
called in question, for if such a generall Councell  
may erre, the Church may erre; if the Church may  
erre, the faith which that Church teacheth may  
faile, and consequently there can bee no certaintie.  
S. Gregorie the great, did often say, and write, that  
hee did hold the 4. first Councels in the same honour  
that hee did the 4. Gospels, which is the same, as to  
say they could as little erre as the 4. Gospels. And  
the Parliament lawes of England give as great  
authoritie to those 4. first Councels, as S. Gregorie  
doth, acknowledging that for heresie, whatsoever is  
condemned for such by any of them, which is in  
other words to acknowledge them for a Rule of faith,

I

Concil. Trid.  
Sess. 7. can. 1.  
Bell. de effect.  
sacram. l. 2. c.  
25. si tollamus  
authoritatem  
presentis eccle-  
siae, & presen-  
tis concilij, in  
dubium revocari  
poterunt omni-  
um aliorum co-  
ciliorum decre-  
ta & tota fi-  
des christiana.  
1 Eliz. 1.

and consequently of infallible authoritie : neither can any thing be said more against the present Church, and present Councell of Trent, then against the Church of that time, and the Councils of those times.

2  
You know that I have withdrawn nothing that was profitable v. 27. I have not shrunk to declare unto you the whole counsell of God.

The Knight impertinently alledgeth the testimonies of S. Paul, Acts 20. 20. and Bellarmine l. 4. d. verb. Dei. All those things are written by the Apostle, which are necessarie for all men, and which they preached generally unto all. For S. Paul speaketh not of the written word, but of the doctrine of Christ by him preached; neither doth Bellarmine saying helpe anything, because though those things which are necessarie in generall for all to know, which are but few bee written, there bee yet many more not written, which are necessarie to bee knowne by some in the Church.

3

The Knight in praying that the Anathema decreed by the Councell of Trent might fall upon his head, if any Papist could shew the number of seven Sacraments to have beene the beliefe of the Church for a thousand yeares after Christ, is too forward to draw malediction upon himselfe; it will come fast enough to his cost. It is an heavier thing then he is aware of to have the curse of a mother, and such a mother as the Church which doth not curse without cause, nor out of passion. For as the Scripture saith, maledictio matris eradicat fundamenta, the malediction of a mother doth roote out the foundations.

Ecclesiasticus  
3. 11.

4

The Knights definition of a Sacrament, to wit, that it is a seale witnessing to our consciences, that  
Gods



Gods promises are true is senselesse, and without ground, largely refuted by Bellarmine, and proved to bee most absurd. For how can the Sacraments bee seales to give us assurance of his words, when all the assurance wee have of a Sacrament is his word? this is idem per idem. Besides, what promises are these that are sealed? or if they be sealed, what need we more seales and Sacraments then one? if there may bee more, why not seven as well as two? Againe, how doe wee see the promises of God in the Sacraments? these are but foolish fancies bred in hereticall braines, and so to be condemned.

Bell. l. 1. de sac.  
in genere, c. 14.  
16.

The Knights Argument against five of our Sacraments, that in them the element is not joyned to the Word, or they have not their institution from Christ, or they bee not visible signes of invisible saving grace, is frivolous. For confirmation and extreame Vnction have the element, and the Word, to wit, oyle and the forme: order and penance have institution from Christ, as is confessed in order the patten with an Host and Chalice with wine in it is the outward element: in penance humble confession with prayer, fasting, and almes. deedes, are the outward element: in Matrimonie the bodyes of a man or woman are as much an outward element, as water in baptisme: and though Matrimonie might bee a naturall contract before the Gospell, yet was it exalted to the dignitie of a Sacrament by Christ, and though it bee an holy thing as order is, yet as order is forbidden to all women, so upon good reason Mariage is forbidden to all Priests: because it is good,  
but

6

Aug. in Iohan.  
tract. 15. de la-  
tere in cruce  
pendentis lan-  
ceâ percusso,  
sacramenta ec-  
clesiæ proflux-  
erunt.

7

L. 2. de sacram.  
c. 24.

8

Respice ad mu-  
nera ecclesiæ,  
munus sacra-  
mentorum in  
baptismo in  
Eucharistiâ, et  
ceteris sanctis  
sacramentis.

but of an inferiour ranke, and not so agreeable to the highest state of Priest-hood.

That S. Ambrose, Austine, Chrysostome, and Bede teaching, that out of Christs side came the Sacraments of the Church prove no more two then seven Sacraments. For they say not that they were then instituted, or that there were no more Sacraments instituted, or that other Sacraments did not issue from thence.

Saint Ambrose maketh expresse mention of the Sacrament of confirmation, and of penance, as Bellarmine sheweth: who also yeeldeth a reason why S. Ambrose in his bookes de Sacramentis mentioneth no more but three Sacraments, because his intent in that worke is only to instruct the catechumenie in those things which are to be done at the time of Baptisme. For hee neither writeth to the beleevers of his age, but only to some beginners, as is manifest by the title of one of his bookes: neither doth he there speake of the Sacraments which the Church hath taught and declared, but of the Sacraments which those beginners that hee spake to, had newly received.

S. Austine in those places where hee speaketh of two Sacraments restraineth not the number to two only. For in his first Sermon upon the 103. psalme, hee saith, cast thine eyes upon the gifts, or offices of the Church in Baptisme, the Eucharist, and the rest of the holy Sacraments: and in his Epistle 118. having brought in the two Sacraments, Baptisme, and the Lords Supper, he addeth this generall clause,  
and

and if there bee any thing else commended in canonicall Scriptures. Neither doth the place the Knight citeth out of the third booke de doctrinâ christianâ availle him any thing; for it is plaine by the words sicuti, that he bringeth in Baptisme, and the Lords Supper for example only, which doth no way restrain the number. Besides, his word in this place is not sacraments as the Knight citeth him, but signa signes, which is therefore a corruption of the Knights.

S. Cyprian de ablutione pedum, reckoneth but five Sacraments, not that hee thought there were no more, but that it pertained not to his purpose to speake of more in that place: his scope being only to speake of such Sacraments as had relation to our Saviours last Supper, and by ablutio pedum, that Authour meaneth the sacrament of penance, as appeareth by the words following, for this, O most benigne Lord, thou didst wash thy Disciples feet, because after Baptisme which may not be iterated, thou hast procured another laver which must never be intermitted.

S. Isidore in his sixth booke of Etymologies cited by the Knight, doth not so much as intend to speake of any Sacrament at all, but his only intent is to treat of the names of certaine feasts, as the title of the chapter sheweth, to wit, of feasts and their names. Among which he putteth Christs Supper. Moreover, to shew that S. Isidore held more then the three Sacraments the Knight speaketh of, in his second booke de Ecclesiast. offic. c. 16. & l. 23. c. 19. he mentioneth

9

Cyp. de ablut. ped. propter hoc benignissime Domine, pedes lavas discipulis quia post baptismum quem sui reverentia iterari non paritur, aliud lavacrum procurasti, quod nunquam debeat intermitteri.

10



neth two more, Penance and Matrimonic.

11

Alexander hales in the place alledged by the Knight saith not, that there are no more then foure Sacraments, but on the contrarie concludes, Par. 4. q. 5. n. 7. art. 2. that there bee neither more nor fewer then seven Sacraments; tis true indeed that Hales was of opinion that the forme and matter which wee now use in the Sacrament of confirmation were not appointed by our Saviour, but by the Church in the Councell, at Melda: but this Hales saith, sine præjudicio, that is with leave, not stiffly nor arrogantly maintaining his owne opinion.

12

C. 12. Septem sunt principalia ecclesie sacramenta, &c.

Hugo de Sancto victore excludeth not Penance from being a Sacrament. For in his 23. chapter he calleth Penance the second board after shipwrack, and saith, that if any man endanger his cleansing, which he hath received by Baptisme, he may arise, and scape by Penance. Moreover, the same Hugo in his Glasse of the mysteries of the Church saith, that there are seven principall Sacraments of the Church, whereof five are called generall, because they belong unto all, to wit, Baptisme, Confirmation, Eucharist, Penance, Extreame unction, and two speciall, to wit, Matrimonic and Order.

13

Although Bellarmine denieth that Extreame unction can be deduced out of the last of S. Marke: and Cajetan out of the first of S. Iames, and although Hugo, and Peter Lombard, and Bonaventure, and Alensis, and Altifiodorensis denie it to bee instituted by Christ: yet none of them all denie it to be a Sacrament.

Bessarion

Bellarion the Cardinall saith not that there are but two Sacraments; for he was a great man in the Councell of Florence, wherein seven Sacraments are precisely taught: but that we find these two Sacraments expressly delivered, and that wee find none other, and none of the rest so delivered, that is, so plainly.

Soto, though he denieth that ordination of Bishops, is truly and properly a Sacrament: yet hee denieth not the Sacrament of order in the Church.

Durand saith indeed that Matrimonie is not a Sacrament univocally, agreeing with the other six: but all acknowledge it to bee an error in him, and Divines of his owne time did note it for such, though the matter then were not so clearly defined.

Cajetan saith indeed, that the prudent reader cannot inferre out of the words of S. Paul, Ephes. 5. hoc est magnum Sacramentum, that Matrimonie is a Sacrament: yet hee denieth it not to bee a Sacrament. For though it bee not inferred from that place, it may be inferred from other; or if neither from that nor other, yet it may bee deduced out of tradition.

Canus telleth us that the Divines speake so uncertainly of the matter and forme of Matrimonie, that hee should bee accounted an unwise man, who in so great differences of opinion, would take upon him to establish any thing certainly: yet hee denieth not Matrimonie to be a Sacrament. For these are his words, if the Lutherans argue that Mariage administered with sacred Ceremonies, sacred matter, sa-

14

15

16

17

18

Locor. Theol.  
l. 8. c. 1. si Lu-  
theram de hoc  
matrimonio-  
rum genere dis-  
ceptare volue-  
rint, intelligent  
se in schola  
discepcionem  
incidisse, nec o-  
portere catho-  
licum ad eorum  
argumenta re-  
spondere: fin  
verò argumen-  
tentur mari-  
monium cum

*Sacris cere-  
monijs admini-  
stratum Sacra-  
mentum ecclie  
non esse  
tunc catholicus  
respondeat fi-  
denter, secure  
contra pugnet.*

19

cred forme, and by a sacred Minister, as it hath e-  
ver beene administred in the Roman Church, even  
from the Apostles time; if I say they argue that this  
is not a Sacrament of the Church, then let a Catho-  
lique answer confidently, let him defend himself, let  
him gainsay securely.

Vasquez doth not say, that Matrimonie is not a  
Sacrament properly so taken: but that S. Austine  
speaking of Matrimonie, doth use the word Sacra-  
ment but in a large sense. This is true, but it is but  
Vasquez his private and singular opinion, not in a  
point of faith, but only in the meaning of one Father,  
in the use of a word, and in this his opinion he is con-  
tradicted by other Catholique Divines.

20

*De Sacram. in  
Gen. lxx. 9.*

Bellarmino saith, that the Sacraments signifie  
three things, one thing past, to wit, the Passion of  
Christ; another thing present, to wit, sanctifying  
grace, which they worke in our soules; another thing  
to come, to wit, eternall life. The signification of  
these three things is most apparant in Baptisme; and  
the Eucharist: but not so apparant in the rest. Thus  
saith the Knight quoth Bellarmine, but it worketh  
out that which followeth, tamen certum est impli-  
cite illa omnia significari; but it is certain that in the  
rest of the Sacraments signifie all these things at  
least implicitly.

The



*The Hammer.*

**A**lthough the *Iesuit* was very angrie when he wrote this Paragraph, as appeareth by his snarling at every passage almost; yet in his discretion hee thought good not to meddle with some things, which were too hard for his teeth. To *Theophylact*, *Fulkert*, and *Paschasius*, and the last passage out of *S. Augustine*, as also to the refutation of the popish arguments for their septenarie number of Sacraments; from *incongruity* and ridiculous *congruities*, hee replieth not a word, and three of their prime Schoole-men, *Durand*, *Kasquet*, and *Gijet*, hee lets shift for themselves, defend them he neither will nor can; yet for all this hee puts up as if hee had done wonders in this Paragraph, and filleth up the defect of solid answers with bragges, and swelling words of vanitie;

*Bullatus undiq; argis*

*pagina argescit*

But these bubbles wee shall see will dissolve of themselves, in the particular answer to his twentie severall exceptions against the *Knight*s discourse.

To the first. The *Iesuit* in this Paragraph thinketh that hee discounteth very profoundly, for page 201. he saith, the *Knight* is not capable of it; whereas his *chance* here is so shallow, that any child instructed in his *Catechisme*, may make  
thorow

thorow it. Without an infallible rule, saith he, there can be no certaine beliefe in God. An extreame veritie, without an unerring Pope no certaine rule of faith, an extreame falsitie. The *Iesuit* cannot see Christ for the Pope, nor the Scripture for the *Trent* Canons. Let him remove them out of the way; and if hee have an eye of faith, hee may clearly see both, and in them an infallible rule of faith, and certaine meanes to learne true beliefe in God. The occasion of this discourse of the *Iesuit* was the *Knights* charging Cardinall *Bellarmino* for laying a foundation of Atheisme in saying that if we should take away the credit of the Roman Church and Councell of *Trent*, the Christian faith it selfe might be called in question. The charge lieth heavie upon the Cardinall. For to disparage the selfe-sufficiencie of the holy Scriptures, and suspend our Christian faith upon the Decrees of a late factious conventicle, rejected by the greater part of the Christian world, is a ready way to overthrow all Divine faith, and true religion. Yet the *Iesuit* seeketh to cover the nakednesse of the Cardinall with these *persecutions*. If a generall Councell may erre, the Church may erre; if the Church may erre, the faith which the Church teacheth may faile, and consequently there can be no certaintie. How easily are these leaves plucked away, and torne in pieces. Though such a Councell as the Councell of *Trent*, consisting of a few Bishops swayed by the Italian faction may erre, it would not from thence follow, that

that the whole representative Church might erre.  
 2. Though the whole representative Church in a  
 free and generall Councell lawfully called might  
 erre, yet many millions in the Catholique  
 Church may hold the orthodox beliefs, and con-  
 sequently the faith of the Church not totally  
 faile. Yea but saith the *Iesuit*, take away the *infalli-*  
*libilitie of the Church there is no rule of faith.*  
 This assertion of his is open blasphemie, as if God  
 would not bee true, though all men were found  
 liars: though the Roman Church and Pope erre  
 at thousand times, yet the rule of faith remaineth  
 unvariable in the holy Scriptures. Yea but S. *Gre-*  
*gorie* equalizeth the foure first generall Councils  
 to the Gospel, and saith in effect, that they could  
 as little erre as the 4. Gospels, and that upon the  
 deniall of their authoritie the Christian faith  
 might be shaken as well as by the deniall of the  
 Gospels: and the like authoritie giveth your  
 Parliament unto them. I answer, S. *Gregorie* e-  
 qualizeth the foure first generall Councils to the  
 foure Gospels, not in respect of authoritie, but in  
 respect of the veritie of the articles defined in  
 them: he saith not, *they could as little erre*, but  
*they did as little erre*, in their decisions, or to  
 speake more properly that their doctrine was as  
 true as Gospel, because the determinations in  
 those first generall Councils against Heretiques  
 are evidently deduced out of holy Scriptures. Our  
 Parliament alluding to the words of S. *Gregorie*  
 speaketh in the same sense, as hee doth. Yea but  
 saith



P. 203.

saith the *Iesuit*, your Parliament lawes acknowledge that for heresie whatsoever is condemned for such in any of those Councils, which is in other words to acknowledge them for a rule of faith, and consequently to bee of infallible authoritie, and to joyne them in the same ranke with the Canonickall Scriptures. *Idem jungat vulpes*; by the like reason the *Iesuit* might say we joyne the booke of Articles of Religion, and Homilies in the same ranke with the Canonickall Scriptures, because we condemne for heretiques all that obstinately maintaine any doctrine repugnant to them: which wee doe not, because we hold the Decrees of a provincially Synod, to bee of infallible authoritie: but because wee are able to prove all the Articles there established, to be consonant to the holy Scriptures. Yea, but further saith the *Iesuit* in the same statute, you give power to the Court of Parliament, with the assent of the Clergie in their Convocation to adjudge or determine a matter to be heresie, which is the very same as to give it power to declare faith, or to be the rule thereof. I answer, the statute giveth power to the Convocation, to declare faith, and determine heresie out of Gods word, and by the sentence thereof, and no otherwise. In such sort to declare faith, is not to be the rule of faith, but to judge and measure things by the rule. There is a maine difference betweene these two, (which yet the *Iesuit* here confoundeth as if they were coincident) to declare faith, and to bee the rule of faith

saith every Iudge declareth the Law, yet is he not the rule of the Law. The Inquisitors in their *indices expurgatorijs*, and the *Sorbonists* in their censures declare what is heretic: yet they are not know the Rule of popish faith, every meater in the market declareth that such or such is the measure of corne and graine, yet is not every, or any corne-meater the Winchester standerd. It is one thing to be the rule, and another to measure by the rule, and declare what we have measured. But to retort the *Iesuits* phrase upon himselfe, hee is not *capable* it seemes of this discourse which yet every market woman or boy is. Well, let the authoritie of generall Councils bee great in the Church, and of the foure first Councils greatest of all, *quid hoc ad Romam*? what maketh this for the infallibilitie of the *Trent* conventicle? much saith the *Iesuit* every way, for what, saith hee, can you say more against the present Church, and present Councell of *Trent*, then against the Church and Councils of *those times*? What can we say? nay what can we not say? what have we not said? or what could all the Papists in the world answer to what wee have already said? After hee hath taken away the legall exceptions made against this conventicle by the Author of the historie of the Councell of *Trent*, and of the *littera missiva*, and *Jewel* his Treatise affixed to that Historie, and *Chemisius* his Examen, and Doctor *Bowles* his latine Sermon preached to the Convocation, and lately printed: after hee hath

L

proved

proved, which hee will never bee able, that the Assemblie at *Trent* was a free and generall Councell, and called by lawfull authoritie, and all the proceedings in it according to ancient Canons: yet it will still fall as short of the Councell of *Nice* in authoritie, as in antiquitie: that consisted of most eminent, learned, and holy Bishops and Confessors: this for the most part of hungrie animals depending on the Popes trencher as *Diodotus* a Bishop present at that Councell declareth at large in his letter set before the Historie of the Councell of *Trent*, to which I referre the reader.

To the second. The testimonies alledged by the *Knight* for the sufficiencie of holy Scriptures are ponderous, and weightie, and the *Iesuits* exceptions to them are sleight, vaine, and frivolous. To the testimonie out of the *Acts*, I have kept backe nothing that was profitable unto you, and I am pure from the bloud of all men, for I have not shunned to declare unto you all the Councell of God, hee saith that *S. Paul* speaketh of the doctrine by him preached, not of the written word of God as in like manner our Saviour saith, that what hee heard from his Father hee made knowne unto them, *Iohn* 15. 15. and yet delivered not one word in writing. It is true, *S. Paul* speaketh of the doctrine which he preached, but it is as true that the doctrine which he preached hee confirmed unto them by testimonie of Scripture. For *S. Luke* saith *Acts* 17. 2. that *S. Paul* as his manner was, reasoned with them out of the Scriptures opening  
and

2

A&amp; 20. 20. 27



and adding that Iesus whom he preached unto  
 them was Christ, and they that received the word  
 with all readinesse of mind searched the Scriptures  
 daily, whether those things were so: and again I con-  
 fesse that after that way which they call heresie, so  
 worship I the God of my fathers, beleeving all things  
 which are written in the Law, and the Prophets.  
 If the Iesuit had read the verse immediatly fol-  
 lowing, testifying to the Iewes and Greekes repen-  
 tance towards God, and faith towards our Lord Iesus  
 Christ: hee could not but have seene the absurdi-  
 tie of his answer, wherein he denieth that S. Paul  
 speaketh of the written word. For who knoweth  
 not that repentance towards God, and faith to-  
 wards Iesus Christ are written almost in every  
 Sermon of the Prophets, and chapter of the E-  
 vangeliſts. What hee addeth for confirmation of  
 his answer, (from the example of our Saviour,  
 who made knowne to his Disciples whatsoever  
 hee heard from his Father, and yet delivered not  
 one word in writing) no whit at all helpeth his  
 cause. For albeit we grant that our Saviour wrote  
 nothing (except wee give credit to a relation in  
 Eusebius of a letter written by him to King Ab-  
 garus) yet hee commanded his Apostles  
 to write those things which they had heard  
 and seene, what thou seest write it in a booke, and  
 send it to the seven Churches, and S. Peter saith, that  
 no Scripture is private in a booke, that is, as Cal-  
 vin well rendereth the words private impulsions,  
 of private impulsions or motions: for the prophetic

Act. 24. 14.

Euseb. eccles.  
 hist. l. 1.

Apoc. 1. 11.

2 Ep. 8. 18.

and 2nd. view

disposition

It is not

which equities

*Advers. haeres.  
 .3. c. 1. non per  
 alios dispositi-  
 onem salutis  
 accepimus quam  
 per quos Evan-  
 gelium ad nos  
 pervenit, quod  
 primum prae-  
 coniauerunt, po-  
 stea secundum  
 Dei volunta-  
 tem in scriptis  
 reliquerunt, co-  
 lumnas &  
 firmamentum  
 fidei futurum.  
 Euseb. hist. eccl.  
 l. 2. c. 14. fide-  
 les iteratis  
 precibus impe-  
 trarunt a  
 Marcout mo-  
 numentum il-  
 lud doctrine  
 quod sermone,  
 & verbis illis  
 tradidisset, eti-  
 am scriptis  
 mandatum ap-  
 pud eos relin-  
 queret.  
 Esay 8. 10.*

*Deut. 4. 2.  
 Cursed is e-  
 very one that  
 continueth  
 not in all  
 things which  
 are written in*

came not in old time by the will of man, but holy men of God spake as they were moved by the holy Ghost: and therefore Irenaeus saith expressly, that what the Apostles preached first by word of mouth by the will of GOD, they afterwards delivered in writing to bee a pillar and foundation of our faith: and S. Austine affirmeth, that what Christ would have knowne of his words and deeds as needfull to our salvation, that hee gave in charge to his Apostles to set downe in writing. If this suffice not, I will stop the mouth of this Iesuit with the free confession of a greater Iesuit then hee, Gregorie of Valence in his eight booke of the Analysis of faith the fitt chapter, *minime in ip-  
 sorum arbitrio positum fuit scribere, aut alio tempore  
 aut alijs verbis scribere*, the penmen of the holy Ghost were so guided by the spirit that it was not in their power, or at their choyce to write, or not to write, or to write at another time, or to write in other words then they did. To the testimonie of Bellarmine the Iesuit gives as sleight an answer as to the former out of S. Luke, whereunto I need to reply nothing, because in a case so cleere wee need not the Cardinals confession, having such expresse testimonie of Scripture and Fathers, as namely of Esay, *to the law and to the testi-  
 monie, if they speake not according to this word,  
 it is because there is no light in them*, of Moyles, *ye  
 shall not adde unto the words which I command you* (which to bee spoken of the written law is apparant by comparing this text with Galathians

3. 10. and Deuteronomie 31. 9.) And the words of Christ, Iohn 5. 39. search the Scriptures, for in them you thinke you have eternall life. And of S. Iohn his beloved Disciple, Iohn 20. 31. these things are written that yee might beleeve that Iesus Christ is the Sonne of God, and that beleeving ye might have life through his Name. And of S. Paul, if we or an Angel from heaven preach unto you any other Gospel then that yee have received; (that is as S. Austine expoundeth it *praterquam quod in Scripturis legalibus & Evangelicis accepistis*, if any preach unto you any Gospell beside that which is contained in the writings of the Law and the Gospell, let him bee accursed. And, than hast knowne the Scriptures from a child which are able to make thee wise unto salvation through faith which is in Christ Iesus, for all Scripture is given by Divine inspiration, and is profitable for doctrine, for reproofe, for correction, for instruction and righteousnesse, that the man of God may bee perfect throughly furnished to all good workes. And of Tertullian, I adore the fulnesse of Scriptures; let Hermogenes prove what hee saith out of Scriptures, or otherwise let him feare the woe denounced against all such as adde any thing there unto, or take there-from. And of S. Cyprian; our brother Steven will have nothing to bee altered in the Church tradition; Whence is this tradition, is it from the Gospel, or the Acts of the Apostles, or their Epistles, if it be so then let this holy tradition bee kept, for God himselfe witnesseth that wee ought to observe those things that are written. And of

L 3

Athanasius,

the booke of the law to doe them.

And Moses wrote this law, and delivered it to the Priests which bare the Arke. Gal. 1. 8.

2 Tim. 3. 15.

Advers. hermog. c. 22. adoro scriptura plenitudinem: scriptum doceat Hermogenes.

Epist. ad Pomp. nihil innovetur inquit Stephanus, quod traditum est, unde est ista traditio? Vtrum de Dominis, & Evangelicis autoritate descendens, an de Apostolorum mandatis, & epistolis veniens? ea enim facienda quae scripta sunt Deus testatur, si ergo aut in evangelio precipitur aut in Apostolorum epistolis aut A-ctibus continetur, observetur haec sancta traditio.



Athanas. orat.  
 & cont. Arr.  
 Sufficiunt per  
 se inspiratæ  
 scriptura ad  
 veritatis in-  
 structionem.  
 Basil. Sermon. de  
 fide: πάντες  
 ἐκ τῶν  
 πνεύματος ἐπι-  
 στήσεων καὶ  
 μὴ γυναι-  
 μένων.

Hom. 3. in 2.  
 ad Thess. πάν-  
 τα τὰ ἀναγ-  
 καία τὰ πα-  
 ρὰ ταῖς θαύ-  
 γραφαῖς δι-  
 λα. Et in 2.  
 ad Cor. Hom. 3  
 ἀκριβὲς τοῦ  
 ἀποστόλου  
 ἔχοντες καὶ  
 γνωρίζοντες  
 πάντα τὰ  
 θεῖα νόμῳ  
 καὶ ἀποφασί-  
 ν. Ierom. advers.  
 Helvid. c. 9.  
 credimus quia

legimus, non credimus quia non legimus. Augustin. de doc. Chris. l. 2. c. 9. in ijs que a-  
 pertè posita sunt in scriptura inveniuntur illa omnia quæ continent fidem & mores. Cy-  
 ril in Evang. Ioh. l. 1. c. 68. ἐν τῇ συντομῇ τῆς γραφῆς οὐκ ἐκείνους ἀλλὰ καὶ τοὺς  
 νόμους τοῦ θεοῦ περιέχοντες. Vincen. Lyrin. advers. Hæres. hic requirit aliquis cum sit perfectus  
 scriptura canon sibi ad omnia facta superq. sufficiat. Biel in can. m. s. l. 7. c. 1. quæ agen-  
 da, & quæ fugienda, quæ amanda, & quæ contemnenda, quæ timenda, & quæ auden-  
 da, & quæ credenda, & speranda, & cetera nostre salutis necessaria, quæ omnia sola  
 docet Sacra Scriptura.

Athanasius, the holy Scriptures are sufficient to in-  
 struct us in the truth. And of S. Basil, who deman-  
 deth falling away from faith, either to refuse any  
 thing of those that are written, or to bring in any of  
 those things which are not written. And of S. Chrys-  
 ostome, all things that are needfull are manifestly  
 set downe in holy Scriptures; And againe, in the ho-  
 ly Scriptures wee have a most exact ballance and rule  
 of all things. And of S. Ierome, who maketh the  
 Scripture a two edged sword cutting heresies on  
 both sides, both in the excesse, and in the defect,  
 We beleeve, saith he, because we read in Scriptures,  
 we beleeve not what we read not. And of S. Austine,  
 among those things which are openly set downe in  
 Scriptures, all such things are to bee found as ap-  
 pertaine to faith and manners. And so of S. Cyril,  
 all things which Christ spake and did are not writ-  
 ten, but all are written which the writers of the Gos-  
 pell thought to bee sufficient for doctrine of faith  
 and manners. And of S. Vincentius Lyrinensis,  
 the Canon of the Scripture is perfect, and over and  
 above sufficient for all things. And of the prime  
 of the Schoole men Gabriel Biel, The Scripture a-  
 lone teacheth us what we ought to beleeve and to hope  
 for what things are to bee done, and what to bee

shunned, and all other things: that are necessarie to  
salvation. And of William Pepin, Dom. 2. advent  
sola hęc scriptura docet perfecte & plane quid cre-  
dendum, &c. The holy Scripture alone teacheth per-  
fectly and plainly, what wee ought to beleve as  
the articles of our Creed, what wee ought to doe, as  
all diuine precepts what mee ought to desire as hea-  
uently ioyes, what we ought to feare, as eternall tor-  
ments. And of Scotus, The holy Scripture suffi-  
ciently containes doctrine necessarie for awayfaring  
man, that is in his travell to heaven. Howbeit,  
because Cardinall Bellarmine beareth downe all  
before him, the more to convince this Iesuit, and  
nonplus all Papists, I will examine what the  
Knight alledgeth out of him to our present pur-  
pose. All thing, are written, saith he, by the A-  
postles, which are necessarie for all men to know.  
If all things which are necessarie for all men to  
know, then all things which are necessarie for all  
Priests, Bishops, Cardinals, yea and the Pope him-  
selfe to know, unless the Iesuit will prove them  
to bee no men. Assuredly the Apostles and the  
Fathers assembled at Nice and Constantinople set  
not downe a different Creed for the Priest, and  
for the people, but one for all Christians. Yet I  
grant, that as the measures of the sanctuary were  
double to the common; so the learnings of a  
Priest ought to bee double at least to that of the  
common sort: a more exact, full, and exquisite  
knowledge of all, both the principles, and con-  
clusions of faith is required in them then in the  
other:

In prim. sent.  
prol. q. 2. sacra  
scriptura suffi-  
cienter conti-  
net doctrinam  
necessariam  
viamque

2 Tim. 3: 16.

17.

Occum. &amp;

Chrys. in hunc

locum π

πληρωμένους

μὲν ἀρετῆς

Lir. ad Phil.

Hisp. reg.

Nam quod ad

Theologiam at-

tinet que sum-

ma Philosophia

est, his libris

omnia nostra

religionis, &amp;

divinitatis my-

steria expli-

cantur: quod

verd attinet ad

eam partem

que moralis

nominatur, hinc

quoq; omnia ad

omnes virtutes

precepta colliguntur, quibus

quidem duabus

partibus omnis

nostra salutis,

&amp; felicitatis

ratio contine-

tur.

Banes in 1. p.

Tho. q. 1. art. 8.

conclus. 1. om-

nia que non

consonant ju-

dico eorum

other: yet nothing is required of them as necessa-  
 riety to salvation, which may not bee drawne out  
 of holy Scriptures, in which are contained all the  
 treasures of wisdom and knowledge. The Apostle  
 saith not only they are able to make wise unto salva-  
 tion indefinitely, but that the man of God, that is the  
 minister of God, may be wise & not only wise unto  
 salvation, but furnished to every good work, that is,  
 as S. Chrysostome and Occumene expound it, full-  
 ly accurately, and exactly instructed. And for ever  
 to seale the Jesuits mouth; thus much Gregorie  
 the thirteenth Pope of Rome in his letters to Phi-  
 lip King of Spaine, freely confesseth thus expan-  
 ating in the praises of holy Writ, as for Theologie  
 which is the prime Philosophie or metaphysick in  
 these booke (speaking of the Bible) all the myste-  
 ries of our religion, and divine knowledge are un-  
 folded, and as for that part which is termed mo-  
 ralls, from hence all precepts to all vertues are ga-  
 thered, and on these two parts depend all the course  
 or means of our salvation and happiness. 36  
 To the third. What Dominicus Banes wrote  
 of certaine Divines in his time, that were so fast  
 in their censures of other men, that they became a  
 laughing-stock to all men of judgement, may bee  
 truly applyed to the Bishops assembled at Tranc,  
 who are so free in casting their thunder-bolts of  
 anathemas against all that differ from them in  
 judgement, that the learned and judicious ac-  
 count divers of their Canons no better then Bar-  
 ganes. As arrows that are shot bolt upright fall  
 downe



down upon their heads: that shoo them, unless  
they carefully looke to it: so causelesse curses fall  
alwayes upon the cursers themselves, and hurt  
none else. This made the *Knights* so much sleight  
the *bruta fulmina* of your *Trent* Councell. Yea  
but saith the Jesuit, *It is a beaviesing to have the*  
*curse of a mother, and such a mother which doth not*  
*curse without cause.* The Church of *Rome* I grant  
is a mother, but *water fornicationum*, as shee is  
tearmed the mother of fornication and abominati-  
ons of the earth, but shee is none of our mother,  
*Ietusalem*, or doe speake more properly the dasho-  
like christian Church is our mother, the *Roman*  
Church must speake us very faire; if wee owne  
her for a sister, even this sheweth her to bee no  
Mother, that shee is even cursing us: the true  
Mother would by no means suffer her child to  
bee divided. This cruell Stepdame not only suf-  
fereth those whom shee would have taken for her  
children to be cur in sinder, but her selfe as much  
as in her lieth by her curses; divideth her from  
God, and all the members of Christs mysticall  
body, yet wee spare to apply the words of the  
Psalmist unto her; *shee loved not blessing, and*  
*therefore it shall bee farre from her; shee delighted*  
*in cursing, and therefore shall it enter like vyle into*  
*her bowels, and like water into her bones.* Howso-  
ever wee are not scared with the bugbeare, the  
Jesuit goeth about to fright us withall; *Maledictio*  
*matris eradicat fundamenta; the curse of a mo-*  
*ther doth roote out the foundation;* For first the

*gravioribus*  
*cenfuis inu-*  
*runt idq. tanta*  
*facilitate ut*  
*merito irride-*  
*antur.*

Apo. 17. 5.

Pf. 109. 17. 18

Ecclesiasticus.  
3.11.

4

booke out of which he citeth this text is not Canonically. Next we denie that the text any way concerneth us, who are blessed and not cursed by our Mother the true Catholike Church; as for the *Roman Church* shee can in no sence bee termed *our mother*. For we had Christian Religion in this Island, before there was any Church at *Rome* at all, as I have else-where proved at large. Lastly, the text the *Iesuit* alledgeth is falsly translated, he should have rendred the Greeke thus; *A Mother in dishonour or defamed, is a reproach to her children*, such a Mother we grant the Church to be a reproach to all her children.

To the fourth. The number of Sacraments we prove two manner of wayes, first *ἁπλοῦς*, 2 *ἁπλοῦς*; first by demonstrating our two; secondly, by refuting the five they adde therunto. Howsoever the *Iesuit* here as also *Baylie* the antagonist of *Arvet* insult upon us, as if it were impossible to prove the precise number of two Sacraments and no more, because neither the name, nor the number of Sacraments is any where set downe *in terminis* in Scripture: yet they shall find that wee faile not in proofes of this point, but they in their answers. For to reserve the refutation of their five to the next Paragraph, we demonstrate our two by arguments drawne first from the name, secondly from the definition of Sacraments, thirdly from the example of Christ, fourthly from the end of the Sacraments, fifthly from the testimonies of the ancient Doctours of the Church.

1. From

1. From the name; *Sacramentum* is deriv'd from the verbe *sacra*; to consecrate; and signifieth a holy thing, a holy Rite whereby wee are consecrated unto God. Now it is evident that by Baptisme wee give our names to Christ, wee take our *militare sacramentum*, to fight under his banner, and that thereby wee are sanctified and consecrated to his service: the like wee may observe in the Lords Supper, wherein wee offer our bodies and soules, as a holy and lively sacrifice unto God, we are incorporated into Christs Body, and made one bread and one body, because wee partake of one bread, the bread which we breake; Is it not the Communion of the body of Christ? the Cup of blessing which wee blesse, is it not the Communion of the blood of Christ? In the rest which our Adversaries tearme Sacraments, there cannot bee given the like reason of the name. For by them wee neither put on Christ, as in Baptisme: nor are made members of his mysticall Body, as by the Lords Supper.

2. From the definition of Sacraments; every Sacrament of the New Testament is a seale of the new Covenant. Now it is agreed on all parts that he only hath authoritie to seale the charter, in whose authoritie it is to grant it. But wee find that Christ in the New Testament set only two scales, Baptisme, the Institution whereof wee have, Teach all nations baptizing them in the name of the Father, and of the Sonne, and of the holy Ghost; and the Lords Supper, the institution

Rom. 4. 11.

S

Math. 28. 19.



Luk. 22. 19.

Mar. 16. 16.

Mtch. 26. 28.

Iohn 6. 51.

Mat. 3. 15.

Mat. 23. 13.

whereof wee have, hee tooke bread and brake it, saying, *this is my Body, doe this in remembrance of mee.* In these Sacraments wee have all the conditions required, first an outward and visible sign, in Baptisme water, in the Eucharist bread and wine. Secondly, an Analogie or correspondencie betweene the signe and the thing signified, betweene Water which washeth the body, and the spirit which washeth the soule; betweene bread and wine which nourisheth the body, and Christs body and bloud which nourisheth the soule. Thirdly, a promise of sanctifying and saving grace, to all that use the outward rite according to our Lords institution: the promise annexed to Baptisme wee find, *Hee that beleeueth and is baptized, shall be saved;* to the Eucharist wee find, *this is the bloud of the new Testament, which is shed for you, and for many, for the remission of sinnes, and if any one eate of this bread hee shall live for ever.* When our adversaries shall prove in each of their five supernumerarie sacraments, these three conditions wee will subscribe to their whole number of seven, till then wee content ourselves with our two.

2. From the example of Christ. Christ our head consecrated in his owne person all those holy rites, which hee instituted for his owne members. This Christ himselfe intimateth, when being repelled by ~~Satan~~ from his Baptisme, saying, *I had need to be baptized of thee, and comest thou to mee?* He answered, *Suffer it to bee so*

now,

now, for thus it becommeth us to fulfill all righteousness. And S. Augustine saith therefore Christ would bee baptized, because hee would doe that which hee commanded all others to doe, that as a good master hee might not so much insinuate his Doctrine by words, as exhibit it by acts. But this our good Master exhibited by acts the doctrine of two Sacraments only, whereof hee participated himselfe: of Baptisme, *Matth. 3. 16.* And Iesus when he was baptized, went up straight way out of the water: of the Eucharist; *Matth. 26. 29.* I will not drinke hence forth of this fruit of the vine, untill the day when I drinke it new with you in my Fathers kingdom. Which words necessarily imply that before hee uttered them, hee had drunke of the cup which hee gave to them, saying, *Drinke yee all of this.*

Serm. de Epiph. baptizari voluit quia voluit facere quod faciendum omnibus imperabat, ut hoc us magister doctrinam suam non iam verbis insinaret quam actibus exerceat.

4

4. From the end of the Sacraments. We need but two things to instate us in grace, remission of our sinnes, and ablation; no more to maintaine us in our christian life, but birth, apparell, food and physick: but all these are sufficiently represented, and effectually conveyed unto us by two Sacraments. For we receive ablation by the one, absolution by the other: wee are bred by the one, wee are fed by the other: wee are clothed by the one, wee are healed by the other.

5. From the testimonies of the ancient Doctors of the Church, S. Augustine, *Christ's side was stricken, as the Gospell speaketh, and presently there issued out of it water and blood, which are the*

L. 2. de Symb. ad catechum. nos. c. 6. percussus est latus in Evangelium

loquitur &  
statim manavit  
sanguis, & a-  
qua quæ sunt  
ecclesiæ gemina  
Sacramenta; a-  
qua in quâ  
sponsa est puri-  
ficata; sanguis  
ex quo invenit-  
ur esse dotata.  
Isid. l. Origin.  
sunt autem Sa-  
cramenta bap-  
tismus &  
Christina cor-  
pus & sanguis  
Christi.

Ruperr. de  
vict. verb. l. 12  
c. 11. quæ &  
quot sunt præ-  
cipua salutis  
nostræ sacra-  
menta? Sacra-  
menta baptis-  
ma, san-  
cta corporis e-  
jus, & san-  
guinis Eucha-  
ristia geminum  
spiritus sancti  
datum.

Pasc. l. de cœna  
dom. sacra-  
menta Christi-  
anæ Ecclesiæ  
Catholicæ sunt  
baptismus, &  
corpus, & san-  
guis Domini.  
Fulbert. ep. 1.  
lib. part. Tom  
3. tertium est  
noscere in quo

two twin Sacraments of the Church, water whereby the Sponse is purified, and blood wherewith shee is en-  
dowed. S. Isidore, the Sacraments are Baptisme and  
Chrisme, the body and blood of Christ. Rupertus,  
which and how many are the chiefe Sacraments of  
our salvation? Hee answers two, holy Baptisme  
and the holy Eucharist of the body and blood of  
Christ, the double gift of the holy Ghost. Paschasius,  
the Catholique Sacraments of the Christian Church,  
are Baptisme and the body and blood of Christ.  
Fulbertus, the way of Christian religion is to be-  
leeve the Trinitie and veritie of the Deitie, and to  
know the cause of his Baptisme, and in whom the  
two Sacraments of our life are contained. Of all  
these arguments brought by Protestants the Jesuit  
could not be ignorant. Yet hee glaunceth only at  
one of them, to wit, the second which he would  
make us beleieve to bee an absurd begging the  
point in question; How can, saith he, Sacraments  
bee Seales to give us assurance of his Word, when all  
the assurance we have of a Sacrament is his Word?  
This is *idem per idem*, or a fallacie called *petitio  
principij*. As S. Austine spake of the Pharisees,  
*Quid aliud eructarent quàm quo pleni erant, What  
other things should these Pharisees belch out, then  
that wherewith they were full*: wee may in like  
manner aske, what could wee expect for the Je-  
suit to belch out against the Knight, then that  
which he is full of himselfe, sophismes and falla-  
cies. That which hee pretends to find in the  
Knights argument every man may see in his, to  
wit,



wit, a beggarly fallacie called *homonymia*. For the *Word* may be taken either largely for the whole Scripture, and in that sense wee grant the Sacraments are confirmed by the *Word*, or particularly for the word of promise, and the *Word* in this sense is sealed to us by the Sacrament: and this wee prove out of the Apostle, against whom I trust the *Iesuit* dare not argue; what Circumcision was to *Abraham* and the *Iewes*, that Baptisme succeeding in the place thereof, is to vs: but Circumcision was a *Seale to them of the righteousness of faith promised to Abraham and his posteritie*: therefore in like manner Baptisme is a *seale unto us* of the like promise. What *Bellarmine* urgeth against our definition of a Sacrament to whom the *Iesuit* sendeth us, is refuted at large by *Molinus*, *Daneus*, *Rivetus*, *Willet*, and *Chamier*, to whom in like manner I remand the *Iesuit*, who here desiring, as it seemed, to bee catechised asketh, what promises are sealed by the Sacraments? I answer, of regeneration and communion with Christ. His second *quare* is, what need more seales then one? or if more, why not seven as well as two? I answer, Christ might adde as many Seales as hee pleased, but in the new Testament hee hath put but two, neither need wee any more, the first sealeth unto us our new birth, the second our growth in Christ. If I should put the like question to the *Iesuit* concerning the King, what need he more Seales then one? or if he would have more, why not seven as well as two?

duo uita sacramenta continentur.

Rom. 4. 11.

I know how hee would answer, that the King might affix as many scales to his Parents, and other grants as hee pleaseth: but *quia frustra fit per plura quod fieri potest per pauciora*, because two scales are sufficient, the Privie scale, and the broad scale: therefore his Majestie useth no other. Which answer of his cuts the wind pipe of his owne objection. His last question is a blind one, how may wee see, saith he, the promises of God in the Sacraments? S. Ambrose and S. Austine will tell him by the eye of faith, *Magis videtur*, saith S. Ambrose, *quod non videtur*, that is more or better seene, which is not seene with bodily eyes; Sacraments, saith S. Austine, are visible words, because what words represent to the eares, that Sacraments represent to their eyes, which are animated with the eye-salve of the spirit. In the Word we heare, the blood of Christ cleanseth us from our sinnes, in the Sacrament of Baptisme we see it after a sort in the washing of our body with water: in the Word wee heare Christs blood washed for us: in the Sacrament of the Eucharist after a sort we see it, by the effusion of the Wine out of the flagon into the Chalice, and drinking it; In the Word wee heare, that *Christ is the bread of life, which nourisheth our soules to eternall life*. In the Sacrament after a sort wee see it by feeding on the Consecrated elements of Bread and Wine, whereby our body is nourished, and our temporal life maintained and preserved.

To the fift. In the former Paragraph we handled

ded those Arguments which the Logicians  
 learne Diſtically; in this we are to make good our  
 Elencitically; in the former we proved poſitively  
 two Sacraments in this privatively we are to ex-  
 clude, and caſſeere all that the Church of Rome  
 hath added to theſe two which deviſeth Sacra-  
 ments upon ſo weake grounds; and detorteth  
 Scripture in ſuch ſort for the maintenance of  
 them, that a learned Divine wiſheth, that as for  
 the remedie of other finnes, ſo there were a Sa-  
 crament inſtituted as a Ipeciall remedie againſt  
 audacious inventions in this kind, and deprava-  
 tions of holy Scripture to convince them. For of  
 an Epiphonema *this is a great myſterie*, they have  
 made a Sacrament, the ſacrament of Matrimo-  
 nie: of a promiſe, *whoſe finnes yet remit, they are*  
*remitted*; they have made a ſecond Sacrament  
 the ſacrament of Penance: of an enumeration  
 of the Governours and Miniſters of the Church,  
*Ephes. 4. 11. And hee gave ſome, Apoſtles: ſome*  
*prophets: ſome, Paſtors: ſome, Evangelists: ſome*  
*teachers*, a third Sacrament, the ſacrament of Or-  
 der: of a relation what the Apoſtles did, *Acts 8.*  
*17. In laying hands on them, who received the gift*  
*of tongues*; a fourth Sacrament, the ſacrament of  
 Confirmation: Of a Miracle in reſtoring the ſick  
 to their former health by *anoynting them with*  
*oyle in the name of the Lord*; a fiſt Sacrament, the  
 ſacrament of Extreame Vnction: A child can-  
 not be biſhopped; a ſingle partie conſecrated; a Prieſt  
 or Deacon ordained; a penitent reconciled; a dying  
 man

δανλιδ  
 τηλιδ.

Ephes. 5. 32.

Iohn 20. 23.



man *dismissed in peace*, without a sacrament, the sacrament of Extreame Vnction. If they take Sacrament in a large sense, for every divine My-sterie, holy Ordinance, or sacred Rite, they may find as well seventene as seven Sacraments in the Scriptures: if ~~they~~ they take the Word in the strict sense for such a sacred Rite, as is instituted in the New Testament by Christ, with a visible signe or element representing and applying unto us some invisible sanctifying and saving grace; I wish the *Iesuit* might but practise one of their Sacraments, that is, doe *penance* so long till hee found in Scripture that, and the other foure Sacraments which they have added to the two Instituted by Christ. To begin with them in order, and give *Order* the first place, wee acknowledge the ordination of Priests and Deacons by Bishops to be *de jure divino*, and we beleeve where they are done according to Christs Institution, that grace is ordinarily given to the party ordained, but not sacramentall grace, not *gratia gratum faciens*, but *gratia gratis data*, a ghostly power for the good of others, not a necessary grace of the Spirit sanctifying and saving the soule of the ordained. Besides, this Sacrament of order is out of order. For it hath no element added to the sanctified forme of words. Yes that it hath (saith *Flood*) the *Host*, *Chalice*, and *Patent*, or *Letters of order*. The *Bread and Wine*, I grant are elements appointed by Christ, but in another sacrament the *Eucharist*, not in this, and tis confessed

on all sides, that as in the Sacraments of the old Law, so of the New, the elements must not be confounded. Neither doth Christ any where command that in the ordination of Bishops, or Priests, such a Rite or Ceremonie should be used: neither doth the Host or Chalice signifie or represent the invisible Grace, or Ghostly power then given. And as for the instrument it is a parchment, but no element; it is a legible writing testifying the party is ordained, but no visible signe of an invisible grace, no Seale of the new Covenant. For the Patent, Chalice, and Bible, they are not, as before was said, any sacramentall signes of divine grace, but only ensignes and tokens of their severall offices and functions, or instruments that are to be used in their ministrations. besides, every one of these orders is conferred by words and Ceremonies cleane differing one from another, whereupon it followeth, that either none of them is a Sacrament properly so called, or that each of them apart is a Sacrament; and so the number of Sacraments will be neere doubled. *Bellarmines* evasion *De Sacram. ordin.* l. 1. c. 8. to wit, that they are all *unum genere*, and referred to one end will not serve the turne, for so all the other six Sacraments are *unum genere*, and all referred to one end, to wit, to unite the receivers some way to Christ, or derive some grace from Christ to them, and yet they are not one Sacrament, but as they teach, six distinct species. *Rivni* so engh oldly on: *And*

For Confirmation, we allow of it as an Apostollicall tradition, not as a Sacrament of Divine Institution. For where doth Christ command that those who have heene baptized, should bee after confirmed by a Bishop? Where is an element or forme of words prescribed by Christ as in Baptisme and the Lords Supper? The *Jesuit* answereth that the element in this Sacrament is chrisme, or oyle, but this cannot be: as well because in divers Sacraments there ought to bee divers elements, and therefore sith Chrysme and oyle is the element in Extreame Unction, which taketh the name from thence, it cannot bee the matter or element in Confirmation. *Accedit verbum ad elementum*, saith *S. Augustine*, & fit Sacramentum, the word of promise being added to another element appointed by God maketh a Sacrament. In this we have neither Word nor Element, therefore as the Greeke Oratour spake of the evill lawes enacted in his time, *ἡ νόμος ἡτορκα νόμῳ, ἡ νόμος ἡτορκα νόμῳ*, the lawes need a law to mend them: so we may say of this Sacrament of Confirmation, it needeth confirmation and better prooffe for it, then yet we see.

For Penance, as it is practised at this day in the Roman Church, it is not of divine institution: as it was practised in the Primitive Church, and is at this day in ours is a Divine ordinance, but yet no Sacrament; because we finde in it no outward element with a forme of words prescribed by Christ: no visible signe of invisible grace. No

(saith

*Aristot. Rhet.*  
l. 2.



(saith Flood) is not the true sorrow of heart declared by humble confession, together with prayer, fasting, and Almes-deeds, an outward element, or thing to bee perceived by sense? I answer, that every thing perceived by sense, is not presently an element in a Sacrament, it must bee as the Schooles out of S. *Austine* define a *visible signe of invisible grace*. Confession and prayer are indeed audible, but not visible: Fasting and Almes-deeds are visible, but visible workes of pietie and charitie, not visible elements in the Sacraments: they are morall duties, not sacramentall Rites. For what correspondencie is betweene these, and absolution or remission of sinnes? how doth Fasting or Almes exhibit to the eye this invisible grace? Contrition of the heart of which hee speaketh, is no visible or sensible signe, Confession is sensible, but not visible, nor ordained as the elements are in Sacraments to signifie the grace of God, but to aske it: the sacred signes ought to be administred by the Priest, but Confession is made by the penitent, the same may be said of corporall satisfactions which are accomplished by the sinner, and commonly in his house by fastings, or whippings, or abroad by pilgrimages, whereas sacred signes are to bee administred by the hands of the Priest, and ordinarily in the Church, Absolution also cannot bee a sacred signe of the grace of God, seeing that if it bee good and available, it is the grace of God, besides this Absolution, is not an  
N. 3. element,

element, nor a visible signe of an invifible grace, for the words are not feene: if it be faid that it is fufficient, that it is fignificantly the grace of God, by the fame reason the preaching of the Word fhould bee a facrament, for it is fignificantly the grace of God. In all Sacraments the Word muft bee joyned to the element; but here they will have the Word to bee an element: the impofition of the Priests hands on the penitent is a visible action, but not a visible element, nor is it instituted by Chrift. When the *Trent* Councell, and the Roman Catechifme come to affigne the matter of this Sacrament, they doe it very faintly with a *quasi materia*, *Seff. 14. de pœnit. c. 3. & Catechif. Rom. part. 2. c. 5.* They fay the actions of the penitence are, *quasi materia*, and fuch as the matter is, fuch is the Sacrament *quasi sacramentum*.

For *Matrimonie*, it is a holy ordinance of God, but more ancient then the New Testament, and therefore can be no feale of it: it was instituted by God in Paradife, not by Chrift in the Gofpell: yea but (faith the *Iefuit*) though it were before a naturall contract, yet might it not be exalted by Chrift to the dignitie of a Sacrament: I answer, the *Iefuit* muft not difpute what Chrift might doe, but what hee did; When hee proveth out of the Evangelifts or Apoftles, that Chrift exalted it to the dignitie of a Sacrament, wee will hold it in that high efteme, but this hee can never doe: for none of the Evangelifts relate that hee altered the Law, or nature of *Matrimo-*  
*nie:*

nie: but only that hee confirmed it, and honoured it with his presence, and the first Miracle which hee wrought. Other exaltation wee find not in the Gospell; And as *S. Ierome* speaketh in the like kind, *quia non legimus, non credimus*, because wee read it not, wee beleeve it not.

Our second exception against the Sacrament of Matrimonie is, that in it there is no outward element sanctified by the Word of promise. To this the *Iesuit* answereth, the bodies of men and women, are they not as much as an outward element? Yes surely as much in quantitie and more too: but none ever before this *Iesuit* and his Master *Bellarmino* maketh mens bodies outward elements in any Sacrament: the bodies of men and their soules are either the Ministers, or receivers in every Sacrament, not the elements or material parts thereof. The element in every Sacrament hath the denomination of the whole, as when wee say the sacrament of Circumcision, of the Pascheover, of bread and wine: but who ever heard of the sacrament of men and womens bodies. Our third exception against the sacrament of Matrimonie is that if it bee a sacrament conferring grace, as they teach, *ex opere operato*, why doe they deprive Priests of it? and make them take a solemne vow against it? The *Iesuit* answereth, that though Mariage bee a holy thing, as Order also is, yet as Order is forbidden to all women, sa upon good reason Mariage is forbidden all Priests. 'Tis true, I grant that all holy things in themselves

*Bell. l. 1. de  
matrim. c. 6. Si  
matrimonium  
consideretur.  
Vt jam factum  
& celebratum  
conjugati sunt  
materiale  
Synbolum &  
externū cuius  
refutat. vid.  
apud Chamie-  
rum Panisfrat.  
Cathol. de sacr.  
l. 4. c. 27.*



1 Cor. 14.34

Heb. 13.4.

Sozom. Eccles.  
hiff. l. i. c. i i.  
Chrys. in Gen.  
5. 22.

selves are not fit for all ages, sexes, and callings. In particular it is no way fit that women should be admitted into holy Orders, because they are *forbidden to speake in the Church*; and it seemeth to bee against the law of nature, that the weaker and more ignoble sex should be appointed to instruct and governe the stronger and more noble; but there is not the like reason in Order and Matrimonie. For the Scripture saith, *Marriage is honourable among all*; but not that the order of Priesthood is commendable in all men. Much lesse women, yet the *Iesuit* saith, that upon good reason Marriage is forbidden Priests, because *it is not agreeable to the high and holy estate of Priesthood and religious life*. A strange thing that a sacrament should not bee agreeable to the most sacred function, that a holy Rite conferring grace should not bee agreeable to a religious life. If Marriage were any disparagement to the holinesse of priesthood, why did God appoint married Priests under the law? and Christ chose married Apostles in the Gospel? *Eusebius* saith of *Spiridon*, that though hee were married, and brought up children, yet that hee was nothing thereby *hindered or disparaged in his sacred function*, and *S. Chrysostome* in his Homilie upon those words, *Enoch walked with God*, noteth it that it is said twice for failing, *Enoch walked with God, and begat sonnes and daughters to teach us that marriage is no impeachement to holinesse, or the highest degree of perfection, whereby*

wee

we are said to walke with God. To shut up this point concerning Matrimonie, Cardinal Bellarmine teacheth us, that the seven Sacraments answer seven Vertues; Baptisme answereth to Faith, Confirmation to Hope, the Eucharist to Charity, Penance to Iustice, Extreame Vnction to Fortitude, and Matrimonie to continence or temperance; if so, then certainly Matrimonie is most agreeable to the office of a Bishop or Priest; For a Bishop must bee continent and modest, and as it there followeth, the husband of one wife; and unlesse the rules of Logick faile, if Matrimonie hold correspondencie with temperance, the prohibition thereof, and forced single life must needs answer to intemperance, as the testimonie of all ages proveth it.

For Extreame Vnction the lagge of all their Sacraments little or nothing can bee said. For it wanteth all the three conditions requisite to a Sacrament: it hath neither element, nor forme of words prescribed by Christ, nor any promise of saving & sanctifying grace. The Apostles indeed used oyle, but as a medicine to heale the body, not as a sacrament to cure the soule. As the Apostles used oyle, so Christ spittle in restoring sight to the blind: will they hereupon make spittle an eighth sacrament? Sacraments ought to be of perpetual use in the Church, whereas the Vnction whereof the Scripture speaketh, whereby the sick were miraculously cured, is ceased long agoe; if the Jesuit will not give eare to us, let him yet yeeld so much respect

1 Tim. 3. 2.

James 5. 14.

15.

Cajet. com. in  
hunc locum  
neque ex ver-  
bis, neque ex  
effectu, verba  
hec loquuntur  
de Sacramen-  
tali Vnctione,  
seu sacramento  
Extremae Vn-  
ctionis sed ma-  
gis de Vnctione  
quam instituit  
Dominus Iesus  
in Evangelio  
ad discipulis  
exercenda in  
agrotis: textus  
enim non dicit  
infirmatur quis  
ad mortem?  
sed absolute  
infirmatur  
quis? & effe-  
ctum dicit in-  
firmi alleviationem, & de remissione peccatorum non nisi conditionaliter loquitur, cum  
extrema Vnctio non nisi prope articulum mortis detur. & directe ut ejus forma  
sonat, tendit ad remissionem peccatorum adde quod Iacobus ad unum agram multos pres-  
byteros tum orantes, tum Vnguentes mandat vocari, quod ab Extrema Vnctionis ri-  
tu alienum est.

respect to Cardinall Cajetan, as to peruse what he  
commenteth on that text of Scripture on which  
the Church of Rome foundeth this Sacrament;  
Is any sick among you, let him call for the Elders  
of the Church, and let them pray over him, anoynt-  
ing him with oyle in the name of the Lord, and the  
prayer of faith shall save the sick, and the Lord  
shall raise him up, and if hee have committed sin-  
they shall bee forgiven him. On these words thus  
Cajetan inferreth, it cannot bee gathered either  
from the words, nor from the effect here mentioned,  
that the Apostle speaketh of sacramentall or Ex-  
treame Vnction, but rather of that anoynting which  
Christ appointed in the Gospell to bee used in hea-  
ling the sick; for the Text saith not, is any man  
sick unto death, but simply is any man sick; and the  
effect bee attributeth to this anoynting is the ease or  
raising of the sick; of remission of sinnes he speaketh  
but conditionally, whereas Extreame Vnction is gi-  
ven to none but at the point of death, and directly  
rendeth to remission of sinnes as the forme impor-  
teth. Adde hereunto that S. James commandeth  
many Elders to be sent for, both to pray and anoynt  
the sick, which is not done in Extreame Vn-  
ction.



To the sixt. The *Knight* having shot two arrows out of *S. Austines quiver*, the one with a head, the other without, yet sharpe pointed: the *Iesuit* quite concealeth the one, and endeavours to blunt the other. The former hee drew out of *S. Austine* his treatise *de symbolo ad catechumenos*, where speaking of Baptisme and the Lords Supper, he saith, *hac sunt Ecclesie gemina Sacramenta*, these are the two twin Sacraments of the Church. To this the *Iesuit* answereth, *negry quidem*. To the other taken out of the 15. tract vpon *S. Iohn*, that out of the side of Christ the Sacraments of the Church issued, he would seeme to answer something. First he quarrelleth at the quotation, saying, I doe not thinke you will find in *Chemnitius* your good friend *S. Ambrose* and *Bede* cited; Whereunto I answer, that though the *Knight* good friend *Chemnitius* cite not *Ambrose* and *Bede*, yet the *Iesuits* good friend *Card. Bellarmine* citeth them both, his words are, *Ambrose in his tenth booke vpon S. Luke*, and *Bede in his comment vpon the 19. of S. Iohn understand by blood which issued out of our Saviours side the price of our redemption by water Baptisme*. Next the *Iesuit* endeavoureth to untwist this triple cord, by saying that these three Fathers speake of Sacraments issuing out of Christs side, but no way restraine the number to two. Whereunto I reply, that though the word *Sacramenta* for the number may bee as well said of seven as two Sacraments: yet where *S. Austine* alludeth to the same text of

6

*De latere in cruce pendentis lancea percusso sacramenta Ecclesie profluxerunt.*

*De Sacram. in gen. l. 2. c. 27. Amb. l. 10. in Luc. & Bed. c. 19. Iob. intelligunt per sanguinem qui è latere effluxit redemptionis pretium, & per aquam baptismum.*

Scripture, and falleth upon the same conceite, he restraineth the number to two, saying, *there issued out of Christs side water and blood, quæ sunt Ecclesia gemina Sacramenta.* Now I would faine know of the *Iesuit* where ever hee read *geminato* signifie seven, or more then two? Were the *Dioscari* which are commonly knowne by the name of *gemini* seven, or two only, to wit, *Castor* and *Pollax*? As for *S. Ambrose* and *Bede* though they say not *totidem verbis*, that the two Sacraments of the Church issued out of Christs side, as *S. Austine* doth: yet they can bee understood of no more then two Sacraments: for there were buttwo things which issued out of our Saviours side, to wit, water and blood, whereby they understand Baptisme and the Lords Supper. Had there issued out of our Saviours side, together with water and blood Chrisme or *balsamum*, or had a rib beene taken from thence, the *Iesuit* might have some colour to draw more Sacraments out of it: but now sith the Text saith there issued onely *two things, water and blood*; and the Fathers say the Sacraments of the Church are thereby meant: it is most apparant that by *Sacramenta* they meant those two only: which they there name in expresse words, Baptisme and the price of our redemption, that is Christs blood in the Eucharist.

To the seventh. The authoritie of *S. Ambrose* is as a thorne in the *Iesuits* eye, for it cannot but bee a great prejudice to their cause, that so learned

ned a Bishop as *S. Ambrose*, writing six bookes professedly of the Sacraments omitteth the Romish five, and spendeth his whole discourse upon our two. If the Church in his time beleaved or administred seven Sacraments, hee could no way be excused of supine negligence for making no mention at all of the greater part of them: it were all one as if a man professing to treat of the elements, or the parts of the world which are foure, or of the *Pleiades* or the *Septentriones*, or the Planets which are seven should handle but two of that number. *Bellarmino* therefore and after him *Flood* pluck hard at this thorne, but cannot get it out (saying that *S. Ambrose* his intent was to instruct the *Catechumeni* only, as the title of one of the books sheweth.) For first *S. Ambrose* hath no booke of that title, viz. An instruction to them who are to bee catechized, or are beginners in Christianitie. The title of that booke is *De ijs qui initiuntur*, of those who are initiated or entred into holy mysteries. Secondly, this is not the title of any of the six bookes *de sacramentis* alledged by the Knight, but of another tractate. Thirdly, admit that *S. Ambrose*, as *S. Austine* and *Cyrill* wrote to the *Catechumeni*, and intended a Catechisme: yet they were to name all the Sacraments unto them, as all Divines usually doe in their Catechismes: because the Sacraments are alwayes handled among the grounds, and principles of Christian religion. And though the *Catechumeni* are not presently admitted unto all, yet they are to learne



what they are, that they may bee the better prepared in due time to receive them. Fourthly, it is evidently untrue (which the *Iesuit* saith) that *S. Ambrose* writeth not to the beleivers of that age, but only to some beginners. The very front of his booke proves the *Iesuit* to bee frontlesse. For *S. Ambrose* his first words are, *I will begin to speake of the Sacraments which wee have receiued, &c. In Christiano enim viro prima est fides, for the first thing in a Christian man is faith.* And as hee writeth to all beleivers not beginners only, so hee speaketh also of the chiefe Sacraments of the New Testament, and not of those only which the *catechumeni* received, as is apparant out of the fourth chapter of the first booke *De sacramentis*. Wherein hee proveth according to the title of that Chapter, *Quòd sacramenta Christianorum diviniora sint, & priora quàm Iudeorum, That the Sacraments of the Christians are more ancient and more divine then those of the Iewes;* and hee instanceth especially in the Sacrament of the *Lords Supper*. Lastly, the *Iesuit* in this answer apparantly contradicteth himselfe, first, saying that *S. Ambrose* intent in that Worke was only to instruct the *catechumeni* in those things that were to be done in the time of *Baptisme*, and within a few lines after he saith, that he writeth of the *Sacraments whereby they were so initiated which are three, Baptisme, Confirmation, and the Eucharist*. So true is *Budaus* his observation, That lyes dash one with the other, and truth breakes out of the

P. 210.

*Bud. de a se, Veritas nonnunquam in vitis erumpit ac fallens inter mendacia ab*

the mouth of the lyar ere hee is aware. Who ever heard of the Eucharist to bee administred in the time of Baptisme, or that the Eucharist was administred at all to the punies or *catechumeni* whilest they were such, certainly if the *catechumeni* or younger beginners, to whom hee saith *S. Ambrose* wrote, were capable of the doctrine of the Eucharist, containing in it the highest mysteries of Christianitie, they were much more capable of Penance, Matrimonie, and Extreame Unction, which are easie to bee understood by any novice in Christian religion.

To the eight, That it may appeare what was the judgement of *S. Austine* in this maine point of difference, betweene the Reformed and the Roman Church, I will weigh what is brought on both sides, first what the *Iesuit* alledgeth for seven: and then what the *Knight* for two. *S. Austine* having written divers Catechisticall treatises, in which hee had occasion to name and handle the Sacraments: yet no where defineth the number of them to bee seven, neither nameth all of them either joyntly or severally: this the *Iesuit* knowing well enough, bringeth no one testimonie for the prooffe of their seven Sacraments out of him, but forceth only some sentences to prove out of them that hee held more then two, as namely out of his first Sermon upon the 103. Psalme, *Cast thine eyes upon the gifts or offices of the Church in Baptisme, the Eucharist, and the rest of the holy Sacraments,* and *Epist. 118.* having

audientibus de-  
mum agnosci-  
tur cum inte-  
rim loquentes  
ad hoc se habere  
in potestate  
putent.

having brought in two Sacraments, Baptisme and the Lords Supper, hee addeth such a generall clause, *and if there bee any thing else commended in holy Scriptures*; which words of his import that hee held more sacraments then Baptisme and the Lords Supper, in that very sense wherein those two by him named are called Sacraments. I answer, *S. Austine* in neither of these places taketh the word Sacrament in a strict sense: but in a large for every sacred rite commended in Scripture, or gift and office of the Church. As for the word *cæteris*, the *Iesuit* insisteth upon: it importeth only a generical convenience and similitude not a specificall; and so wee acknowledge that there are many sacred rites in the Church, which agree with Baptisme and the Lords Supper in the genericall notion of Sacraments: but not in the specificall as the word Sacrament is taken for a peculiar seale of the New Testament, having thereunto annexed a promise of justifying grace. Now let us weigh what the *Knight* alledgeth out of *S. Austine* for two Sacraments only, *Our Lord* (saith that Father) *and his Apostles have delivered unto us a few Sacraments in stead of many, in performance most easie, in signification most excellent, as is the Sacrament of Baptisme and the Lords Supper.* To disappoint this testimonie, the *Iesuit* first layeth corruption and falsification to the *Knight's* charge, because *S. Austines* words are *signa pauca*, not *sacramenta*. Which is nothing but a meere cavill, for *signa* and *sacramenta* are in

*S. Austine*

*De doct. Chris.*  
1.3.c.9.



*S. Austine* no other then *synonima*, by *signa* hee can meane no other then *sacramenta*. For he instanceth there in no other, neither did Christ deliver unto us any other *signa* or *sigilla* but these two. Yes, saith the *Iesuit*, for it is plaine by the word *sicut*, that hee bringeth in Baptisme and the Lords Supper for example only, and doth not restraine the *signa* to these two. It is not plaine, for *sicut* bringeth in an example be it one, or more, neither can wee from thence inferre that there are more. For *S. Iohn* speaking of our Saviour saith, *vidimus gloriam ejus sicut unigeniti filij Dei*, Wee beheld the glorie as of the only begotten Sonne of the Father. Will the *Iesuit* from thence inferre that God had more only begotten sonnes? but to expound *S. Austine* out of himselfe those signes or Sacraments which here hee calls a few, in his 118. Epistle hee tearmes most few (*Sacramentis numero paucissimis*) surely seven Sacraments are not *numero paucissima*, fewest in number, but two he so: and therefore in his booke *De symbolo ad catechumenos*, he tearmeth them *gemina Ecclesie sacramenta*; which passage the *Iesuit* taketh no notice of, because hee could give no answer at all unto it, yet hee setteth a good face upon the matter saying, this may suffice for such testimonies as were alledged out of *S. Austine*. Of all the Roman Captaines I cannot liken him fitter to any then to *Terentius Varro*, who though hee fought so unhappily against *Hannibal* at *Cannae*, that hee lost 40000. men upon the place, yet hee

P

seemed

seemed to bee little daunted therewith, and the Roman Senat sent him publike thanks, *quòd de republicâ non desperâsset*, that hee despaired not of the Common-wealth.

9

To the ninth. The authour of the treatise *De ablutione pedum*, who was farre later then S. Cyprian, mentioneth indeed five sacraments which are more then two, yet lesse then seven, and for those five hee nameth, it is evident hee intended not that they were Sacraments in a strict sence. For one of them is *ablutio pedum*, which if it bee a Sacrament in the proper sence, then hath the Jesuit an eighth sacrament as himselfe is *sapientum octavus*. Not so, saith hee, for *ablutio pedum* which that Authour meaneth is the sacrament of Penance. Then belike Peter and the Apostles did Penance whilest Christ washed their feet. Although there may lie hid some mysterie in that ablution, and therefore it may bee tearmed a Sacrament in a large sence, as Bellarmine expoundeth that authour. Yet our Lord himselfe revealeth unto us no other mysterie, nor maketh any other inference from it then a patterne of humilitie, If I your Lord and Master have washed your feet, ye also ought to wash one anothers feet. Yea but (saith Flood,) the authour speaketh of another Laver after Baptisme, and what can that bee other then Penance? He speaketh of another laver, not of another Sacrament, which laver is no other then the laver of penitent teares. But *dicis causa*, let *ablutio pedum* be Penance, yet wee have but foure Sacraments

L. 2. de sac.  
c. 24.

Ioh. 13. 14.

Sacraments mentioned by this Author, what becommeth of the other three? To this hee answereth that *the Authour mentioned not them because his scope was in that place to speake of such Sacraments as had relation to our Saviours last Supper.* A ridiculous evasion, for what relation hath Baptisme, or Penance, or Confirmation, or order to our Lords Supper? But the *Iesuit* like a Lawyer that hath taken his fee of his Client, though himselfe bound in conscience to speake something in behalfe of this Author, though nothing at all to the purpose, like *Erucius* in *Tully*, *Ego quid acceperim scio, quid dicam nescio.*

*Cic. pro Rosc. Amer.*

To the tenth. The *Iesuit* in his answer to *S. Isidore* bewrayes extreame negligence. For the *Knight* quoting *S. Isidore* at large in his sixth book, and not naming any chapter, this *Desultorius Miles* posting through one chapter, and finding not the words there, chargeth the *Knight* with falsification; whereas in the chapter immediatly following, to wit, the 19. according to the later edition of *S. Isidore* (but in the 18. according to the former) the testimonie alledged by the *Knight* is found in expresse words, and Baptisme, Chrisme, and the Lords Supper reckoned by him for the Sacraments of the Church there, without addition of any other; If hee had held seven sacraments, questionlesse in that place hee would have named all, or at least the major part of them. The *Iesuit* applieth a plaister to this sore, to wit, that else-where the same Father mentioneth Penance



and Matrimonie. But the plaister is too narrow, and the salve of no vertue at all. First, it is too narrow, for though Penance and Matrimonie be added to Baptisme, Chrisme and the Lords Supper, we have yet but foure (or if we take Chrisme not for a Ceremonie used in Baptisme but a distinct Sacrament from it) at the most, but five: wee are still out of our reckoning, wee heare nothing of Order and Extreame Vnction. Secondly, as the plaister is too narrow, so the salve spread on it is of no vertue at all. For though *S. Isidore* compareth Penance to Baptisme in respect of the effect thereof, *viz.* washing away of sinne, yet he maketh not thereby Penance a Sacrament. Whatsoever washeth away sinne is not therefore a Sacrament, Faith *purifieth the heart*, as the Apostle speaketh; and Christ himselfe saith, *doe Almes, and all things shall bee cleane unto you*; Yet doth it not from thence follow, that either Faith or Charitie are Sacraments. For Matrimonie he saith indeed *there are three boones or good things in it*, or as the *Iesuit* translateth the words, *three goods of it, fides, proles & sacramentum*, faith, issue, and a Sacrament, but by sacrament there hee understandeth the great myserie of the union of Christ with his Church, whereof Matrimonie is a signe, and hee alludeth to the words of the Apostle, *ἡ ἡμεῖς καὶ ἡ ἐκκλησία, ἡ ἡμεῖς καὶ ἡ ἐκκλησία*, *this is a great myserie*, which the Latine interpreter translateth *sacramentum*, as hee doth also the sacrament of the woman, and as strongly might they conclude out of

Acts 15.9.

Luk. 11.41.

Ephes. 5.34.

Apoc. 17.17.

I will tell thee  
the myserie of  
the woman and  
of the beast.

of him, that the *Whore of Babylon* is an eight Sacrament, as Matrimonie is the seventh. In our booke of Homilies Mariage is called a Sacrament as all sacred Rites may in a large sense. The *Iesuit* should have proved according to his undertaking pag. 202. that Mariage is a Sacrament in a strict sense, but his proofes are as his honesty is at large.

To the eleventh. *Hallenfis* lived in a darke age, yet in this point hee saw some light through a chinke, whereby he discovered that three of their supposed Sacraments, to wit, Order, Penance, and Matrimonie had their being before the New Testament, and consequently were not to bee said properly the Sacraments of the new Law: and hee giveth us also a sufficient reason to exclude the fourth, to wit, Confirmation; because as hee teacheth, *the forme and matter thereof were not appointed by our Saviour, but by the Church in a Councell held at Melda*. Yea but saith the *Iesuit* hee addeth, *sine praesudicio dicendum*, let this bee spoken with leave, adding, let us heare but such a word from the Knights mouth, and hee shall see the matter will soone bee ended. For answer whereunto I say, first, that the words of *Hallenfis*, *sine praesudicio*, no whit prejudice the truth of his assertion: but only shew the modestie of the man. Next, for the *Knight*, whosoever peruseth his Booke with the Preface, shall find that hee speaketh farre more modestly and submissively then *Hallenfis* here doth, *Sed tumor Iesuita non capit illius modum*. What *Hallenfis* concludeth that

So S. Aug. de peccatis et remissionibus. l. 1. c. 26 calleth bread which was given to the *Cateumeni* an holy Sacrament, and in Psal. 44. the mysteries of Christian religion Sacramenta doctrinae.

mer.

II

Part. 4. q. 5. memb. 2.

Part. 4. q. 5. memb. 7. art. 2.

there be neither more nor fewer then seven Sacraments, maketh little against us, for he neither addeth Sacraments properly so called, nor Sacraments of the new Law, *in quibus vertitur cardo questionis*; if the *Iesuit* so expound *Hallensis* he maketh him contradict himselfe, and so utterly disableth his testimonie. For all Sacraments properly so called of the new Law must be instituted by Christ, the authour of the new Law, which *Hallensis* denieth of Confirmation. Againe, they must have their being by the new Law, not before which hee affirmeth of three of the seven Sacraments as I shewed before.

12

P. 231.

To the twelfth. Wheresoever the *Knight* maketh mention of *Hugo*, the *Iesuit* maketh an hideous noise like an hue and cry, you say, saith the *Iesuit*, of *Hugo*, that hee excludeth Penance from the number of the Sacraments and admitteth holy water. For both which *Sir Humphrey* a man may hold up his finger to you, and wagge it, you know what I meane, &c. The *Knight* knoweth well what you meane, and also what manner of men they are, who hold up their finger in such sort, viz. fooles or mad-men, *utrum horum mavult accipiat*. Is it a matter that deserveth such hooting to alledge *Hugo de sancto victore* out of Master *Perkins* in his Problemes a most learned worke, against which never a Papist yet durst quatch. How many hundred testimonies doe *Bellarmino* and *Baronius*, and this *Iesuit* alledge at the second hand? Were the allegation false, Master *Perkins* must beare



beare the blame, who misquoted *Hugo*, not the *Knight*, who rightly alledgeth Master *Perkins*, but the *Iesuit* neither doth nor can disprove the allegation, but out of another booke of *Hugo* he alledgeth a passage for seven Sacraments, which yet as I shall shew hereafter may well stand with that which Master *Perkins* alledgeth out of him against Penance. But before I expound *Hugo*, I wish the reader to observe in the *Iesuit*, how true that is which the Naturalists relate concerning Serpents, that the more venomous they are, the shorter sighted they are. Hee who odiously and maliciously chargeth the *Knight* with a false quotation in this very place falsly quoteth the same Authour himselfe. For the words hee alledgeth out of him, to wit, that *there are seven principall Sacraments of the Church*, are not found in the booke he quoteth, viz. *speculum de myst. Eccles. c. 12.* It is true such like words are found in another Treatise of his, to wit *de sacramentis*, but this neither excuseth the *Iesuits* negligence, nor helpeth at all his cause. For he that saith there are *seven principall Sacraments*, implieth that there are more then seven, though lesse principall. Either *Hugo* taketh the word Sacrament in a large or strict sence: if in a large, he contradicteth not us; if in a strict sence, he contradicteth the *Iesuit* and the *Trent* Fathers, for they teach there are *no more then seven Sacraments*, whether principall, or not principall. *Hugo* reckoning seven as *principall* tacitly admitteth other as *lesse principall*.

Yet

Plin. l. 8. c. 23.  
Aspidi hebetes  
oculi dati, eosq;  
non in fronte  
sed in temporibus  
habet.

P. 231.

Yet the *Iesuit* singeth an *lōpœan* to himselfe, and most insolently insulteth upon the *Knight*, saying, *Because you may lesse doubt of Penance, whereof for thus abusing your authour and reader you deserve no small part, he hath a particular chapter, wherein hee calleth it as wee doe with S. Ierome the second boord after shipwrack, and saith that if a man endanger his cleansing which hee hath received, by Baptisme he may rise and escape by Penance. How say you to this Sir Humfrey? have I not just cause to tell you your owne? Agreed, summe cuiq; let the Iesuit tell the Knight, and I will tell the Iesuit his owne; the Knight neither holdeth with the doctrine of Merit, nor the sacrament of Penance, the Iesuit who holdeth both may by his beliefe merit their holy sacrament of Penance, for egregiously abusing Hugo de Sancto Victore, and S. Ierome and his reader, by making a Sacrament of a metaphor, and out of them arguing thus woodenly against the Knight. Hugo hath a particular chapter wherein hee calleth Penance as wee doe with S. Ierome, the second boord after shipwracke, Ergo, Penance is a Sacrament of the new Law; doth he not deserve for concluding so absurdly, to have the character of his owne sacrament indeleibly imprinted upon his flesh?*

13

To the thirteenth. The *Knight* alledgeth not *Bellarmino* nor *Hugo*, nor *Peter Lombard*, nor *Bonaventure*, nor *Hallenfis*, nor *Altisiodorensis*, nor *Suarez* himselfe; as if they expressely and in direct termes denied Extreame Unction to bee a sacrament:

ment: thisthey doe not, neither as things stood with some of them might doe safely, the Roman Church having defined the contrarie. Yet so great is the force of truth, that what in words they affirme they consequently deny; and thus much *Suarez* ingenuously confesseth; *some, faith hee, have denied that this Sacrament was instituted by Christ, whence it followeth by plaine consequence that it is no true Sacrament.* Yea but faith *Flood*, *if those Schoole-men had lived in this age, they would have said that Christ did institute it.* Whereunto I answer, that all Iudgements proceed *ex allegatis & probatis*, not *allegandis & probandis* upon things alledged, and proved not upon things to be alledged and proved in future times, neither is it likely that they would have altered their opinion, upon notice of the *Trent* decision, for if the Church of *France*, and divers other Romish Catholiques, as they tearme them, submit not at this day to all the Decrees of that Councell: much lesse may it bee thought that those ancient and acute schoole Divines, who bare the greatest sway in their times, would have suffered themselves to be baffled by the pretence of a pettie Councell, *charging her canons with nothing but paper-shot*: every Sacrament of the New Testament is supported with two pillars, institution by Christ, and a promise of justifying grace annexed to the due receivers thereof set downe in Scripture, the former pillar the ancient Schoole-men take from Extreame Unction: the later *Bel-*

*Suar. rom. disp. 39. sect. 2. nonnulli negarunt hoc sacramentum fuisse à Christo institutum ex quo planè sequebatur non esse verum sacramentum.*

Q

*lar mine*



*larmine* and *Cajetan*, how then can it stand? The *Iesuit* answereth upon a third pillar *unwritten tradition*. But this I have proved before to be a weak and rotten one: and to speake the truth it serveth Papists as *pons Asinorum* did the ancient Logicians to which they fly for shelter, when all other helpe faileth them. Albeit they bragge much of Scripture, yet upon examination of particulars it will appeare, that their new *Trent* Creed consisting of twelve supernumerarie Articles, hath no foundation at all in Scripture: and therefore they are forced for their support to fly to *verbum Dei non scriptum*, an unwritten word of God, which I would faine know of them how they prove to be Gods word? Whether by Scripture, or by unwritten tradition? by Scripture they cannot say, for it implies a flat contradiction, that *verbum non scriptum* should be *scriptum*, that unwritten traditions should be found in, or founded on Scripture; if they say they prove it to be Gods word by tradition, then they prove *idem per eadem* the same thing by it selfe, and build their faith upon a sillie sophisme called *petitio principij*, the begging the maine point in question.

To the fourteenth. In the allegation of Cardinal *Bessarion* the *Iesuit* chargeth the *Knight* with ambiguous translation, and so placing the words, that they may have a double sence, the one to deceive the simple, and the other to excuse himselfe against the objections of the learned: and for this he pronounceth a woe against him, *ve peccatori*

*peccatori terram ingredienti duabus vijs, Woe to the sinner going on the earth two wayes: But the truth is, as Penheus after he was distracted, imagined, duplices se ostendere Phæbos, that hee saw two Sunnes, when yet there was but one in the skie: so the Iesuit in a fit of frantick malice, imagined the Knight to goe two wayes whereas hee goeth but one, and that a faire and streight way, for he setteth the Latine words of the Cardinall without any addition or detraction in the margin, hac duo sola sacramenta in Evangelij manifestè tradita legimus, and hee translateth them faithfully: wee reade that these two Sacraments only were delivered us plainly in Scriptures; hee rendereth not the words we reade plainly in Scriptures, that there were two only Sacraments delivered unto us, which had beene a misplacing of Bessarions words, and mis-interpretation of his meaning, bu wee reade that these two only were plainly delivered in the Gospell; there is no more ambiguity in the translation then in the originall, which though it denieth not that other Sacraments may bee delivered in the Gospell, yet it affirmeth that these two only are plainly delivered there, and consequently that these two only are, de fide, matter of faith, and upon paine of damnation to be beleevd; for as I proved before out of S. Austine, and S. Chrysostome, all things that concerne faith and manners, and are necessarie to salvation are plainly delivered in holy Scriptures.*

*Orestes apud Euripidem Elestram sororem appellat Furiam quod eam ne fureret in lecto constringeret.*

To the fifteenth. Some Papiests as Flood con-

P. 234.

felleth denie the foure inferiour Orders to be Sacraments, and *Soto* denieth the superiour, what a confusion is here in your sacrament of order? If the ordination of Bishops be not truly and properly a Sacrament, as *Dominicus Soto* acknowledgeth, neither is the ordination of Priests a Sacrament; for what can be alledged more for the one then the other? and if the ordination of Priests be no sacrament, much lesse Deacons, or subdeacons or Acolytes or Exorcists. Whether there be the same character imprinted in the ordination of Bishops, and Priests, it is not materiall to our present question, for if it be the same, then it followeth according to the doctrine of the Schooles, that they are one and the selfe-same Sacrament: if a diverse character bee imprinted by the one, and by the other, then are they two distinct Sacraments. If they are the same Sacraments, then *Soto* denying the one, consequently denieth the other to bee a Sacrament: if they are distinct Sacraments, then there are eight Sacraments. Yea but saith the Iesuit, *Whither there bee a new character in a Bishop, or the same extended is no matter of faith, and therefore wee are not to dispute with you of it, but keepe you off at the staffes end, or rather out of doores: when you are once admitted into the Catholique Church, wee may admit you to speake of a Schoole-point or else not. Wee know well that yee are loath that we should heare of your differences among your selves: but the fire of contention cannot bee kept within the walls*



walls of your Schooles, *quis enim celaverit ignem? Lumine qui semper proditur ipse sud*, it breaketh out, and if ye looke not to it, it will set on fire the whole fabrick of your Romish Babel. Meane while the *Iesuit* giveth us great incouragement to desire to bee admitted into the Roman Church; because then forsooth wee shall have leave to tread the endlesse mazes of scholasticall disputes.

To the sixteenth. If *Soto* come short, *Durand* commeth home to the point in question, for hee affirmeth that which is alledged by the *Knights*, and confessed by the *Iesuit*, that Matrimonie is not a Sacrament univocally, if not univocally, not truly and properly, but equivocally or analogically. Yea but saith the *Iesuit*, all acknowledge it for an error in *Durand*: hee saith all, but hee names none. Surely the Divines of the reformed Church acknowledge it for no error in *Durand*, but defend it for a truth: and for such Romish Divines that adhere to the Councell of *Trent*, they are but a faction in the Church, nor is their authoritie more to be urged against the Doctours of the reformed Churches, then the authoritie of the Doctours of the reformed Churches against them: which yet if any should produce against any of the Articles of their new Creed, they would not vouchsafe them so much as a looke. For the definition of the Church in the Councell of *Florence*, which the *Iesuit* toucheth upon, it is of little or no authoritie, because that Councell

was not general, nor called by lawfull authoritie, but by the schismaticall Pope *Eugenius* the fourth, who was deposed by a generall Councell held at *Basil*.

17

To the seventeenth. Because the *Iesuit* is forbidden by the Popes law to tast of the fruits of Matrimonie, at which it seemes *his mouth waters*, hee is content to let the tree fall to the ground, for want of support. To Cardinal *Cajetan* who gave a strong push at it, by denying that it can be proved to bee a Sacrament. Out of the words of *S. Paul* Ephesians the fift, hee answereth nothing but with ifs, if it be not proved out of that place it may be out of others, if out of no other, yet out of tradition to his *ifs* I returne *fies*; *fie* for shame that they should bind all their followers under paine of a heavie curse to beleve this Sacrament of Matrimonie, and yet know not where to ground this their beleife, upon Scripture or tradition. If it may be proved to bee a sacrament out of *S. Paul*, their most learned Cardinal *Cajetan* is out: if it may not be proved out of those words, Cardinal *Bellarmino* and almost all Papists that wrote since *Cajetan* are in an error. The *Iesuit* holdeth a *Walfe* by the *earre* hee dares neither hold with *Cajetan*, nor against him: but puts the matter off with an iff. If it cannot be proved to bee a Sacrament out of that passage, as *Cajetan* affirmeth, yet it may bee out of other texts. What texts? why doth he not name them? it is a signe hee feareth his *coyne* is counterfeited, that hee

or

Ephes. 5.

hee dare not bring it to the test. If that place which seemeth to make most for his Romish tenet, make nothing at all, as the acute Schooleman, and most learned Cardinal *Cajetan* confesseth there is no likelihood that othertexts which have lesse appearance will stand them in any stead, and therefore for his last refuge he flyeth to unwritten traditions, as the old Dunces as I noted before, *ad pontem asinorum.*

To the eighteenth, *Canus* puts a strong sharpe weapon in our hands to wound your Trent doctrine concerning Matrimonie, but withall forbiddeth us to strike with it, as the Jesuit *Flood* telleth us, as if we were at his beck, and might not use our weapons as wee list. But let him know, though he be so foolish as to give a dyantage, wee will not bee so childish as to leave it. If that bee true which he writeth, that the Divines of Rome write so uncertainly of the matter and forme of Matrimonie, that it were folly in any to goe about to reconcile these differences, and determine any thing certaine in the point: we will inferre upon him that it is likewise folly to define Matrimonie to be a Sacrament, for if the matter and forme of Matrimonie bee so unknowne as hee saith, the genus of it must needs be unknowne. For the genus as *Porphyrie* teacheth, is taken from the matter, and answereth thereunto as the difference is taken from the forme. If the genus be uncertaine, how can it bee an article of faith, that *matrimonium* is *species sacramenti*. The whole nature of a thing consistet in

18

*Canus loc. Theol. l. 8. c. 5. in materia & forma hujus Sacramenti, viz. Matrimonij statuenda, adeo sunt inconstantes & varij, adeo incerti & ambigui ut ineptus juturus sit qui in tanta illorum varietate, & discrepancia rem aliquam certam, constantem, & exploratam conetur asserere.*

*L. de predicab. c. de genere.*



consisteth of matter and forme, which if it bee unknowne, the specificall essence is unknowne, and if the specificall essence be unknowne, how can it be ranked in his predicament under its proper *genus*? what Papist soever therefore defineth Matrimonie, and putteth it under a Sacrament as the proper *genus*, *Canus* putteth the foole upon him take it off when you can.

19

To the nineteenth. *Vasquez* giveth the *Iesuits* cause not so light a blow (as hee imagineth) in saying that where *S. Austine* calleth Matrimonie a sacrament, hee taketh the word Sacrament in a large sence, and not in the strict and proper: for if *S. Austine* bee so to be understood, he held not Matrimonie a sacrament properly so called, but in a large sence onely, and if that were his judgement, we have a great advantage of our Adversaries in the cause, for *S. Austine* carrieth a great stroake, not only because hee is held the acute of all the ancient Fathers, and father of all the Schoolemen: but especially, because the Pope in the Canon law professeth *Augustinum sequimur in disputationibus*, Wee follow for the most part, saith Pope *Gelasius*, *S. Ierome* in the interpretation of Scripture, *S. Gregorie* in matter of moralitie, but *S. Austine* in point of controversie, Yeabut saith *Flood*, this is but *Vasquez* his private and singular opinion concerning *S. Austine*. Neither doth the *Knight* otherwayes urge it then as the singular opinion of a singularly learned *Iesuit* enforced by evidence of truth, to give over their

their chiefeſt hold of antiquitie in this point the authoritie of *S. Auſtine*. Well, be it ſo ſaith *Flood*, *Vasquez* is ſo farre for you, yet we have an *Oliver* for a *Rowland*, *Bellarmino* for *Vasquez*; for this opinion of *Vasquez*, is contradicted by other *Catholique Divines*, and by *Bellarmino* in particular. Where is then the unitie our Adverſaries ſo much bragge of? two of the greateſt Champions of the Pope *Vasquez* and *Bellarmino* ſtrive about *S. Auſtine*, and the one refelleth the reaſons of the other, ſo that it ſeemeth our popiſh *Divines* are as ill reſolved about the proote of their doctrine, as I ſhewed before out of *Canus*, that they were in a wood concerning the doctrine it ſelfe. Moreover I adde, that though *Bellarmino* may goe in equipage with *Vasquez*: yet *Vasquez* againſt them more diſparageth their cauſe, then *Bellarmino* for them helpeth it. For a teſtimonie from an enemy is of more force for us, then the teſtimonie of a friend, or rather ſworne vaſſall to the Roman Church can be for them.

To the twentieth. Sithence ſignification is of the eſſence of the Sacrament, and *Bellarmino* will have this ſignification neceſſarily to containe in it three things, the Paſſion of *Chriſt*, ſanctifying grace, and eternall life. And whereas farther he confeſſeth that the ſignification of theſe three things is moſt apparant in Baptiſme and the Lords Supper. The *Knight* ſtrongly concludeth out of him that our doctrine concerning two Sacraments is more certaine and evident, then theirs

R

concerning

concerning seven, and consequently that our beleeffe is safer in this point then theirs. As for that which the *Iesuit* addeth out of *Bellarmino*, that the rest of the Sacraments signifie all these things at least *implicitly* were it true, yet wee had the better of the cause. For our two Sacraments, as it is confessed, signifie these things *plainly and evidently*; theirs obscurely and *implicitly*; but indeed it is not true that they signifie or represent those things at all. For what representation is there betweene imposition of hands in orders, or joyning of hands in Matrimonie, or confessing sinnes in penance, or chrisme in Confirmation, or oyle in Extreame Unction, and the Passion of Christ, and eternall life? What the *Iesuit* addeth for conclusion, that the rest of the *Knights* section is nothing but such foolish stuffe as hee is wont to talke, without rime or reason, needeth no other answer then this that the *Knight* indeed from p. 157. to 161. taketh an inventorie of a great deale of foolish stuffe, but it is theirs, not the *Knights*, to wit, that Christ satisfied the people with five loaves and two fishes which make seven, and that which Andrew said, there is a boy here which hath five loaves and two fishes, must be understood of the ranke of S. Peters successors, and that which is added; make the people sit downe, signifieth that salvation must bee offered to them, by teaching them the seven Sacraments. Againe, there are seven Vertues, seven mortall sinnes, seven Planets, the Lord rested the seventh day, seven dayes

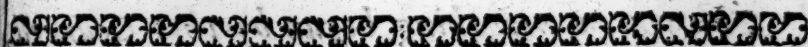
Tyrabosc. par:  
Ven. vid. Gen-  
zilet examen  
concil. Trid.  
L4



dayes thou shalt eat unleavened bread; Balak  
offered seven Bulls, and seven Rams; and in the  
Apocalips wee reade of seven Candlesticks, seven  
Seales, seven Trumpets, seven Angels: Ergo, there  
are seven Sacraments properly so called, or rather  
properly so proved.

*Spectatum admissi risum teneatis amici?*  
Are such arguments the reasons of men, *sobria*  
& *vigilantis fidei*, as S. Austine speaketh, are they  
not rather dreames of the seven Sleepers? or as  
*Epictetus* spake of arguments against the truth,  
*Hac sunt infernorum somniorum Phantasmata.*

Ex Hnmfr. in  
Vit. Iuelli.



Concerning the Communion in  
both kindes. Spectacles, chap. 9.  
Section 5. a pag. 242. usq; ad 259.



He Knight in alledging the Coun-  
cell of Constance touching Com-  
munion, in one kind translateth the  
Latine falsly and absurdly. I con-  
fesse that under one kind only all  
and whole Christ, and the true Sa-  
craments are receiued, as if the Conncell had said,  
omnis & totus Christus, whereas the words are,  
totus atq; integer Christus, that is, whole and en-  
tire Christ.

In bringing this Decree, hee hath brought a staffe  
to

to beate himselfe withall, for the non obstante which hee would joyne with Christs Institution in both kindes, as if the Councell forbid it in both kindes, notwithstanding Christ did so institute it, is not so joyned in the Councell, but otherwise thus; Though Christ did Institute this venerable Sacrament after supper, and administred it in both kinds, yet notwithstanding this, the approved custome of the Church hath observed, and doth observe, that this Sacrament is not to bee Consecrated after Supper, nor to bee received by the faithfull but fasting; which Decree I suppose the Knight will not condemne.

3.

This was no new thing begun by that Councell, but it being growne to bee a generall practise to communicate in one kind, which also from the beginning was somewhat practised, and certaine heretiques arising, and condemning the practise and beliefe of the whole Church; this Councell condemned them, and commanded the former custome to bee still retained.

4.

Though Christ did institute the Sacrament in both kindes, yet it is lawfull to receive in one: neither doth the Councell decree any thing against Christs Precept by establishing the Communion in one kind, for Christ may institute a thing without commanding it. For example, hee did institute Mariage, yet commanded not every man to marry.

5.

The Councell of Trent doth not any way contradict Christs institution or practise as the Knight would have it: but inferreth only thus much, though  
Christ

Christ did institute and deliver the blessed Sacrament to his Apostles in both kindes in the last Supper, yet is Christ contained whole and entire in one kind, and a true Sacrament received, wherein saith hee, I would faine see, what opposition the subtiltie of the Knights wit can find? what reason can hee give? why it may not stand with Christ his institution in both kinds, that he be whole under one, and if whole, why not also a true Sacrament?

The words, *Drinke yee all of this*, and doe this in remembrance of mee were spoken and appertaine only to the Apostles, and in them to Priests, as appeareth more plainly by S. Mark, who sheweth all which our Saviour meant of when hee said, *Drinke yee all of this*, for saith S. Marke, and they did drinke all.

Though Christ at his last Supper did institute a Sacrament in both kindes, and so gave it to his Apostles: yet Christ might at some other time after his resurrection communicate some of his Disciples in one kind; and some Fathers thinke hee did his two Disciples at Emmaus.

The Knight needeth not to produce ten or eleven Authours to prove it to have beene the practise of the primitive Church, to communicate in both kinds: for that would have beene granted him without all that labour: but hee should have proved that the practise was grounded upon some divine precept indispensable, or else it followeth not, but that it is in the power of the Church to alter the practise in the use, and administration of the Sacrament.



9.

Bellarmino bringeth six severall Rites or practices of the ancient Church which Protestants cannot deny, evidently convincing the frequent use of one kind.

10.

The Nazarites among the first Christians in Ierusalem did communicate in one kind, for they were forbid to drinke wine, or even eat a grape or reish.

11.

The Knight in alleaging Tapperus against the Communion in one kind, leaveth out the principall verbe, and one halfe of the sentence answering the former, which of it selfe was imperfect, which was the Authours absolute judgement and determination for the whole sentence of Tapper, art. 16. is this, it were more convenient if wee regard the Sacrament, and the perfection thereof to have the Communion under both kindes, then under one : for this were more agreeable to the Institution thereof, and to the integritie of a corporall refection, and the example of Christ ; but in another consideration, to wit, of the reverence which is due to the Sacrament, and to the end wee may avoide all irreverence, it is lesse convenient, and no way expedient for the Church, that the Christian people should communicate in both kindes.

12.

In the lawes of King Edward the sixt revived and confirmed by Queene Elizabeth, it is ordained that the Communion bee delivered to the people under both kindes with this exception, unlesse necessitie otherwise require.

13.

That it is not requisite that every article of faith have

have sufficient and expresse prooffe of Scripture, for as S. Ierome teacheth, although the authoritie of holy Scripture were wanting, the consent of the whole world on this side should have the force of a Precept.

Dial. 2. cont.  
Lucifer. etiam-  
si sacra scrip-  
tura autori-  
tas non sub-  
esset, totius or-  
bis in hanc  
partem consen-  
sus instar præ-  
cepti obtineret.

The Hammer.

**I**N this Section the Iesuit beginneth merrily with a fiddle, but endeth sadly, and every where answereth sorily. For to omit his omission of some things that pinch him shrewdly, as namely, first, that the Councell of Constance by reason the first Sessions judged the Councell above the Pope, is condemned, and rejected by the Councell of Florence and last Councell of Lateran; but for the last Sessions wherein the halfe Communion is established contrarie to Christs precept, and holy institution, it is allowed by Pope Martine the first, and rectified of all Catholiques; whereby it appears that Papists are more tender of the Popes supremacie, then Christs honour; Secondly, that Bellarmine saith, that it is not to be doubted; but that is best and fittest to be practised that Christ hath done. Now it is evident out of Scriptures, and confessed by the Fathers in the Councell of Constance and Trent, that Christ instituted and administred the Sacrament in both kinds: Lastly, that the Papists in this point apparantly contradict themselves, for they require antiquity, universality, and consent, as  
the

De Eucharis  
l. 4. c. 7.

Dichotomized.

the proper markes of Catholique doctrine, and yet confesse that in this the practise of their Church is contrarie to the practise of the Primitive Church, nor was it ever received in the true Church, till above a thousand yeares after Christ. To let passe these his preteritions, all that hee saith in replie to other passages of the *Knights* may be dicotomized into idle cavils, and sophisticall evasions, as shall appeare by the examination of each particular,

To the first. The *Iesuit* as it should seeme tooke *Ennius* the Poet for his patterne, who as *Horace* observeth, *Nunquam nisi potus ad arma prosiluit, &c.* never undertooke the description of a warre, or set himselfe to write strong lines before hee had comforted his heart with a cup of strong liquour. For if the French wine had not assaulted his *Capitol*, as the Frenchmen did sometimes the *Roman*: if a strong fume had not made his head so dizzie, that he thought all things before him went round, hee would never in so serious a subject as is the Sacrament of Christs blood use such light and comicall saracasmes as he doth; against this saith he, hee bringeth two places of Scripture, and the practise of the Primitive Church, and so concludeth the antiquitie and universallitie of his Church, this goeth round with a fiddle *Sir Humfrey*: if hee had a purpose to make sport to his reader in the merrie pin hee was set on, hee should rather have said your Creed *Sir Humfrey* goeth round with a crowde. But crowde  
or



or fiddle whether hee please to tearme the learned discourse of the *Knight*, I hope it will prove like *Dauids Harpe*, and conjure the evill spirit out of the *Iesuit*. To fall upon the particulars in order, whereas in the first place hee chargeth the *Knight* with false and absurd translation of the Decree of the Councell, rendering *totus Christus*, all Christ, not whole Christ, and would make us beleieve that all can in no sense bee attributed to Christ; hee forgot that text of the Apostle that Christ is *all in all*. Surely it should seeme this *Iesuit* is descended from Pope *Adrian*, who was choaked with a fly, for what a silly fly choaketh him here? The *Knight* to avoid a tautologie in translating *totus & integer Christus*, whole and whole Christ, rendereth the word *all* and *whole Christ*, and what falsitie or absurditie is there in this? doth not every punie know that *omnis* in Latine, and *all* in English is often taken *collective*, as when wee say *Lazarus* was covered all over with sores, doe not the Papists themselves sometimes so render the word *totus*, as namely in those places, I have stretched my armes all the day long to a rebellious people? and all the day long have I bene punished, and all Scripture is given by divine inspiration, and is profitable for doctrine for reproofe, for correction, for instruction in righteousness that the man of God may bee perfect, thoroughly furnished to all good workes: In which passages it is most evident that *all* is taken for whole, and so the best interpreters render *universa*.

*tota scriptura*, that is the whole Scripture.

2.

Seß. 13.

To the second. The Knight in bringing the Decree of the Councell of *Constance*, hath not brought in a staffe to beate himselfe withall, but to beate all such Romish curres as barke at the light of the *Sunne*, I meane the cleare words of Christs institution, *Drinke you all of this*. Yet saith that Councell to the Laitie, none of you drinke of this. If Christ had said in like manner, receive you the Communion after supper, we would never receive it fasting. It is true that he instituted it the night he was betrayed after supper, which circumstance yet bindeth us not now to receive it at that time : but the argument no wayes followes from the change of a circumstance to the change of a substantiall act : the Church may dispence with the one, not with the other. Wee argue not barely from the practise of Christ and his Apostles, but from their doctrine and practise. *What Christ did and taught*, as *S. Cyprian* soundly collects, must bee perpetually observed in the Church : but he taught and practised the Communion in both kindes, *fecit & docuit*, hee both did so, and taught us so to doe; but for the circumstances of time, number of Communicants, & gesture fitting or leaning, though at that time he used such circumstances: yet he commanded us to use them, and therefore wee may administer the Sacrament at another time, to a greater or lesser number then twelve, we may receive it also with another gesture then Christ or his Apostles

Refused, because he no where tieth us to those circumstances, but wee may in no wise administer or receive it in one kind, because he commandeth us to communicate in both, *saying, drinke ye all of this*; and what though the Councell joyne not the word *notwithstanding* to Christs institution in both kindes, but to his administering after supper: yet this no way excuseth the Fathers in it from confronting Christ, and abrogating his commandement by their wicked Decree: for notwithstanding Christs command, *drinke you all of this*; that Councell by a countermaund forbiddeth any Priest under a great penaltie to exhort the people to communicate in both kindes, or to teach that they ought so to doe.

To the third. If the *Iesuits* forehead had not beene made of the same metall which hee worshipeth in his images, hee would have blushed to utter so notorious an untruth contrary to the Records of all ages, and the confession of all the learned of his owne side. Never any before this *Iesuit* durst to say, that the halfe Communion was the beliefe, and practise of the whole Church before the Councell of *Constance*, for besides *Salmeron*, *Arboreus*, *Aquinas*, *Tappernus*, *Alfonfus a Castro*: the Councell of *Constance*, *Bellarmino* and *Cassander* alledged by the *Knight*, I could adde *Estius* the *Sorbonist*, *Ecchius* the great adversarie of *Lutber*, *Suarez* their accomplished *Iesuit*, *Soto* their acutest Schoole-man, and *Gregorie de Valentia*, who of all other hath most



Cassand. con-  
sult. art. 22.

Soto artic. 12.  
q. 1. in dist. 12.  
non modo inter  
hereticos ve-  
rum inter Ca-  
tholicos ritus  
ille multo tem-  
pore invaluir.

4.

~~and~~ laboured in this argument, all not only affir-  
ming, but some of them also confirming that the  
Communion in both kindes was anciently, and  
universally administred to the people. It is well  
knowne that the Easterne Churches in *Greece* and  
*Asia*, and Southern in *Africa*, and Northerne in  
*Muscovia* have ever, and at this day doe admi-  
nister the Communion to the Laitie in both  
kindes: and in the *Westerne* and *Roman Church* it  
selfe for a thousand yeares after Christ and more,  
the Sacrament was delivered in both kindes to all  
the members of Christs Church, which is manifest  
saith Cassander, by innumerable testimonies of an-  
cient Writers, both Greeke and Latine. And when  
the new custome of communicating in one kinde  
began a little before the Councell of *Constance*,  
it was impugned not by heretiques, as *Flood*  
would beare us in hand, but by good Catho-  
liques, as *Soto* a man farre before *Flood* ingenu-  
ously confesseth.

To the fourth. Albeit I grant there is some  
difference betweene an institution, or constituti-  
on, or command: yet our argument drawne from  
Christs institution in both kindes is of force a-  
gainst the Romish halfe Communion. For a  
command is, as the *genus*, and an Institution is as  
the *species*, every command is not an institution:  
but every institution is a command; for what is  
an institution, but a speciall order or appoint-  
ment in matter of Ceremonie or Sacrament? was  
not the institution of Circumcision an expresse  
command

command to circumcise every male child? was not the institution of the Pascheover a command for every familie to kill a Lambe, and eat it with sower herbes? Was not the institution of Baptisme a command to Baptise all Nations in the name of the Father, Sonne and holy Ghost? Was not the institution of the Lords Supper by words imperative, *Take, eat, doe this in remembrance of mee, and drinke yee all of this*? Yea but the Iesuit instanceth in Mariage, which we acknowledge to be instituted by God, yet not commanded. I answer, all sacred Rites (and namely the ordination of Mariage) are injunctions and commands to the Church, or mankind in generall, though they bind not every particular person, but such onely as are qualified for them; if *crecite & multiplacimini*, bee rather a benediction upon Mariage, then a command to marrie, yet certainly those words used in the Institution of Mariage, therefore shall a man leave his father and mother, and shall cleave to his wife, and they shall bee one flesh, contained a direct command not to every man simply I grant, but to every one that hath not the gift of continencie. To avoide fornication, saith the Apostle, let every man have his owne wife, and let every woman have her owne husband. And againe, if they cannot containe let them marry, for it is better to marry then to burne.

Gen. 2. 24.

1 Cor. 7. 2.

V. 9.

5.

To the fift. There needs no subtiltie of wit to find out the opposition betweene the Decree of the Trent Councell and Christs institution; the

dullest wit cannot but stumble upon it. For if whole Christ be received in either kind, why did Christ who doth nothing superfluously, institute the Sacrament in both kindes? If the Sacrament can no otherwise exhibit Christ unto us then by vertue of his Institution, how can wee be assured that whole Christ is communicated unto us, when we violate his institution administering the holy Communion but by halfe? the Sacrament exhibiteth nothing but what it signifieth, but the bread signifieth Christs body not his blood: the wine signifieth his blood, not his bodie; therefore accordingly the one exhibiteth only his body, the other his blood. Againe, if Christ bee whole in either kinde, then a man might receive whole Christ in drinking of the cup only, though he eate not at all of the bread, and consequently a man may without sinne at the Lords board drinke only of the Consecrated cup, and not eate of the bread which yet no Papist to my knowledge ever durst affirme.

6.  
De Euch. l. 1.  
c. 10.

To the sixt. This evasion of the Iesuit is exploded by Philip Morney, & Chamierus tom. 4. resp. Bellar. & in D. F. his conference with Everard p. 256. and divers others. This may suffice for the present, for the overthrow of this generall answer of all Papists to the words of the institution, *Drinke you all of this, viz. (that by all in S. Mathew and S. Marke, Priests only are to be understood.)* First I note at this time the Apostles were not fully ordained Priests. For as yet Christ



Christ had not breathed on them, nor given them the power of remission of finnes: next admit they were Priests, yet in the institution of this Sacrament they were *non conficients*, supplying the place of meere communicants, and therefore consequently whatsoever Christ commanded them, hee commanded all receivers after them. Thirdly, Christ commanded the same to *drinke*, to whom before hee said, *Take, eate, this is my body*; but the former words, *take, eate*, are spoken to the Laye-people as well as Priests, therefore the words *drinke you all of this*, are spoken to them also, *those things which God hath joynd together let no man put asunder*. Fourthly, I would faine know of our Adversaries when Christ saith, *This is the cup of the New Testament which is shed for many for the remission of finnes*, who are those many? will they say Priests only? have the Laytie no finnes, or no remission of finnes by Christ blood? if they have, as all professe they have, why do they forbid them that which Christ exprefly commandeth them, saying, *Drinke ye all of this, for it is shed for you and for many*. All worthy communicants are to drinke Christs blood for whom it was shed, thus much Christs reason importeth; but it was shed for the Laytie as well as the Clergie, they therefore are alike to drinke it. If the Laytie expect life from Christ, they must drinke his blood as well as eate his flesh, *for except a man eate the flesh of the Sonne of man, and drinke his blood, hee hath no life in him*.

Math. 9. 6.

Iohn 6. 53.

Lastly,

1 Cor. 11. 28.

Lastly, when the Apostle enjoyneth *all to examine themselves* before they receive the holy Communion, I desire to bee informed by our Adversaries, whether this Precept of examination concerneth not the Laytie especially? I know they will say it doth, because the people most need examination, that they may confesse their sinnes, and receive absolution for them before they presume to communicate: let them then reade what followeth in the same verse, and *so let them eate of that bread, and drinke of that Cup, let a man examine himselfe, and so let him eate of that Bread, and drinke of that Cup*: the coherence of the members in this sentence inferreth, that as none are to be admitted without precedent examination: so that all who have examined themselves are to be admitted to the Lordstable, both to eate of that Bread, and drinke of that Cup.

7.

To the seventh. There is no force at all in the inference which the Jesuit would make from Christ his breaking of bread with the two Disciples at *Emmans*, to prove the Communion in one kind, for neither is it likely Christ instituted any supper after his last Supper, neither was the place fit for a Communion being a common Inne: neither reade wee of any preparation on the Apostles part, nor of any words of institution used then by Christ: neither could the Jesuit alledge any one Father, who saith that Christ at that time administered the Communion to those two Disciples in bread only. For it is well knowne to all that

that are acquainted with the language of *Canan*, that *breaking of bread* in Scripture by a *Synecdoche* is taken for making a meale, and it is very unlikely that the disciples travelling at that time of the yeare in so hot a countrey as *Indea* is, when they came to their Inne for a repast, should call for bread only and no drinke.

To the eighth. Though the *Iesuit* make many a bravado here, and else-where: yet upon the matter in granting to the *Knight* that the generall practise of the primitive Church was to communicate in both kindes, he yeeldeth up the bucklers. For the maine scope of the *Knight* in this and other Sections is to prove the visibilitie of our reformed Church in former ages by the confession of our Romish adversaries: this hee doth in the point of the Communion in both kindes abundantly in this Section, and the *Iesuit* cannot denie it; it followeth therefore that in this maine point of controversie betweene us and the Church of *Rome*, wee have antiquitie, universallitie, and eminent visibilitie, and the Roman Church none of all: whereby any understanding reader may see that the *Knight* hath already wonne the day; Yet for the greater confusion of the *Iesuit* I adde that what the primitive Church did uniformly, they received it from the Apostles, and what the Apostles did joyntly, no doubt they did by the direction of the holy Ghost, according to our Lords will: and so their example amounteth to a Precept. Againe, the

T

practise



practise of the Catholique Church is the best expositour of Scripture, therefore the question being concerning the meaning of that text of Scripture, *Drinke you all of this*, whether they concerne the Laytie, or Clergie only, that must be taken for the true exposition which the Catholique Church by a constant and *uniforme* practise hath allowed. Lastly, either this practise of the Catholique Church was grounded upon some divine Precept, or it is a meere will-worship which the *Iesuit* dare not say: if it be grounded upon any divine precept undoubtedly upon this, *Drinke yee all of this*, that is, *as well Ministers as Laye people*, as *Paschasius* commenteth upon the words.

9.

To the ninth. The arguments of *Bellarmino* drawne from six ancient Rites to prove the frequent use of Communion in one kind are answered at large by *Philip Morney*, and *Chamierus*, in the places above mentioned, and they are every one of them retorted against *Bellarmino* himselfe by *D.F.* in his booke intituled the *Grand sacrilege*, cap. 14. *accipe quomodo das si tibi machera est, & nobis uervina est*, if it be sufficient for him to object by *proxe*, why may not we answer by *proxe*?

10.

To the tenth. To the instance in the *Nazarites*, I answer first, that I read of no other *Nazarites* since Christs time in the writings of the ancient Fathers, then certaine Heretiques so tearmed of the sect of *Ebionites*, who went about to cloath the Gospell with the *beggarly rudiments*

of

of the Law, upon whom S. *Austine* passeth this verdict, that whilest they laboured to bee both Jewes and Christians, they became neither Jewes nor Christians, but a sect of heretiques, partly judaizing, partly Christianizing. Secondly, if there were any *Nazarites* that sincerely imbraced the Gospell, questionlesse they communicated in both kindes: for though they had vowed against drinking of wine, yet either their Vow was to be understood of drinking it civilly not sacramentally: for their corporall refection, not for their spirituall repast: or if their vow were absolutely against wine, yet Christs command, *Drinke yee all of this*, implied a dispensation for their Vow in that case. A private vow of any man must give place to a publike command of God: even now a dayes those who upon any great distemper of body or mind by wine, vow to abstaine from it, yet make no scruple of conscience to take a small quantitie of it physically for the recoverie of their health: how much more ought they to doe so notwithstanding their vow, if it bee prescribed by the heavenly physician for the cure and salvation of their soules.

*L. De heres. ad  
quod vult De-  
um dum vo-  
lunt Iudei esse  
& Christiani  
nec Iudei sunt,  
nec Christiani.*

To the eleventh. Concerning *Tapperus* the Knight no way misquoteth him though hee leave out some passages in him; for the truth is *Tapperus* halteth betwene two opinions, he speaketh some words plainly in the language of Canaan, and others hee lispeth in the language of Ashdod, where he speaketh in the language of Canaan, as

he doth most plainly in those his words (if wee regard the Sacrament and perfection thereof, and the integritie of corporall refection, and the example of Christ, it were more convenient to have the Communion under both kindes) the Knight hearkeneth to him: but where hee liſpeth in the language of *Asbolod*, ſaying, (that in conſideration of the reverence due to this Sacrament it is ill and inconvenient to communicate in both kindes) the Knight had reaſon to turne a deafe eare to him, for it is coſin germane to blaſphemie to ſay that is ill and inconvenient, which Chriſt and his Apoſtles, and the whole Church in all places for more then a thouſand yeares practiſed: the Knight might well ſay to Tapperus in the words of him in the Poet, *οὐκ ὀψομαι σοὶ θεῶν ἀμ' ὅς σὺ ποῖναι, I will be ſober with you, but I will not runne madde with you.*

13.

To the twelfth. For the ſtatute made in the dayes of that Phoenix of his age, King Edward the ſixt, the meaning is, unleſſe among the people there bee ſome that either by a naturall antipathie to wine or other infirmie, cannot receive the Sacraments in both kindes, it is ordained that it be delivered to every one in both kindes, *ceſſante ferrea neceſſitate obtinet hac aurea regula*, that all receive the whole Sacrament in which the Statute, and the articles of Religion, publiſhed firſt in the reigne of this bleſſed Prince, fully accord; For ſo wee reade Article the thirtieth, *both parts of the Lords Sacrament by Chriſts ordinance*



nance and command ought to bee ministred to all Christian people alike.

To the thirteenth. That every article of faith ought to have sufficient prooffe out of Scripture is proved by innumerable testimonies of antiquitie produced by *Philip Morney* in his Preface to his booke *De Eucharistia*, *Bilson* of Supremacie part the fourth *Abbot* against *Bishop*, chapter the seventh, and *Laurentius de disp. Theolog*: Neither doth *S. Ierome* any way contradict them or us, for wee beleeeve that the consent of the whole Christian Church is an infallible argument of truth. Albeit wee teach that any particular Church, as namely the Roman or the French, or the Dutch or the Greeke Church may erre: yet we denie that the catholique Church universally hath ever erred, or can erre in matter of faith necessarie to salvation: and further I adde for conclusion, that as the words of *S. Ierome* alledged by the *Iesuit* make nothing against us, so if they bee applied to our present subject they make most strongly against him, being propounded after this manner. Although the authoritie of holy Scripture were wanting for the Communion in both kindes, (which is not so) yet the consent of the whole world, on this side testified by their uniforme practise confessed by Papists themselves, ought to have the force of a divine Precept, and so there would bee an end not only of this Section as the *Iesuit* speaketh, but of this whole Controversie.

Concerning Prayer in an unknowne tongue. Spectacles, Sect. 6.

a pag. 259. usq. ad 283.



**T**He Knight falsly chargeth the Councell of Trent with approving prayer in the vulgar tongue: for though the Councell saith that the Masse containeth great instruction, yet it doth not say that it ought to bee in the vulgar tongue: nay contrarily it pronounceth an anathema against any whosoever shall say that the Masse ought to bee celebrated in the vulgar tongue.

It hath boene the generall practise and custome in the Church of God, of having the Masse, and the publike office in Latine, all over the Latine and Westerne Church, both in Italie, Spaine, France, Germanie, England, Africa, and all other places, and so likewise in Greeke in the Græcian or Easterne Church, though it were as large in extent, and had as much varietie of languages in it as the Latine Church hath.

Uniformitie which is fit to be used in such things and unitie of the Catholique Church is excellently declared, and also much maintained by this unitie of language in the Church office.

The

The use of vulgar tongues in the Masse or Church office would cause not only great confusion, but breed an infinite number of errors by many severall translations.

4.

The use of vulgar language in such things would breed a great contempt of sacred things, with prophanenesse and irreligiositie, besides the danger of heresie, which commeth no way sooner then by misunderstanding of holy Scripture.

5.

The place of Scripture alledged by the Knight concerning announcing our Lords death, is not understood by words but by deeds, as is most plaine by the circumstances.

6.

The text of S. Paul where he asketh how hee that understandeth not the prayers shall say Amen, is not of the publike prayers of the Church which no man can doubt of, either for the truth or goodnesse, and therefore he may confidently say Amen to them, but of private prayers made by private and Laye men extempore in an unknowne tongue.

7.

Haymo requireth not that all that are present at Divine service should understand, but only that he that supplieth the place of the idiot or Laye-man in answering for the people, should bee so farre able to understand, as to answer Amen at the end of every prayer.

8.

Iustinian the Emperour is ordinarily taxed for taking too much upon him in Ecclesiasticall matters: yet all that hee saith may bee well maintained without prejudice to the present practise of the Roman Church, for in the Decree alledged by the Knight, hee

9.



bee requireth nothing more, but that Bishops and Priests should pronounce distinctly and clearly that which according to the custome of the Easterne Church was to bee spoken aloud.

10

The Canon law capite quoniam in plerisq; requireth only that where divers Nations are mingled, that the Bishop of the Citie should substitute one in his roome to celebrate the divine Office, and administer the Sacraments according to their owne rites and language: for indeed it is a matter of necessitie in administration of some Sacraments to use the vulgar language, as in Mariage and Penance, but not so of other things.

11

Lyra, Belithus, Gretzer, Harding, Cassander, and the rest of the Authours quoted by the Knight say indeed, that in the beginning, Prayers were in the vulgar tongue, but the reason was because those three holy languages, Hebrew, Greeke, and Latine dedicated on the crosse of Christ, were then most vulgar, none of them speake a word of any Precept.

12

There is no precept in the Scripture commanding prayers in a knowne tongue, or forbidding in an unknowne, whose authority or example can you bring for your selfe in this matter? name him if you can.

13.

It was more needfull in the Primitive Church that the people should understand, because they were to answer the Priest, which now is not so as Bellarmine noteth, because that belongs only to the Clarke,

14.

That the Knight contradicteth himselfe in one place, saying, That the alteration of the Church service was occasioned by certaine Shepheards, who in  
the

the dayes of Honorius having learned the words of Consecration by heart, pronounced them over their Bread and Wine in the fields, and thereby Transubstantiated them into flesh and bloud, and for this prophane abuse were stricken dead by the hand of God. In another place hee saith, that the alteration was brought in by Pope Vitalian about the yeare 666. which cannot well agree with his former observation, for Honorius the first was the sixt Pope before Vitalian, by which computation the alteration must have beene fourescore, or a hundred yeares before Vitalian.

*The Hammer.*

**A**Mong the knowne errours of the Roman Church, there is none more grosse or palpably absurd, then this concerning Prayers in an unknowne tongue; For as *Velleius* the Epicure in *Tully*, goeth about to maintaine by reason that it had beene better a man had not beene indued with reason then with it: so in this argument our Adversaries in good earnest strive *non ratione insinere*, to prove by reasons, that it is best to exhibit to God an unreasonable service to speake understandingly for speech without understanding, and that in the publike worship of God: to perswade civill men that in their prayers the Priest ought to bee a Barbarian to the people, and the people to the Priest; In a word, to enforce

the people instead of offering the *calves* of their *lippes* to God, to offer to him the lippes of calves bel-  
lowing without understanding. The *Knight*  
therefore upon very just reason taketh the  
Church of *Rome* to taske for this unsufferable  
abuse, and undeniable aberration from the *Primi-*  
*tive*, and *catholique* Church. Wherein he con-  
foundeth all *Papists* not only with pregnant testi-  
monies of *Scripture*, and ancient *Fathers*, but al-  
so with the confession of the learnedest of their  
side. Yea, but *Flood* the *Iesuit* maketh great brags  
that he will reckon with him for it; and reckon he  
doth according to his best skill in *Arithmeticke*,  
but to halves, for the *Knight* presseth the *Roma-*  
*nists* with the historie of the *Councell* of *Trent*,  
and the contradictions of their *Bishops* there, and  
other passages of moment which the *Iesuit* si-  
lently passeth by, being willing to charge him-  
selfe with no more then he thought he was faire-  
ly able to put off. What he saith either by way  
of objection against the practise of the reformed  
Churches, or in answer to our arguments shall  
be particularly discussed in my replie to his par-  
ticular heads.

I.

*Concil. Trent.*  
*Sess. 22. c. 8.*

To the first. The *Knight* saith not that the  
*Councell* of *Trent* approveth in expresse and di-  
rect words the practise of our Church, but that  
by consequence it doth so in saying the *Mass*  
containeth great instruction for the common people,  
and commanding that the *Mass* Priest, or some  
other should frequently expound or declare unto  
them



them the mysteries of the Masse: for if the Masse  
 containe as the Councell saith great instruction  
 for the people, and for that end ought to bee ex-  
 pounded unto them, by the same reason it ought  
 to be translated into the mother-tongue, and so  
 read unto them; Unlessse they will say that the  
 people receive as much instruction from that  
 they understand not, as from that they under-  
 stand. Which none will say but he that were a  
 degree below S. Pauls idiot. Doubtless that which  
 was written and appointed to bee read before the  
 people for their instruction, and edification,  
 ought to be delivered unto them in a language  
 which they understand: but the Masse was writ-  
 ten and appointed to bee read before the people  
 for their edification and instruction (as the  
 Councell agnizeth) therefore it ought to be ce-  
 lebrated in a knowne tongue. This reason alone  
 prevailed so far with two Roman Cardinals, Ca-  
 jetan and Contarenus, that they subscribed to the  
 doctrine of the reformed Church in this point.  
 The former his subscription is in these words, It  
 were better for the edification of the Church, that  
 the publique prayers which are made in the audi-  
 ence of the people should bee said in a tongue com-  
 mon to the Priest and people, then that they should  
 bee said in Latine. The other in these words, The  
 people that prayeth in an unknowne tongue wanteth  
 that fruit which they might reape, if they under-  
 stood those things which they pronounce with their  
 lips, for they would in a speciall manner apply their

In 1. ad Cor.  
 c. 14. melius ad  
 edificationem  
 ecclesie est ora-  
 tiones publicas  
 que audiente  
 populo dicuntur  
 dici lingua  
 communium cleri-  
 ci & populo  
 quam dici lati-  
 na.

Contar. in ca-  
 tec. interrogat  
 ult. populus lin-  
 gua non intel-  
 lecta orans ca-  
 ret eo fructu  
 quem perciper-  
 ret, si orationes  
 eas quas ore  
 proferunt, eti-  
 am intellige-  
 rent nam &  
 speciatim in-  
 tenderent ani-  
 mum, & men-  
 tem in deum,  
 ut ab eo impe-  
 trarent etiam  
 speciatim ea  
 que ore petunt,

*et magis edificarentur ex sensu pio earum orationum quas ore proferunt.*

2.

*at the first*

*mind to God, that they might obtaine of him those things which they pray for especially, and they would bee more edified by a godly feeling of those prayers which they utter with their mouth.*

To the second. The generall practise and custome of the Westerne Church, having their publike service in Latine, and of the Easterne Churches, having their service in Greeke, maketh for us, not against us. For the Latine service was generally understood in the Westerne Church, and the Greeke in the Easterne; when and where it was not so generally understood they had their service in their Mother-tongue, as namely among the Syrians, Armenians, Russians, Egyptians, Ethiopians. While the Roman Empire flourished, and the Imperiall lawes bare the sway, as namely in *Italie, Spaine, France, Germanie, England, Africa*, and wheresoever the divine service was celebrated in the Latine tongue, the people generally understood the Latine. If the *Iesuit* speake of later times after the inundation of Gothes and Vandals, when the Latine tongue was corrupted and degenerated into severall languages, as *Italian, Spanish, and French*, in such sort, that the people in those parts underdood not the Latine: God stirred up in these Westerne parts many religious and learned men, who turned the Bible, and the common prayers into the vulgar tongue, and the Bishops of *Rome* were very much to blame, who commanded not the like to be done throughout all their jurisdiction, and it

is

is worth the observation that *Irenaeus* teacheth, that the number 666. containeth the name *latine*, and that in that very yeare of our Lord Pope *Vitalian* commanded the Latine service generally to be received in the Westerne Church, though at that time in most parts few of the people understood it.

L. 5. 16. 30.

To the third. We are not so much to regard uniformitie in the Church service, as conformitie to the will and word of God, which requireth that all things in the Church bee done to edification, that we pray with the spirit, and with understanding also, that the people joyne with the Priest in all parts, as well prayers as giving of thanks and re-  
sist it by saying *Amen*, Which cannot be done if prayers be said in a tongue which people understand not. Moreover, as diversitie of instruments tuned together marreth not the musicke, but maketh it sweeter: so diversitie of languages, in which the same prayers are said, breeds no deformitie at all, but uniformitie rather. Sith it is not the different sound of words, but of sense that makes a difference either in the belicfe or practice of the Church. There was never more unitie then in the Apostles time, when all the be-  
lievers were of one mind, yet then they praised God in divers languages, *Parthians* and *Medes*, and *Elamites*, and the dwellers in *Mesopotamia*, and in *Iudaea* and *Cappadocia*, in *Pontus* and *Asia*, *Phrygia* and *Pamphylia*, in *Egypt* and the parts of *Lybia*, about *Cyrene* and strangers of *Rome*, *Jews*

I Cor. 14. 15, 16. 26.

Acts 2. 46.

Acts 2. 9.



and Profelites, Creets and Arabians, wee doe heare them speake in our tongues the wonderfull workes of God.

4.

To the fourth, The diverfitie of translations either of the Scriptures or the Church office breedeth no inconvenience at all, provided care betaken that the translations bee revised by the learned, and licenced by authoritie: nay on the contrarie the Church reapeth much benefit by it for languages have beene thereby improved, and the Scriptures much opened. For oftentimes that which is obscure in the originall, is cleared in a good translation. An unknowne tongue is like a vaile before a beautifull picture, or a filme before the eye, which by a good translation is taken away. If it were either unlawfull or inconvenient to translate the holy Scriptures, or choyce parts of them in the Church Liturgie into vulgar languages; why did *Severus* translate them into the Syrian, *S. Jerome* into the Dalmatian, *S. Chrysostome* into the Armenian, *Vlphila* into the Gothian, *Methodius* into the Slavonian? *Bede* into the British, and the Divines of *Doway* and *Rhemes* of late into the English? Nay, why did the Pope himselfe signe and subscribe unto the Petition of *Cyrril*, and *Methodius* Monkes sent to convert the slaves, and Dalmatians who in behalfe of their Converts, desired of his holinesse, that he would give leave to say service unto them in the Slavonian tongue, which the Pope consented unto upon their much pressing him with that text of holy Scripture,

*Aeneas Syl-*  
*bist. Bohem.*  
6.30.

Scripture, *Let every thing that hath breath praise the Lord*, and let every tongue confesse unto him.

Pf. 150. v. ult.

To the fifth. If there were any force in the *Re-  
suits* reason at all, it would prove that neither the  
Scriptures of the Old Testament should have  
beene delivered to the Iewes in the Hebrew, nor  
the New Testament to the Greekes in the Greek.  
For Hebrew was then the vulgar tongue of the  
Iewes, and the Greeke to the Gentiles, yet wee  
find that neither the writing the Old Testament  
in the Hebrew, nor the New in the Greeke,  
which were then the vulgar languages to those  
people, bred any contempt of sacred things  
with prophaneſſe and irreligiousneſſe, but the  
cleane contrarie effects. The use of Scripture in  
a vulgar tongue is not the cause why any diſ-  
ſeeme or undervalew it, but want of instruction  
in heavenly mysteries, and careleſſe and superfi-  
ciall reading without ſearching into the bottome  
of the ſpirituall meaning, where Orient Pearles  
lie. A counterfeit ſtone if it bee often handled is  
diſcovered to be false, and thereby looſeth its va-  
lew, whereas a rich Diamond though it be worne  
every day on the finger, loſeth nothing of the  
price, or valew of it. If the publike use of Scrip-  
tures would have derogated any thing from the  
worth and valew of it, God would never have  
commanded the children of Iſrael to *rehearse the  
booke of the Law continually to their children, to  
tallye of it when they tarried in their house, and  
when they walked in the way, when they lay downe,*

5.

Deut. 6.7, 8, 9

and when they rose up, to bind the words of the law for a signe upon their hand, and as frantlets between their eyes to write them upon the posts of the house, and upon the gates. Worldly wise men seeke to improve their knowledge by concealing it, or at least impropriating it to some few: but God contrariwise valeweth his wisdom by making it common. Earthly commodities the rarer the dearer, but heavenly Jewels the more common they are, the more pretious: of other liquour the lesse we taste, the more we thirst after it, but heavenly wisdom thus speaketh of her selfe, *Hee that drinketh of me, the more he drinketh the more hee shall thirst.* As the comfortable beames of the Sun which shineth daily upon us are not lesse valewed, then the raies of those starres that seldom appeare in our horizon: so the word of God which is the light of our understanding issuing from the *Source of righteousness* loseth nothing of the reverend estimation, and religious respect due unto it by the frequent irradiation thereof at the preaching and reading of Scripture, nay it gaineth rather with all hearers in whom there is any sparke of grace. As for danger of heresie, indeed *Clandius Espenceus* writeth, that a friend of his in *Italie* told him, that in that countrey they made shie of reading Scripture, for feare of being made heretiques thereby, but by heretiques hee meaneth such as *S. Paul* was, *who after the way which they call heresie worship the God of their Fathers, beleewing all things which*

*Rain. l. 1. de Idol.*

*Acts 24. 14.*



which are written in the Law and the Prophets, for otherwise if heresie bee taken in the proper sence for erroneous doctrine in point of faith, it is as absurd to say, that the frequent use of Scriptures is a cause or occasion to bring men into heresie, as that the often taking of a soveraigne antidote against poyson, is the ready meanes to poyson a man. S. Chrysostome in his Homilie de Lazaro exhorteth all his Christian hearers to the frequent reading of Scriptures, as a speciall meanes to preservethem from errors and heresies. For all errors in point of faith arise from the ignorance of Scriptures, as our Saviour teacheth the Saducees, saying, *Tee erre, not knowing the Scriptures.* Assuredly there is lesse danger of falling into heresie by reading Scriptures, then any other booke whatsoever, partly because they alone are free from all possibilitie of error, partly because God promiserh a blessing to those that reade and meditate on them: yet our Adversaries suffer all other bookes to bee translated out of the learned Languages into the vulgar, only they forbid the translation and publike use of the Scriptures, which containe in them most wholsome receipts, not only against all the maladies of the will, but of the understanding also: not onely against all morall vices, but also all intellectuall errors, in matters of faith which wee call heresies.

To the sixt. Had the *Iesuit* but an ounce of discretion and common understanding hee would never translate *ἡ ἀγγελία* to *announce*, which is

ἐκ τὸν λαζα-  
ρον, λογγολ-  
κοι γεόμενοι  
τῇ τῷ θεῷ  
γραφῶν ἀ-  
ιανώσαι συ-  
νοχῶς ἐν δία  
τριβήτ.  
Chrys. tom. 5.  
Matth. 22. 29.

no English word at all, neither is hee of sufficient authoritie to coyne new words as *Daway* or *Saint Omers*, and make them currant in *England*. For the matter it selfe it is false which hee saith, that the *Actions* at the *Lords Supper* without the words shew forth, or as he speaketh, announce the death of our Lord, for Bread is broken, and Wine poured out at common meales, yet our *Lords* death is not thereby declared: both must coniecture, mysterious rites, and sacred formes of words lively to present *Christs* death. The *Knights* argument therefore standeth firme. The *Sacraments* ought so to bee celebrated, that by them the *Lords* death might bee shewed forth: but it cannot be shewed forth, unlesse the *Evangelicall* storie, and especially the words of the *Institution* be pronounced in a language that may be understood. For to speake *Latine* to the people that understand it not, is *surdo narrare fabulam*, to tell a tale to a deafe man, or to set a beautifull picture before him that is blind, or in the *Knights* phrase to speake to a wall, at which notwithstanding the *Resuit* ridiculously carpeth, saying, *I never heard before, that it was all one to speake Latine, and to speake to a wall*, were hee according to our English proverbe as wise as a wall, hee could not but understand what was the *Knights* meaning, to wit, that to speake *Latine* prayers and exhortations, as *Papists* doe at their Masse to those who understand them not, is no better then to speake to so many walls, when the

Apostle

Apostle touching upon the same string the Knight doth, tearmeth the uttering words in an unknowne tongue, as *speaking into the ayre*; This Iesuit in the spirit of *Lucian* might in like manner have jeered at the Apostle, saying, *I never heard that to speake in an unknowne tongue, be it Greeke, Latine, or Hebrew, is to speake to the ayre.* The meaning of both phrased, *to speake to a wall*, and *to speake into the ayre*, is all one to lose a mans breath to speake idly and unprofitably, or to no end and purpose, when no man is the better for it, as the Iesuit afterwards confesseth, saying, *The other reason from the Apostle is, that those which heare a prayer in a strange language, are nothing the better for it, nor can say Amen unto it.* What then can the common people bee the better for hearing popish Mattens or even-song, which are chaunted in Latine, a language which they understand not?

To the seventh. Admit the Apostle in that place spake not of publike prayers, but rather of private extemporarie devotion: yet the reasons he there useth against prayer in an unknowne tongue, are as forcible against publike as private prayers. For if wee may not pray without understanding, or *speake into the ayre* in our private devotions, much lesse in our publike. But the truth is, the Apostle speaketh evidently of publike prayers, and all the parts thereof; first of petitions v. 15. secondly, of giving of thanks v. 17. thirdly, of prophecying and interpreting of

1 Cor. 14.9.

7.

Scrip-



2. 1. 100

*Hof. de verb  
Dei. I beleve  
what the  
Church be-  
leeveeth, the  
Church be-  
leeveeth what  
I beleve.*

*Rom. 11. 23.  
Vid. Bull. prefix  
breviar. Rom.  
Melchior loc.  
school. 1. 11. c. 5.  
Nec enim ani-  
mum est tueri*

Scriptures v. 4. fourthly, of singing Psalmes v. 15. and all this when the whole Church be-  
come together in one place v. 23. Moreover, he  
speaketh of prayers made in the Church, v. 19.  
of the edification of others, v. 12. 26. and of  
blessings also wherein the people are to joyne  
with the Priest v. 16. and what can such prayers,  
benedictions, hymnes, and thankes-givings be  
other then parte of the publike Liturgie in the  
Church in those dayes? *Yes*, but saith the Jesuit,  
*hee cannot speake of the publike prayers of the  
Church which no man can doubt either for the truth  
or goodnesse of them, and therefore hee may confi-  
dently say Amen to them, though they be uttered in  
an unknowne tongue.* I answer, that the Apostle  
here speaketh not of confidently saying Amen, but  
*understandingly saying it*, which no man can doe,  
who is utterly ignorant of the tongue in which  
the Priest prayeth. And howsoever none of the  
*coliers implicate circular faith* can make any  
doubt of the truth or goodnesse of the prayers  
said in the Masse: yet those whose eyes are not  
put out with the Romish *coale dust*, may very  
well doubt of them; first they may well doubt  
whether the Church of Rome which appointeth  
them may not erre as other Churches have done,  
especially considering what the Apostle speaketh  
expresly of that Church, *that if shee continued  
not in her goodnesse, shee should be cut off.* Second-  
ly, hee may doubt whether all those corruptions  
and abuses which the Fathers in the Councell of

Trent

Trent complaine to have crept into their Masse are reformed. Thirdly, he may doubt whether the Priests booke may not bee some-where false printed. Lastly, he may doubt whether the Priest alwayes reades true, surely that Priest who baptized a child, in nomine patria filia, & spiritus sancta; and another who read in the Doxologie glia pni: flo: & spui sco scutrat in primo scia scolorum, Amen, said Masse by rote, and could not have skill of brachygraphy, nor well spell Latine, and can no man then doubt of the truth and goodnesse of any of the prayers that are said by your Masse-priests?

minu 24. reperi. Petrus Picardus: ep. 31. conqueritur in epistola  
Sancti Mauri super aquas currentis affecta.

To the eighth. The shaft which the Knight draweth out of Haymohis quiver, flieth home. For first he expressly teacheth that S. Paul speaketh of publike prayers, and among other reasons used by the Apostle against the conceiving of prayers in an unknowne tongue, hee insisteth upon that v. 16. when thou shalt blesse with the spirit, how shall hee that occupieth the Roome of the unlearned say Amen at the giving of thanks, seeing he understandeth not what thou sayest? adding if one knoweth that onely tongue wherein hee was borne and bred; if such an one stand by thee whilest thou dost solemnly celebrate the mystrie of the Masse, or make a Sermon, or give a blessing, how shall hee say Amen at thy blessing, when hee knoweth not what thou sayest? for asmuch as hee understanding none  
but

omnes historias  
que passim in  
ecclesia lecti-  
tantur.  
Claudius Effen.  
in 2. ad Tim.  
c. 4. digress. 2.  
nostri quantum  
me pigeant fal-  
sa in ecclesia  
Dei cantica  
canentes quan-  
ta iuga canore  
mibi audibiles?  
in uno hym-  
no prater in-  
epititudinem  
sententiarum  
mendacia ad  
falsa in laudem.

8.

1 Cor. 14.

1 Cor. 14. 16.

P. 265.

but his mothers tongue, hee cannot tell what thou speakest in that strange and barbarous tongue. Hereunto the Iesuit answereth, that if wee take Haymo altogether, wee shall find hee doth not require, that all that are by, shall understand, but that hee that supplieth the place of the idiot, or laye-man in answering for the people shall understand. An answer befitting an idiot indeed, for doth not S. Paul, and after him Haymo speake indefinitely of any that occupie the place of the unlearned, or standeth by at Service or Sermon in an unknowne tongue? or is it lesse absurd for any other man to be present at a prayer which he understandeth not, then for a Parish-Clarke whom alone hee will have here to be understood. Who is very much beholding to him for bestowing the name of idiot upon him, and truly such a Clarke as the Iesuit here defineth, may very well take the idiot in the worst sence to himselfe. For he requireth no more in a Clarke than that hee understand the Service so farre, as to be able to answer Amen. But it seemeth the Iesuit tooke his holy orders *per saltum*, and skipt over the Clarke. For if hee had well considered what belongeth to the Clarks office, he should find that he hath more in his part then to say only Amen, for in all ancient and later Liturgies that I have seen, many short sentences or responds are to be said by him, as namely *Christe eleeson & cum spiritu tuo, & habemus ad Dominum*, and the like, neither can hee say Amen to any prayer in the

Apostles



Apostles sence, unlesse hee perfectly understand it; for to say Amen, is not only to utter the word which a Parret or Popenjay may doe, but to joyne in prayer with the Priest, and to give his assent to every clause.

To theninth, The *Iesuits* answer to *Iustinian* is lame on both feet. For whereas hee taxeth him for taking too much upon him, it will appeare to any who peruseth the *Code & Digests*, that hee taketh no more upon him then God commendeth to Princes, to wit, the custodie of both tables; he did no more then *S. Austine* affirmeth appertaineth to Christian Kings, to command those things that are just and honest not only in civill affaires, but also in matters of religion; for what he did, hee had many excellent presidents before him in *David*, *Salomon*, *Hezekiah*, and *Iosiah*, Kings of *Iudah*; and *Constantine* and *Theodosius*, and other Christian Emperours, as is declared at large by *B. Bilson* in his defence of the oath of supremacie, and *Doctor Crakenthorpe* in his most learned Apologie of this Emperour. Next what hee saith that the Decree of this religious Emperour may well stand with the present practise of the Roman Church is most false. For the words of the Emperour are generall, commanding all Bishops and Priests to celebrate the sacred oblation of the Lords Supper, and prayer used in Baptisme, not in secret, but with a lowd and cleare voyce, that the mindes of the hearers might bee stirred up with more devotion, to expresse the praises of God.

9.

Novel. constit.  
123.

God. Now I would faine know to what end all Bishops and Priests are commanded to pronounce their words clearely and distinctly, both at the administration of Baptisme, and the Lords Supper; but that their hearers might understand what they say, and bee affected with those things they heare; which cannot be if the Priest speak to them in an unknown tongue? For how can the lowd pronouncing of words in a strange language stirre up the devotion of the people to praise God for his benefits, which the Emperour here requireth under a great penaltie, saying? *Let the Bishops and Priests know that if they neglect to doe according to our princely command, they shall yeeld an account in the dreadfull judgement of the great God for it, and wee having information of them will not leave them unpunished.*

10.

To the tenth. After the Imperiall Decree the Knight alledgeth a text out of the Canon law, not to shew his skill in both lawes, as the Iesuit would have it, but to demonstrate that the practise of the Roman Church in this point of prayer in an unknowne tongue, is against all law both Ecclesiasticall and civill, and that *the walls of the Romish Babell are battered by her owne canons*; for though the Decree of Pope Gregorie were made upon a speciall occasion: yet it is grounded upon this generall rule, that Service and Sacraments must bee said and administred to the people in a language they understand, which the Iesuit himselfe confesseth in part, saying, *that it is a matter* of

*tit. 3. de Offic.*

of necessitie in the administration of some Sacraments to use the vulgar tongue, as in Mariage and Penance; as for the Councell of Lateran, and the Pope in his Decree, they speake indefinitely of holy Service and Sacraments, and the Logitians rule is that indefinite propositions *in materia necessaria* are to be taken for universals, and by the same reason, which the *Iesuit* alledgeth for Penance and Mariage to be celebrated in a knowne tongue wee may conclude, that Baptisme also, and the Lords Supper ought to bee so celebrated. For in both, questions are put to the people, to the godfathers in the one, and communicants in the other, and answers are expected from them.

To the eleventh. The *Iesuit* is like them taxed by the Apostle who knew not *what they spake, nor whereof they affirme*. Our question is not, whether divine Service ought alwayes to bee said in the mother tongue, for wee our selves doe otherwise in divers Colledges: but the point in controversie is, whether the service ought alwayes to be said in a tongue understood by those that are present: this all the Authours alledged by the *Knight* affirme, and therefore they make for us, and assuredly if for seven or 800 yeares the publike prayers of the Church were offered to God in a language understood by the people, as is confessed: questionlesse in many places the prayers were turned into vulgar languages. For it cannot be imagined that all the people in the Christian world before Pope *Nitalians* time un-



*Lyra in 1 Cor.*

*14. in primiti-  
ua ecclesia be-  
nedictiones, &  
cætera fiebant  
in lingua vul-  
gari.*

*Gretz. def. Bel.  
1. 2. de verb.*

*Dei linguâ au-  
ditoribus non  
ignotâ omnia  
peragebantur,  
& consuetudo  
tunc ferebat ut  
omnes psalle-  
rent. Harding.*

*apud Iewel. ia  
3. art. divis. 28*

*Verely in the  
primitive*

*Church pray-  
ers were made*

*in a common  
tongue*

*knowne to  
the people.*

*Liturg. canonici-  
cam precem,*

*& in primis  
dominici cor-  
poris, & san-*

*guinis conse-  
crationem ita*

*veteres lege-  
bant, ut à po-*

*pulo intelligi,*

*& Amen ac-*

*clamari possint.*

*Iohan. Belit. in  
sum. de divin.*

*offic. in primiti-  
ua ecclesia pro-*

*hibitum erat ne*

derstood Hebrew, Greeke, or Latine, neither is it a point much materiall, whether the Authours alledged by the *Knight* speake of any Precept of praying in a knowne tongue or not, it is sufficient, that they confesse that it was the generall practice of the Primitive Church, to performe their deuotions in the vulgar tongue. For certainly what they generally practised in their divine Service, they thought to be fittest and most agreeable to Gods commandement. If wee had nothing but their practise for us, it alone would prove the visibilitie of our Church in this maine point, wherein wee stand at a bay with the Roman Church; but the truth is, though the *Iesuit* would bee loath to heare it, his owne witnesses *Cassander*, *Belithus*, *Waldensis*, and *Aquinas* speake home to the point even of a Precept; the words of *Cassander* are, *the Canonick prayers, and especial- ly the words of Consecration of the body and blood of our Lord; the Ancients did so read that all the people might understand it and say Amen according to the precept intimated by the Apostle, 1 Cor. 14. 16.* The words of *Belithus* are, *that in the Primitive Church it was forbidden that any should speake with tongues, unlesse there were some to interpret: for what saith hee, should speaking availe without understanding? Waldensis saith more then that, in the Apostles time, the giving of thanks was in a knowne tongue, he confirmeth the practise with a reason, saying, There was reason it should bee so, because in those times not only the Priests, but the people*

people also were wont to answer Amen. Aquinas goeth a step farther, that it was madnesse in the Primitive Church for a man to have prayed in an unknowne tongue, because then the people were rude and ignorant in Ecclesiasticall rites. Now if the Iesuit thinke that it was not prohibited in the Apostles time, to doe any madde act in time of divine Service, he himselfe is bound for the Anticyra. Now for that the Iesuit addeth for the imbellishing of his former answer, that none of the vulgar languages but the three learned, to wit, the Hebrew, Greeke, and Latine, were Dedicated on the crosse of Christ, and consequently that they being the best and perfectest of all languages were fittest for divine Service to be said in them: it is more plausible then substantiall. For though I grant that every devout soule so affecteth the person of our Lord and Saviour, that shee loveth the very ground hee trod upon, and honoureth those languages above all other in which his titles were proclaimed, for the greater advancement of his kingdome: yet the reason holdeth not in our present case. For though a golden key bee simply better then a key of iron, yet a key of iron which will open to us a casket of most pretious Iewells, is better for that use then a key of gold which will not open the lock. Admit the originall languages of Greeke and Hebrew are simply perfecter, and better then any other which are derivatives from them, yet the Mother-tongue, or vulgar language, is better and fitter

Quis loqueretur  
linguis nisi  
esset qui in-  
terpretaretur  
quidem pro-  
desse, &c.  
Wald. in doct.  
art. eccles. tit.  
4. c. 3. fuit  
ergo ratio talis  
benedictionis  
in ecclesia tem-  
pore Apostoli  
cui respondere  
solebat non  
tantum clerus  
sed omnis po-  
pulus.  
Aquinas lect.  
4. idederat in-  
saniam in primi-  
tiva ecclesia  
quia erant ru-  
des in ritu ec-  
clesiastico.

for the congregation in time of divine Service, because it answereth *the wards of their understanding*, and *openeth* to their capacity the Divine mysteries then celebrated, which the learned languages cannot doe. As for *Pilats* writing over the Crosse, it is certaine he had no end therein to honour the three Languages, with this title: but to dishonour our Saviour thereby, and put a scorne upon him; and therefore that inscription in the three languages was rather a pollution then a Dedication of those tongues. If *Pilats* action herein bee of any force it maketh rather against then for our Adversaries. For *Pilat* therefore commanded the title to be written in those three languages, that it might be understood of all, or the greater part of those that then were at *Ierusalem*. By which reason people of divers languages ought to have their mysteries (for so the *Iesuit* calleth this title) celebrated in their owne severall languages. *S. Hilarie* who is alledged by *Baylie* the *Iesuit* for the consecration of these tongues, neither saith that these tongues were consecrated by that inscription, nor that Christs kingdome is to be proclaimed in them only. His words are in *these three languages*, especially the *mysterie of Gods will*, and the expectation of his blessed kingdome is preached; and hence it was that *Pilat* wrote our Lord *Iesus Christ King of the Iewes* in those three tongues. This testimonie cutteth the throate of our Adversaries, for the adverb *maximè* or chiefly implieth that the mysteries of Christs kingdome

*Pref. in psal.*  
*his maximè*  
*tribus linguis*  
*sacramentum*  
*voluntatis*  
*Dei, & beati*  
*regni expecta-*  
*tio predicatur*  
*ex eoq; illud*  
*Pilati fuit, ut*  
*in his tribus*  
*linguis regem*  
*Iudeorum*  
*Dominum no-*  
*strum Iesum*  
*Christum esse*  
*prescriberet.*



kingdome were to be preached in other tongues, though in these especially, because these were then, and are some of them at this day most generally knowne and understood. *Lyra* and *S. Jerome* harpe upon this string, *God would have saith Lyra, that the cause of Christs death should bee written in divers tongues that every tongue might declare the trecherie of the Iewes, and which marreth all the Iesuits musick, the Popes Diapason soundeth out the same note, for so wee reade in Pope Iohns Epistle to the King of Moravia, we commend the Slavonian letters found out by Constantine the Philosopher, whereby those of that country set forth the due prayes of God, and we command that the preaching and workes of Christ our God bee declared in them, for we are admonished by the Divine authoritie which commandeth, saying, Prayse the Lord all yee Gentiles, to prayse the Lord not in three tongues only, but in all, for hee who made the thres principall languages, Hebrew, Greeke and Latine; hee created also all other for his glorie.*

*In c. 15 Marc. Deus voluit ut causa mortis Christi varijs linguis scriberetur quo ab omnibus intelligeretur.*

*Et Hieron. ib. ha tres lingue in crucis titulo conjuncte ut omnis lingua commemoraret perfidiam Iudeorum.*

*Baron. tom. 10 Anno Chris. 880. ep. 147. literas Slavonicas, a Constantino philosopho repertas quibus Deo laudes debitas resonent jure laudamus, & ut in eadem*

*lingua Christi Dei nostri preconia, & opera enarrentur, jubemus: neque enim tribus tantum linguis, sed omnibus Dominum laudare autoritate sacra monemur, que precepit dicens, laudate Dominum omnes gentes: nec sane fidei vel doctrine aliquid obstat si ve missas in eadem Slavonica lingua canere, si ve sacrum evangelium, vel lectiones divinas N. & V. Testamenti bene translatas, & interpretatas legere, aut alia honorum officia psallere quoniam qui fecit tres linguas principales Hebraeam scilicet Graecam, & Latinam, ipse creavit & alias omnes ad laudem & gloriam suam.*

\*  
but in a  
it is

known tongue  
commanded

To the twelfth. To this insolent interrogation of the *Jesuit* we answer, that in generall, prayer in an unknowne tongue is <sup>not</sup> commanded\* in all those texts of Scripture, which require us to come neere unto God, and pray unto him with our heart. For by the heart the understanding as well as the will and affections are meant, as appeareth by that prayer of *Solomon*, *Da mihi cor intelligens*? in particular and expresse words it is commanded in the *1 Cor.* 14. chapter through the whole, out of which we thus argue, if it be better in the Church to speake five words with understanding, that by our voyce we may teach others, then a thousand words in an unknowne tongue: then certainly the publike Service of the Church ought to be in a knowne tongue; but it is better in the Church to speake five words with understanding to instruct others thereby, then a thousand words in an unknowne tongue, v. 19. Therefore the publike Service of the Church ought to be in a knowne tongue. If all things ought to be done in the Church to edification, then ought the publike Service to be in a knowne tongue; (for hee that speaketh in an unknowne tongue edifieth not, v. 5.) but in the Church all things ought to be done to edification, v. 26. Ergo, the publike Service ought to be in a knowne tongue: If in the prayers of the Church the people are to joyne with the Priest, and testifie their consent with him by saying *Amen* to his prayers, and giving of thanks: then ought the publike Service to

to be in a knowne tongue: But in the prayers of the Church, the people ought to joyne with the Priest, and testifie their *consent by saying Amen* to his prayers, and giving of thanks. *Ergo*, the publike Service ought to bee in a knowne tongue. If in the Church prayers wee ought to pray and sing with understanding, then ought Church service to bee in a knowne tongue (*for if wee pray in an unknowne tongue our spirit prayeth, but our understanding is unfruitfull*, v.14.) But in the prayers of the Church wee ought to pray and sing with understanding, v.15. *Ergo*, the publike Service ought to bee in a knowne tongue. Neither can the *Iesuit* shift off these passages with a wish, saying that S. Paul indeed adviseth and wisheth, that when any prayer is made in an unknowne tongue, there should bee some to interpret, but that hee requireth no such thing to bee observed as a divine precept: for v.27. hee addeth, if any man thinke himselfe a prophet or spirituall, let him know that the things which I write unto you, are the commandements of God. To conclude, when S. James commandeth, that whosoever prayeth, aske in faith, nothing doubting but that hee shall receive what he asketh, hee necessarily implieth, that wee ought to pray to God in a knowne tongue. For how can hee beleieve that hee shall receive what he prayeth for, if he knoweth not what himselfe saith in his prayers, or what an other prayeth for him, to whose prayers hee saith *Amen*. To the *Iesuits* second quare, where prayer in an un-

James 1.6.



knowne tongue is forbidden. I answer, *Esay 29. 13.* and *Marke the 7. 10.* Well *Esay* prophesied of you hypocrites, *this people honoureth mee with their lips, but their heart is farre from mee:* and *1 Cor. 14.* where the Apostle professedly disputeth against speaking in the Church in an unknowne tongue. But the *Iesuit* excepteth, that *S. Paul* in that chapter condemneth not simply prayers in an unknowne tongue, though hee preferreth prophetic. By which his ignorant exception, it should seeme that hee read that chapter in an unknowne tongue; for hee speaketh so wide from the matter as if hee understood never a word in it. It is true that the Apostle in that chapter comparing the gift of tongues, and prophetic together condemneth neither of them, but preferreth the gift of prophetic; and in prosecution of the comparison falleth upon those who used the gift of tongues in publike prayers in the Church, and hee expressly condemneth that praise of them, because they that prayed in such sort uttering words that were not understood, *spake not to men, because no man understood them, v. 2. spake into the ayre, v. 5. edified. not by those prayers, v. 12. 17.* because others could not joyne with them in their prayers, nor say *Amen to their thanks, v. 15.* Now if the Apostle reproveth the use of the miraculous gift of tongues (which redounded so much to the honour of God) in the Church, without an interpreter, *v. 28.* saying, *if there bee no interpreter, let them keepe silence in the Church;*

*Church*; How much more may wee conceive would he have forbidden the use of an unknowne tongue acquired by humane industrie? To his third *quære*, what authoritie we can bring for our selves, or example? I answer, that the *Knight* hath brought the authoritie, and example of the catholique Christian Church for 700. yeares at the least, and because he calleth upō us to name any Father, who teacheth as we do, that the service of the Church ought to bee in a knowne tongue, I name *S. Chrysostome*, who in his *Commentarie* upon the 14. chapter of the first to the *Corinthians* saith that the *Apostle* teacheth, that we ought to speak with our tongues, and withall to minde what is spoken, that wee may understand it; and *S. Austine* willeth, that wee understand what wee sing like men indued with reason, and not chatter like birds, for *ousel*s, *parrats*, *crowes*, *pies*, and such other birds, are often taught by men to sound out that which they know not, but to know what they sing, or sing with knowledge and understanding, is by Gods will peculiarly given unto man. I name also *Iustine Martyre*, and *S. Basil*, and many other ancient *Doutours*, whose testimonies are plentifully alledged by *Bishop Jewell*, Article the third, and *Bilson* of *Supremacie*, part the fourth, and not yet answered by any *Papist* to my knowledge.

To the thirteenth. The observation of *Cardinall Bellarmine* concerning the different custome of the ancient Church, and the present Roman, maketh rather against the *Iesuits* then  
for

Exposit. in  
psal. 138. vult  
ut quod canamus  
intelligamus ac humana  
ratione non  
quasi avium  
voce canamus  
nam, & psittaci,  
& corvi,  
& pica, &  
hujusmodi volucres  
sæpè ab hominibus  
do-centur sonare  
quod nesciunt  
sciunter autem  
cantare natura  
hominis divina  
bonitate concessum est.

for them. For who will not attribute more to the uniforme practise of the primitive Church, then to the heteroclyte practise of later Churches? assuredly the practise of the primitive Church wherein the people answered the Priests, and not the Clarke only, is most agreeable to the doctrine of *S. Paul*, and consonant to reason. For publike prayers were instituted especially for three ends, first, for the most solemne worship of God, when thousands of hands are at once lifted up to him, and as many tongues confesse his name: secondly, for the stirring up of greater devotion, when many hundreds praying and blessing, and singing together, like so many coales on the same hearth kindle one the other, and increase the flame. Thirdly, for more prevalencie with God, when we *offer violence*, as it were to heaven, and send up our united devotions like a *vollie of shotte to batter the walls of it*; They who pray in a tongue which the people understand not, and therefore cannot joyne with them in their prayer, faile of all these ends. Yet to sodder all, the *Iesuit* beareth us in hand, that *the Masse being the same continually, the people understand it sufficiently for the exercise of their devotion, though not to satisfie vaine curiositie*; which speech of his is partly sencelesse, and partly blasphemous: it is sencelesse to imagine that a man who never learned his Grammar, nor ever was taught Greek or Latine, by hearing onely the Masse read over, though a thousand times should come to understand



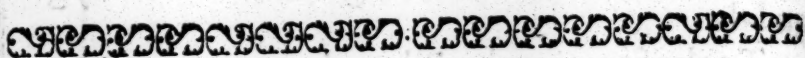
stand it; secondly, it is blasphemous to say that to desire to understand the particular contents of the Epistles and Gospels read in the Masse, or the psalmes of *David*, sung in the Church is vaine curiositie, or hereticall pride. Loe here *Flood* his channell falleth againe into the Stygian lake.

To the fourteenth. There is no contradiction at all in the *Knights* observations. For though this story of the shepheards abusing the words of Consecration, and stricke dead for it, might peradventure occasion some alteration in those Churches, where it was beleaved, yet there was no generall command for the practise of the Latine Service, in all Christian Churches before *Vitalians* time; who in the yeare 666. verified the number of the name of the beast in himselfe, which according to the interpretation of *S. Irenæus*, who flourished within two hundred yeares after Christ, is *lateinos*, as before I noted. But for mine owne part I have no faith at all in that legendarie fable of the Shepheards; First because those that coyned it, agree not in their tale, for some say, that the Bread and Wine were transubstantiated into flesh and bloud, and the shepheards for their prophane abuse stricke dead: others tell it otherwise, that neither the Bread nor the Wine were transubstantiated, but consumed by fire from heaven, nor the shepheards stricken dead, but onely laid for dead. As for the Authour of the booke called *Pratum spirituale*, hee is

14.

*Cassand. li-  
turg. c. 28.  
Honorius in  
Gem. animæ,  
Bellar. l. 2. de  
Mis. c. 22.*

is of no credit at all. For in his *Spiritual meadow*, as hee rearmeth his worke, there are many such *Entopian flowers*, as this is, where I leave the *Iesuit* to gather him a *nosegay*, till I have leifure to meete with him in the next Section.



## Concerning worshipping of Images. Spectacles, Sect. 7. a pag. 283. usq<sup>3</sup> ad 319.

1.



He text of Scripture which the Knight quoteth, maketh not any mention of Image-worship, but *Idoll-worship*, which hee could not but know to bee a different thing having beene so often told it.

2.

It followeth not the *Iewes* might not adore Images; Ergo, wee may not: for the *Iewes* might not eat blond nor swines flesh, nor many other things which wee may.

3.

If the second Commandement were morall, and now in force, the Knight could not have his wives picture, nor shee his, without breach of that Commandement: therefore in that sence hee cannot urge it more against our pictures, then wee against his.

4.

Cornelius Agrippa was a Magician, and therefore no heed to be given to what he testifieth against the Roman Church.

Philo

Philo Iudæus saith nothing, but that the Iewes admitted no image into the Temple, which is true, for God cannot bee painted, neither could they have the Image of any Saint: for there was none as yet which might have that honour, to have their images or pictures in the Temple, themselves being not yet admitted into the heavenly Temple of God.

It is no marvaile that the Iewes hate crucifixes, sith they could not indure Christ himselfe.

Notwithstanding the prohibition in the second Commandement, were it Morall or Ceremoniall, men did adore the Cherubins in the Temple, and the Arke and the Temple it selfe.

There may in the New Testament bee some precept, or example both of our Saviour and his Apostles for the adoration of images, though not written in Scripture, because as S. Iohn saith, that all is not written, or rather a very small part is written as his words import.

Wee have the example of our Saviour and his Apostles testified by good authentickall histories, many great and grave Authours make mention of two severall images made miraculously by our blessed Saviour himselfe, one was that which hee sent to Abgarus King of Edeffa, who had a desire to see him: the other was that of Veronica, which hee made with wiping his face, as hee was carrying his Crosse: a third was one which Nicodemus gave to Gamaliel, all which are testified, not only by grave and learned Authours, but by God himselfe, though not in Scripture, yet by great and wonderfull miracles.

S. Austine

5.

6.

7.

8.

9.



10.

*S. Austine taketh not Simulachrum for an image, as the Knight falsly translateth him, but for an idoll, and so commendeth Varro for comming neerer to the knowledge of the true God, and going further from idolatrie then other Gentiles.*

11.

*Eusebius saith not, that images sprang from an heathenish custome, but hee meaneth by mos gentilis, the fashion of their owne people, and kindred, who were wont to honour such that had done them any benefit, or helpe by erecting statues in memorie of them. Moreover, Eusebius relateth this storie of the womans statua with approbation; upon the basis or foot thereof, there grew a certaine strange and unusuall kind of herbe, which as soone as it grew up so high as to touch the hemme of the brazen garment, it had vertue to cure diseases of every kind.*

12

*The Councell of Elliberis, was an obscure provinciall Synod of 19. Bishops onely, without any certaintie of the time when it was held, to which we oppose one of Constantinople, another at Rome, under Gregoriethethird, and a third at Nice, of 350. Bishops. Moreover, this Councell forbiddeth not pictures absolutely, but painting on walls, and so leaving them to the furie, and scorne of the Gentiles, and it is plaine, that the Councell made the Decree out of honour to images, because they thought not the walls a place convenient, because the plaster breaking off in some places, they might become deformed, and so contemptible.*

13

*Valens and Theodosius whom the Knight joyneth in making a law against images, were not alive together :*

together: Valens being killed 23. yeares before Theodosius was borne; besides Valens was a wicked Arrian heretique, upon whom God did shew his judgement by a disasterous end, and the law made by him cited by the Knight is fowly corrupted, and the meaning wholly perverted, for the law was made in honour of the Crosse, to wit, thus wee command that it shall not bee lawfull for any to carve or paint the signe of our Saviour Christ, either on the ground, or in any stone or marble lying on it.

Nicolaus Clemanges was himselfe a Wiclefian heretique.

14.

Cassander, Erasmus, and Wicelius, are of no account in the Roman Church.

15.

The Councell of Nice, held under Constantine and Irene, was not condemned at Frankford; Nay, in that very Councell an Anathema is said to all such as deface Images.

16.

Polidore Virgill, in saying the ancient Fathers condemned the worship of images, for feare of Idolatrie, speaketh not of the Fathers of the New Testament, but those of the Old; particularly naming Moses and Hezekias: nay farther, Polydore accounteth him a dissolute and audacious man, who judgeth otherwise of the worship of Images, then hath beene approved by the Decree of two or three Councils which be there alledged.

17.

Peresius denieth not the worship of Images, but that the picture is to bee adored with the same worship, as the prototype, or thing represented by it, which maketh nothing against the doctrine of the Catholique

18.

19.

*Catholique church touching the worship of Images.*

Agobardus his drift in his booke *De picturis & imaginibus*, is onely against the idolatricall use or abuse rather of images against which hee speaketh very much, by occasion of some abuses in his time.

20.

Although it were true that some silly women, or ignorant rusticks should bee so blockish, as to conceive some Divinitie in pictures, and accordingly adore them: yet the use of pictures must not bee taken away for the abuse, for the axiome of the law is, *utile per inutile non vitiatur*.

*The Hammer.*

**A**S those who beheld the head of *Medusa* wereturned into stocks and stones, and presently deprived of all life and sense: so those who gaze upon with admiration, this head of the Romish doctrine concerning Image-worship, become so stupid and senselesse, as if they wereturned into those stocks and stones, to which they give religious veneration. A notable experiment hereof we have in a conference in *France*, in which a *Sorbon* Doctor present, hearing how absurdly the Patrones of Images maintained the worship of them said, *of a truth I find the words of Psalmist verified, those that make them are like unto them, and so are all they that put their trust in them.* But wee need not goe so farre for an instance, the result in this Section maketh good that



that observation, shewing us a forehead of the same metall the images are made for which hee pleadeth. For he loadeth the *Knight* with shamelesse calumnies, and most impudently defendeth such grosse idolatrie as the wiser of the heathen were ashamed of: hee whettedh his poysonous tooth, and like a mad dogge snaps at all hee meeteth with, and farre out-raileth *Rabshakeh* himselfe, as the Reader cannot but judge if hee peruse but a few passages ensuing, namely first, page 298. This is your discourse Sir Humphrey, wherein you have given so sufficient testimonie of notorious bad dealing, especially in the two places of Eusebius, and of the civill law, that if there were nothing else falsified or corrupted in your whole booke, this were enough utterly to deface all memorie of you, from among honest men. And page 303. What say you to all this Sir Humphrey? lookem into your owne conscience, and see whether it can flatter you so much, as to say you are an honest man. And page 305. May not you then heare away the bell from all lying, and corrupting fellows that have ever gone before you? Hee that seeth such foule stuffe come out of the Iesuits mouth, would hee not thinke that he were sicke of the disease called *miserere*? but I leave his Grobian language, and come to consider first what hee laith to the *Knight* charge, and after, how hee dischargeth himselfe of the idolatrie and superstition, wherein the *Knight* in this chapter burdeneth the Roman Church. First, he chargeth the *Knight* with

with false translation, of the Councell of Trent. Wee teach that the image of Christ, the Virgin Mother of God, and other Saints are chiefly in Churches to be had, and retained, which Decree he might have translated a little better, and more clearly by saying, that those images are to bee had, and retained especially in Churches, the Latine word being *praesertim*, and his translating it chiefly, and placing it so oddly, gives cause to thinke he had an evill meaning therein, as if hee would have his reader thinke that the Councell taught that those images were the chiefe things to be had in Churches, &c. It is a signe of a light head to stumble at a straw: yet here lyeth not so much as a straw in the Jesuits way: only he wanted a fe straw to point to the accent, which is set upon Churches not upon had, the meaning of the Councell and the Knights is all one, to wit, that images by that Decree were to bee had, and retained chiefly or especially in Churches, not to bee had or held to bee the chiefe thing in Churches. For no man would imagine that the Councell could bee so absurd and impious, as to preferre images before the sacred Scriptures, the Font and Chalice, the Altar or communion Table: much lesse the sacred Symbols of Christs body and blood. Secondly, he chargeth the Knight with grosse ignorance, in Chronologie, But I may aske you, saith hee, how come you to say the Jewes never allowed adoration of Images for foure thousand yeares, when as the people of the Jewes were not such a people above two thousand yeares; nay Moses

Moyſes lived not paſt 1500. yeares before our Sa-  
 viour, ſo that of your owne liberalitie and ſkill in  
 Chronologie you have added 2000. yeares to make  
 your doctrine ſeeme ancient. There is a groſſe mi-  
 ſtake I confeſſe, but in the Jeſuit, not in the  
 Knight: who ſaith not 4000. yeares, but for al-  
 moſt 4000. yeares in the firſt edition, and in the  
 later editions this ſcape of the preſſe is mended,  
 and the figure altered. For the matter it ſelfe, the  
 Knight might truly have ſaid, that the people of  
 God, who lived partly under the law of nature,  
 partly under the law of *Moyſes*, never allowed  
 adoration of Images for 4000. yeares: ſo ancient  
 is the doctrine of the reformed Churches in this  
 point. Thirdly, he chargeth the Knight with Sim-  
 bolizing with Jewes in the hatred of Chriſt, For  
 ſaith hee, in alledging the Jewes hate of the croſſe, as  
 an argument why you ſhould alſo hate the ſame, ta-  
 citly confeſſe that you love Chriſt ſo well as they:  
 A fearefull charge: for whoſoever loveth not the  
 Lord Jeſus, let him bee anathema maranatha, but a  
 ridiculous prooffe; for a man may hate an idoli-  
 zed crucifix, out of love of Chriſt, becauſe hee  
 cannot endure Chriſt his honour to bee given to  
 graven images. Heate of zeale againſt idolatrie,  
 doth no way argue coldneſſe of affection to the  
 true religion; Witneſſe King *Hezekiah* the non  
 pareil of a religious Prince, who demolished the  
 brazen Serpent, and ſtamped it to powder, cal-  
 ling it *nebuſtan*, though it were an image and type  
 of Chriſt crucified, as Chriſt himſelfe teacheth

1 Cor. 16. 22.

2 King. 15. 4.



Io. 3. 14.

1 Pet. 4. 3.

1 Io. 5. 21.

us. As Moses lifted up the Serpent in the wilderness,  
 so must the Son of man be lifted up; Witnesse Saint  
 Peter, who loved Christ more then the rest of the  
 Disciples; *Diligis me plus quam hi?* and yet hee  
 brandeth all Image-worship by the title of *abominable idolatrie*. Nay, witnesse S. Iohn the be-  
 loved Disciple, who went behind none in zeale  
 against idolatrie, saying, *babes keepe your selves  
 from idols*. It is one thing to dislike crucifixes in  
 Churches out of hatred of Christ, as Iewes,  
 Turkes, and Infidels may doe: and another thing  
 to disallow them out of hatred of idolatrie and  
 superstition. To stab the Kings picture, or any way  
 deface it out of hatred, or contempt of his per-  
 son is disloyaltie: yet to take a piece of counter-  
 feitt coyne prohibited by law, though bearing  
 the Kings image, and picke it full of holes, or  
 naile it to a post, is no argument of disloyaltie,  
 but contrarie, an act of Loyaltie, and obedience  
 also to the Kings lawes. Lastly, hee chargeth the  
*Knight* with Sacriledge and prophanation of ho-  
 ly things, saying, *You, and such as you, have had  
 your shares in pulling downe of images, and sitour  
 shroues; this last hundred yeares, are more like robe  
 draine with the love of gaine, to the pulling downe  
 of images, then wee that lose all for maintaining  
 and setting them up: for what wee and our suc-  
 cessors have parted with from our selves, and our af-  
 faires otherwise put for the honour of God and his  
 Saints; you or men of your religion, pull back from  
 God and his Saints, to bestow upon your backs and  
 bellies,*



when hee is over-hard girt. Thus having held up my buckler for the *Knight*, and warded off the *Iesuits* blowes: now I fall on whetting and sharpening the *Knight's* sword, wherewith he woundeth the Idolatrous superstition of the Roman Church, the edge whereof the *Iesuit* endeavourth to dull by the twentie exceptions above mentioned, which now I will scan in order.

I.

To the first. It is true that wee have beene oft told by Papists, that we ought to make a difference betweene Image-worship, and Idoll-worship: but it is as true that this is a distinction without difference, which hath beene a hundred times refuted by all those who have entred into lists with Papists about the question in hand, and did not the *Iesuit* arme his forehead with the metall of his images, he would blush to say that the texts alledged by the *Knight* make against idolls, and not at all against images; for the first text, *Levit. 26. 1.* word for word according to the originall, and agreably to the vulgar Latine is thus to bee rendred, *Thou shalt make you no idolls nor graven images, neither reare you up a standing image, neither shall you set up any image of stone in your land to bow downe to it.* The second text *Exod. 20. 4.* is thus to be translated, *Thou shalt not make thy selfe any thing carved or graven,* in Hebrew *Pesel* derived from *pasal*, signifying to carve or engrave; in Greeke *πλαττον*, in the vulgar Latine unto which all Papists are sworne *sculptile*. To which Commandement *Tertullian* alluding saith, *Peter*

*Vulg. lat. ex-  
dit R. Step-  
hani, non facietis  
vobis idolum,  
& sculptile  
nec titulos eri-  
getis, nec in-  
signem lapi-  
dem ponetis in  
terra vestra  
ut adoretis  
eum.  
Lorinus in  
Act. 7. v. 29.  
sculptilis ima-  
go distinctius  
ac enixius pro-  
hibita est, quo-  
niam cultus i-  
dolorum versa*



Peter knew Moses and Elias by the spirit, when they appeared with Christ in the Mount, not by any picture or image which hee had seene of them, for the people of the Iewes had no such, the law prohibiting it. And Vasquez the Iesuit convinced by the evidence of the text confesseth, that God in the second Commandement forbiddeth not only to worship an image for God, but also to worship God in any similitude, and consequently hee thereby taketh away all use of any image of God. Yet were there any mist in the word *pesel*, the words following clearely dispell it; nor the likenesse of any thing, that is in heaven above, or in the earth beneath, or in the waters under the earth, thou shalt not bow downe to them, viz. with thy body, nor worship them in thy soule. Papists doe both, and therefore though they could escape the net laid for them in the first words (*non facies tibi sculptile*) yet they are caught and strangled in the next. For albeit they could prove that their images are no idols prohibited in the word *pesel*, yet certainly they are the similitudes of something that is in heaven above, or in the earth beneath, or in the water under the earth. The third text alledged by the Knight out of Dent. 4. 15. 16. & 17. is thus rendered in their owne vulgar Latine, keepe carefully your soules, you saw no similitude in the day in which the Lord spake to you in Horeb out of the midst of the fire, take heed lest peradventure being deceived, you make to your selves any graven image, or the likenesse of male or female. Neither

batur potissimum in sculpta imagine vel statua quæ soliditate partium, atq; crassitie magis exhibet personam, quæ adrandæ proponitur, quam si hæc in superficie duntaxat coloribus exprimatur. Tertul. cont. Marcio. l. 4. c. 22. nec enim imagines eorum, nec statuas populus habuisset lege prohibente. Vasquez. disp. 5. in 3. p. Tbõ. & disp. 94. c. 2. substantia præcepti fuit, usum quemlibet imaginum auferre.

Custodite sollicitè animas vestras, ne forte decepti faciat vobis sculptam imaginem, vel similitudinem masculi vel femine.

v. 18.

is the last allegation out of *Esay* the fortieth, lesse prevalent then the former, to batter downe all popish images, to whom will you liken God? or what likenesse will you compare unto him? in the vulgar Latine, *quam imaginem ponetis ei*; and verse the 20. the worke-man melted a graven image, and the Goldsmith spreadeth it over with gold, and casteth silver chaines, hee that is so impoverished, that hee hath no oblation, chooseth a tree that will not rot, hee seeketh unto him a cunning work-man to prepare a graven image that shall not bee moved, &c. And this may serve to illustrate the texts alledged by the Knight. Now for the words *imago* & *idolum*, upon which the Iesuit foundeth his distinction of image-worship, and idol-worship, if wee respect the originall, and ancient use of them, they are all one for *idolum* is derived from *idos*, signifying the shape, or forme of any thing; and *Aristotle* calleth the species of such things as we apprehend by sence *idola*; and *Tullie* interpreteth the word *imagines* by *idola*: and the second Councell of *Nise*, action the sixt, tearmeth the images then used in the Churches idols, saying, *these idols may bee converted to other uses*. And lastly, *Cardinall Cajetan* in his Comment upon the 20. of *Exodus* speaking of the images of the Angels in the Arke tearmeth them *idola Cherubinatorum*, word for word, the idols of the Cherubins. But if wee have regard to the more common use, the words *imago* & *idolum*, differ as much as *mulier* & *scortum*, a woman

*L. de sensu & sensibilib.*

*Cic. de fin. 3. imagines que idola nominantur.*

man and a strumpet. For as such women only as are abused, and defiled by corporall fornication are tearmed strumpets: so now for the most part, those images only which are abused to spirituall fornication are called idols. Thus *Tertullian* defineth idolatrie to be the consecration of images, or devoting of them to a religious use, or setting them up to be worshipped; and agreeably hereunto *S. Isidore* defineth an idoll to be an image, consecrated in a humane shape, and such were all idols at the first, but in proceſſe of time as men in a quagmire sinke still deeper, and more foule themselves: so the Pagans fell by degrees into grosser idolatrie, and turned the glorie of God, not only into the similitude of a corruptible man, but also of beasts and fowles, and creeping things, *Rom. 1. 23, 24.* The difference which *Cardinall Bellarmine* maketh betweene an image and an idoll, viz. that an idoll is the representation of that which hath no existence in nature, but an image the likeness of something existent, is very false and absurd. For as *Martinus Paresius* confelleth, there were many idols of the Gentiles, in which they represented God as a benefactor. The mother of *Mica* dedicated the hundred shekels of silver unto the Lord, to make a graven and a molten image, and perswaded her selfe that God would blesse her for it: yet no man doubteth but that was an idoll, and shee an idolatresse, *Jud. 17. 4.* Nay, the Cardinall him selfe ingenuously acknowledgeth, that to exhibit divine worship, even to the image of God

*De idol. c. 4.*  
imaginum consecratio est idololatria.

*Isid. 1. 8. Orig. c. 11.*  
idolum est simulacrum quod humana effigie est consecratum.

*De tradit. p. 3.*  
multa idola errant in quibus nec demon aliquid respondebat, sed tantum benefactorum Deum representarunt.

*L. 2. de imag. c. 24.*  
idololatria non solum fit cum adorantur idola relicta Deo, sed etiam adoratur idolum cum Deo,



quod si latría  
quæ exhibetur  
imagini prop-  
ter aliud est i-  
dem cultus  
cum eo qui ex-  
hibetur Deo,  
æquè colitur  
creatura atq[ue]  
ipse Deus,  
quæ certè ido-  
latría est.

Lor. Comment  
in Act. c. 17.  
si verum est  
Cherubin ore,  
manibus, cruri-  
bus, erectione  
corporis huma-  
nam, júbis á  
pectore, &  
cervice pen-  
dentibus leoni-  
nam, alis A-  
quilinam, un-  
gulis pedum  
vitulinam fi-  
guram retu-  
lisse

2.

Matth. 15. 17

is idolatrie; which, saith he, is committed not only when an idoll is worshipped in stead of God, but also when an idoll is worshipped together with God.

By his owne confession then, an image made to represent the true God, may bee an idol, by attributing to it *latría*, or the worship proper to God. Moreover, the Cherubins hee will have to bee as they were indeed images, and not idols in his sence: yet never was there any thing in nature existent in that forme, as they were expressed, namely, as the Rabbins teach, and the popish Painters draw them at this day, in the shape of a child with wings; or as *Lorinus* hath it, with the face, hands, thighs, and body of men, but with the mane of Lyons, wings of Eagles, and parted feet of Calves. And no man doubteth but that the image which *Aaron* made, and which *Ezekiab* brake downe, and which the Philistines consecrated, and the Baalites worshipped were idolls: yet were they representations of things existent in nature, the first of a calfe, the second of a Serpent, the third of a fish, the fourth of the Sunne.

To the second. The *Iesuit* maketh a brutish re-  
plie unworthy a Christian, much lesse a Divine.  
For who knoweth not, that *delectus ciborum*, the  
difference of meates was a part of the Ceremo-  
niall law abrogated by Christ, who teacheth us,  
that it is not that which goeth into a man which de-  
fileth him, but that which cometh out of him;  
Who sent *Peter* to *Cornelius*, Acts 10. and by a  
miraculous vision revealed unto him, ver. 14. 15.

that

that he might not account any meate common or un-  
cleane, what God hath cleansed, saith he, that call not  
thou common. Let the Iesuit shew us a like abro-  
gation of the law concerning making and wor-  
shipping of images, and then wee will free his  
Church from idolatrie in this point. But on the  
contrarie, it is so evident, that the second com-  
mandement in the Decalogue is not ceremoni-  
all, and positive, but morall, that not only the an-  
cient Fathers; but their great Cardinall is forced  
to confesse as much; nay, he is so zealous in the  
point that he taketh *Peregrinus*, *Catharinus*, and all  
such Romanists to taske, as affirme the second  
Commandement to bee *juris positivi*, and solid-  
ly proveth out of *Irenaeus*, *Cyprian*, and *S. Augustine*,  
that it is a morall, and consequently bindeth us  
as strict as the Iewes.

*Clemens A-  
lex. in pro-  
trept. Tertul.  
de Idol. c. 4.  
Bellar. de i-  
mag. l. 2. c. 7.*

To the third. The Iesuits argument is a non se-  
quitur, for God by *Moses* forbiddeth not simply  
to make any image, but to make any image to our  
selves, thou shalt not make thy selfe any graven  
image, to wit, to bow downe to it, or to worship it, as  
the words following declare, thou shalt not bow  
downe to them, nor worship them. Now what a  
loose kind of arguing is this of the Iesuit, the law  
forbiddeth us to make any image of God there-  
by to worship him: therefore it forbiddeth us to  
make any image of man or woman to remember  
them: the law forbiddeth all superstitious use of  
images, therefore it forbids all civill use of them  
scilicet?

3-

To

4.

To the fourth. Although *Cornelius Agrippa* wrote bookes *De occultâ philosophiâ*, wherein he seemeth to hold too neere correspondencie with Magicians, and Conjurers, yet this doth not altogether disable his testimony. For *Eusebius* and *Constantine* the great made good use, not only of the prophecies of the *Sybillæ*, who for ought appeares were heathenish women: but also of the Oracles of *Apollo*, dictated by the divell himselfe. *Seneca* would have taught the *Iesuits* a better lesson by precept, *non quis dicat, sed quid dicat*; we are not to consider so much who it is that speaketh, as what it is that is spoken: and *Virgil* by his practise, who often read the Poemes of *Ennius*, whose skill was little in poetrie, & language obsolete, and being questioned for it, answered *aurum è stercore*, I gather gold out of muck. By the *Iesuits* rule no Physician or Apothecarie should make use of a pretious stone called *Basouites*, because it is found in the head of a Toad, or of a Turke, or *Lyncurie*, because it issueth out of the body of a spotted beast, called *Lynx*. Let *Cornelius Agrippa* be in his eyes as ugly as the *Lynx* or Toad, yet the sentence or testimonie rather which the *Knight* taketh from him like the *Lyncurie* or roadstone, it is of price and of good use, to wit, that the *Jewes* were so farre from making anything that they worshipped, or worshipping any thing that they made, that they abhorred nothing more then images.

5.

To the fift. *Philo Iudeus* in this point is *Philo Christianus*



*Christianus* a friend to our orthodox Christian doctrine, concerning the unlawfulness of making any image of God, or setting it up in the Church or Temple. For in his booke wherein he treateth of his Embassie to *Cajus* hee writeth, that the Temple from the first beginning to his time never admitted any image, being the house of God: for the worke, saith hee, of painters and carvers, are the images of materiall gods, but to paint the invisible God, or to faigne any representation of him, our Ancestours held a wickednesse. *Philo* is seconded by *Iosephus*, When the Emperour *Caligula* was desirous to have his owne image set up in the Church of *Ierusalem*, the *Iewes*, saith *Iosephus*, first intreated him, that hee would not defile the holy Citie with images forbidden by the law, and for their owne particular, they resolved rather to die, then suffer the law which forbade the setting up of images in Churches to bee abrogated. Neither was this the common opinion only of those learned *Iewes*, that none could, or ought, expresse the maiestie of God by pictures: but of the Christian Doctors in all succeeding ages, for

In the second age *Adrian* the Emperour com-  
manded, that Temples should be made in all Cities  
without images, and thereupon it was presently con-  
ceived, that he intended those Temples for Christi-  
ans. *Clemens Alexandrinus* teacheth, that *Moses*  
made a law whereby hee plainly and exprestly forbid  
any image molten, carved, or painted, to be made of  
God, because, saith hee, there is nothing in the  
creature

Antiquit. l. 18  
c. 11. Iudei  
supplicant ne se  
adeam necessi-  
tatem cogere-  
nt, ne de sacrosan-  
ctam urbem pollueret  
veritus imagi-  
nibus, rursus Pe-  
tronus, pug-  
nabitur. Et  
rursus cum Ge-  
sare, nec illius  
opes, nec vo-  
stram imbecil-  
litatem adhi-  
bentes in con-  
ciliium non pug-  
nabimus ni-  
quunt. Et  
maoremur cir-  
ius quam disce-  
damus a he-  
tibus simul  
procurantes  
nudantes ju-  
gulos paratos  
se aiebant ad  
exapiendas  
gladios.  
Elius Lamp-  
in Alex.  
Strom. l. 5. Et  
6. Moses mul-  
tis ante seculis  
aperte legem  
sonneri, nul-  
lam oportere  
sculpsilem, vel  
fusilem, vel fi-  
ctam, vel pi-

Eam imaginem  
 simulacrum ve  
 facere, quoni-  
 am inquit nihil  
 in rotus genitis  
 potest referre  
 Dei imaginem.  
 Lib. de Spectac.  
 c. 23. jam vero  
 ipsum opus  
 personarum  
 quero an Deo  
 placeat qui  
 omnem simili-  
 tudinem vetat  
 fieri, quanto  
 magis imaginis  
 sue, non amat  
 falsum, author  
 veritatis, adul-  
 terum est apud  
 illum omne,  
 quod fingitur.  
 Orig. l. 4. cont.  
 Celsum; Dei in  
 corporei, &  
 invisibilibus nul-  
 lam effigiem  
 faciunt ad-  
 m. 1. 1. 1. 1.  
 ἐκ νόου.  
 Minut. Fel. in  
 Octav. quod e-  
 nim simula-  
 crum Deo fin-  
 gam cum si re-  
 ste estimas sit

Dei homo ipse simulacrum? Lactant. divin. instit. l. 2 c. 3. quare non est dubium quin  
 religio nulla sit ubicumq; simulacrum est: nam si religio ex divinis rebus est, divinum au-  
 tem nihil est nisi in celestibus rebus; carent ergo religione simulacra, quia nihil potest esse ce-  
 leste in ea re que sit ex terra. Concil. Elib. can 36. placuit picturas in ecclesia esse non debere  
 ne quod colitur, aut adoratur in parietibus pingatur. Orat. cont. Greg. Sabel. stultorum, &  
 recordatum ista sunt verba, oculis, & loco volentium comprehendendi id quod incorporale est.  
 things:

creature that resembleth the image of God.  
 Tertullian living much about the same time,  
 in his booke *De spectaculis* affirmeth, that God  
 hath forbidden the likenesse of any thing to be made,  
 much more the likenesse of his owne image: the au-  
 thor of truth doth not love any thing that is false  
 or counterfeit, and all that is feigned or formed by  
 art of him, is nothing but counterfeit. Origen spea-  
 king of the South Church, saith, the Christians  
 make no image of the incorporall and invisible God.

In the third age *Minutius Felix*, when the Gen-  
 tiles demanded of the ancient Christians, why  
 they had no Images returned this answer, What  
 image shall I make to God, when man himselfe, if  
 we rightly judge, is Gods image? *Lactantius* conclu-  
 deth peremptorily, there is no doubt that there is no  
 religion, whersoever there is an image, for seeing reli-  
 gion consisteth of Divine things, and nothing divine  
 is to be found, but in heavenly things; images there-  
 fore are voyd of religion, because nothing that is hea-  
 venly can bee in that thing which is made of earth.

In the fourth age, the Councell of *Eliberis*  
 decreed, that no pictures should bee in Churches,  
 lest that which is worshipped and adored, should be  
 painted on walls. *Athanasius* condemneth them  
 for fooles and senselesse, who liken God to corporall

things: Eusebius is ashot in the point as Athanasius, what similitude hath the body of man with the mind of God; who would bee so mad as to imagine the forme and image of God to be resembled by an image and statue like unto man; and in his Epistle to Constantia the Empreſſe, who ſent to him for an Image of Chriſt, he thus debateth the matter, What image doe you require of Chriſt, ſuch an one as may expreſſe the characters of his diuine nature? but I thinke you are ſufficiently inſtructed of this, that no man hath thus ſeene the Sonne, but the Father. Doe you require the image of the forme of a ſervant which he tooke? but you muſt underſtand that that was joyned to the glory of his God-head, in ſo much, that his Apoſtles could not behold the glory of his fleſh in the mount; much more glorious is it now having put off mortalitie, who is therefore able with dead and liveleſſe colours, and a ſhaded picture to expreſſe thoſe bright and ſhining beames of ſo great glorie. Epiphanius as zealous as either for entering into a Church at Anablathra, and finding there a vaile hanging at the doore died, and painted, and having the image as it were of Chriſt, or ſome Saint, ſeeing this, that contrary to the authoritie of Scriptures the image of a man was hung up in the Church of Chriſt, he cut it, and the vaile and gave counſell to the Keepers of the place, to wrap and burie ſome poore dead man in it, and he intreated the Biſhop of Ieruſalem to give charge hereafter, that ſuch vailes as that was, being repugnant to Chriſtian religion ſhould not bee hanged up

Euseb. evan. pref. 1. 3. quid simile habet corpus humanum menti Dei? & qui tam ament erit ut dei formam, & imaginem statui viro simili referri possit.

Epiph. ep. ad Iohan. Ieruf. ep. 68. in domibus vel in foribus eiusdem ecclesie rinctum arg. depictum, & habens imaginem quasi Christi vel sancti alicujus non enim satis memini cuius imagine fuerit.

cum ergo deo vidissem in ecclesia Christi contra auctoritatem scripturarum homines pendere imaginem scidi illud & magis dedi consilium custodibus eiusdem loci ut



pauperem mor-  
tuum obvol-  
uerunt, ut  
efficerent.

Ierome in E-  
zek. l. 4. c. 16.

Nos unum ba-  
bemus vram,

& unam ve-  
neramur ima-

ginem quæ est  
imago invisibi-

lis, & omni-  
potentis Dei.

Amphiloc. ci-  
tat. a pat. con-

cil. Constanti-  
nop. An. 754

8 & p. tois  
miquæ ta

vapnuk pro-

uoka & p  
dyon iul

iniquæi ex-

tunus &  
p. xpi so-

men rrtw  
alla & po-

litia autw  
di apitg

exmuu-

Dai. Aug. de  
mor. Eccl. c. 34

novi milios  
esse sepulchro-

ra & pictura-

rum adoratores. & c. Ep. 109. ad Ian. in primo precepto prohibetur coli aliquam in fimen-

ti hominum De similitudo, non quia non habet imaginem Deus, sed quia nulla imago e-

ius coli debet nisi illa quæ hoc est quod ipse. L. de fid. & symb. tale simulacrum Deo  
nefas est Christiano in templo collocare.

in the Church of Christ. S. Ierome in his Com-  
ment upon the sixteenth of Ezekiel teacheth,  
that Christians never acknowledge, nor worship any  
image of the invisible and omnipotent God save one,  
to wit, his Sonne.

In the fift age Amphilochius Bishop of Iconium  
instructeth us what account the Church made of  
images in these words, Wee have no care to figure  
by colours the bodily visages of Saints in tables, be-  
cause wee have no need of such things; But by vir-  
tue to imitate their conversation; and S. Augustine  
treating of the catholique Church professeth  
that hee knew many worshippers of graves and  
pictures, and withall addeth the Church censured  
of them, but the Church, saith hee, condemneth  
them, and seeketh every way to correct them as un-  
gracious children: and in his 109. Epistle to Ju-  
narius, c. 11. hee writeth that in the first Com-  
mandement, any similitude of God devised by man,  
is forbidden to bee worshipped, not because God hath  
not an image, but because no image of him ought to  
bee worshipped, but that which is the same thing  
that hee is; as for drawing him after the simili-  
tude of a man hee utterly disliketh it, saying, it is  
unlawfull for a Christian to erect any such image,  
and place it in the Church; for as else where hee  
argueth, images prevaile more to bow downe the

unhappy soule, in that they have a mouth, eyes, eares, nostrills, hands and feet, then to correct it, in that they neither heare, nor see, nor smell, nor handle, nor walke.

In the sixth age. The Emperour Iustinian setteth downe a law made by Theodosius and Valentinian, which forbiddeth Churches to bee obscured with any images or painted tables.

In the seventh age. When Images began to be set up in the Churches, Serenus Bishop of Marfilis brake them downe, which fact of his, though Gregorie disliked, because he thought that images might profitably be retained as lay-mens books: yet in this hee commended his zeale, that hee would by no meanes suffer them to bee worshipped.

In the seventh age. There was a Councell held at Constantinople, Anno 754. wherein it was decreed by 338. Bishops in this manner, Wee doe declare that all images of what nature soever, made by the wicked art of the Painter be cast out of Christian Churches, whosoever from this day forward shall dare to set up any images of God either in the Church, or in a private house; if hee be a Bishop let him be deposed, if he be a lay-man let him be accursed. Zonaras saith, that in the hearing of all the

vos ne quid manufactum adorari possit, habuisse laudavimus, sed frangere easdem imagines non debuisse iudicamus, idcirco enim pictura in ecclesia adhibetur, ut hi qui literas nesciunt saltem in parietibus videndo legant, quæ legere in codicibus non valent. Vid. Concil. Nic. 2. Act. 6. Zonaras hist. Tom. 3. εἰκόνας προσκύνησιν ἀπεφύλασσαν τῷ ταύταις σεβομένοις εἰδωλολάτραις καὶ ἁγίαις.

Psal. 113.  
Conc. 2. Platonim valent simulacra ad curvandam infelicem animam, quod os habent, oculos habent, aures habent, nares habent, manus habent, pedes habent, quam ad corrigendam, quod non loquantur non videant, &c. God. li. 8. tit. 12. prohibemus basilicam alicujus imagine obscurari. Greg. Reg. li. 7 ep. 109. ad Seren. preterea judico dudum ad nos pervenisse, quod fraternitas vestra quosdam imaginum adoratores aspiciens easdem ecclesie imagines confregit atque projecit, & quidem zelum

H. de orthodox  
fid. l. 4. c. 17.  
et orat. de  
imag.

Ep. Greg. ad  
Leo. Imper. de  
imag. in.

Rhem. contr.  
Hinc. Laud.  
c. 20.

people they openly forbade the worshipping of Images, calling such as adored them idolaters. And in the yeare 794. Charles the great called a Councell of 300. Bishops of France, Italie, and Germany, in which the second Synod of Nice, which decreed the erecting and worshipping of images is refused and condemned; yea, and some of the patrones of images, as namely Darand, and Gregorie the second professedly inveigh against all Images and Pictures, made to represent the Deity or Trinitie, it is impossible, saith Damascene, that God who can neither bee seene by man, nor circumscribed, should be expressed in any shape or figure; nay, saith hee, it is extreame madnesse and impietie to make a representation of the Godhead: and Gregorie the second giveth this reason to Leo the Emperour why they painted not God the Father, *Quoniam quis sit non novimus*, because wee know not who hee is, and the nature of God cannot be painted, and set forth to mans sight.

In the eighth age. Hincmarus Archbishop of Rhemes tells us, that not long before his time a generall Synod was called in Germanie by Charles the great, and therein by the rule of Scriptures and Fathers, the Councell of Nice indeed saith he, a wicked Councell touching images, which some would have to bee broken in pieces, and some to bee worshipped was utterly rejected. In this age in the yeare 824. a Synod was held at Paris under Ludovicus Pius, where the foresaid Councell of Nice was likewise condemned.



In the ninth age. *Ionas* Bishop of Orleans wrote against *Claudius* Bishop of Turin concerning images, wherein he holdeth, that the images of Saints are not to bee worshipped, though they may be set up in Churches for ornament, and to bring in to the mind of simple people the storie of the Bible. And *Agobardus* Bishop of Lions telleth us, that the orthodox Fathers for the avoiding of superstition, did carefully provide that no pictures should bee set up in Churches. *Rhemigius* boldly professeth, that neither images nor Angels are to bee worshipped.

In the tenth age. *Anselmus Laudunensis* the authour of the interlineare glosse upon the Bible, composed of the Fathers writings, expoundeth that text of Deuteronomie, *Yee saw no manner of similitude in this sort, lest that willing to resemble that similitude by engraving, thou shouldst set up an idoll to thy selfe.*

In the eleventh age. *Nicetas Croniates* a Greeke historian reporteth in the life and reigne of *Isaac Angelus*, one of the Easterne Emperours, that when *Frederick Emperour of the West* made an expedition into Palestine, the Armenians did gladly receive the Almaines, because among the Almaines and Armenians the worshipping of images was forbidden alike.

*Ionas Aurelianus de cultu imag. l. 1. quæ pictura non ad adorandum, sed solummodo teste beato Gregorio, ad instruendas nescientium mentes in ecclesijs sunt antiquitus fieri permittæ. Agob. l. de pict. et Imagin. rectè nimirum ad ejusmodi evacuandam superstitionem ab orthodoxis fratribus definitum est picturas in ecclesia fieri non debere, ne quod adoratur in parietibus depingatur.*

*Rhemig. in psal. 96. non sunt adoranda simulacra, nec enim Angelus adorandus est.*

*Ansel. gloss.*

interlin. in Deut. c. 4. formam non vidisti, ne scilicet volens imitari sculpendo faceres idolum tibi. Vid. Symph. Cathol. p. 822. Ann. lat. 2. Ἀρμενίοις ὅτι ἡ ἀλαμάνοις ἢ ἡ ἀγίων εἰκόνων προσκύνησις ἀπαγορεύεται.

Annal. p. 1.  
 Hist. eccl. l. 18.  
 o. 53. imagines  
 patris, & spi-  
 ritus sancti ef-  
 figiant quod est  
 per absurdum.  
 Durand. in 3.  
 sentent. dist. 9.  
 q. 2. facere i-  
 magines ad re-  
 presentandum  
 deū patrem, et  
 spiritū sanctū,  
 aut venerari  
 ejus imagines  
 fatuū est; unde  
 Damascenus  
 dicit quod in-  
 sapientia sum-  
 ma, & impie-  
 tas est, figu-  
 rare quod est  
 divinū. Avē-  
 hist. Bavar. l. 7.  
 In Deut. 4. in  
 imaginibus fig-  
 nantibus Deum  
 unde scilicet  
 trinitatem duo  
 inconuenientia  
 sequi possunt  
 primū idolola-  
 tria ne etiam i-  
 mago colatur,  
 secundum er-  
 ror, & heresis  
 scilicet attri-  
 buere Deo illam  
 corporeitatem,  
 & essentialem  
 differentiam  
 quā tres illas  
 figuras figura-  
 re cōspicimus.

In the twelfth age. *Roger Hoveden* an English Historian condemneth the worship of images: for speaking of the Synodall Epistle written by the Fathers of the second Nicene Councell, wherein Image worship was established, hee addeth, *quod omnino ecclesia Dei execratur*, which the Church of God altogether abhorreth.

In the thirteenth age. *Nicephorus* writing of the Iacobites saith, *that they made images of the Father, and the holy Spirit, which, saith he, is most absurd.* *Durand* stoutly maintaineth, *that it is utterly unlawfull to picture, or represent the Trinitie, or God, otherwise then as in Christ hee tooke our flesh:* and *Pope Iohn* the 22. calleth certaine men that dwelt in *Bohemia* and *Austria*, *Anthropomorphitas* (that is, heretiques ascribing an humane shapeto God) *because they painted the Trinitie in forme of an old man, with a young man and a Dove.*

In the fourteenth age. *Abulensis* is utterly against all painting of the Trinitie, *because from thence two inconueniences may follow; first the perill of idolatrie, in case the image it selfe should come to bee worshipped: secondly, error and heresie by ascribing to God such bodily shapes and formes, as the Trinitie is usually pictured withall.* And *Gerson* commenting upon the first Commandement speaketh fully in the Protestant language, *all images are forbid to bee made to adore or worship them: thou shalt not adore nor worship them; that is, thou shalt not adore them with any bodily*

bodily reverence, as bowing or kneeling to them, thou shalt not worship them with any devotion of mind.

But to returne back to *Philo*, whose testimonie the *Iesuit* would faine put off by a double answer, first, that the *Jewes* had not in their Temple any picture of God, because hee cannot be painted: next that they had no picture of Saints, because there was none as yet might have the honour to have their pictures in the Temple, being not yet admitted themselves into the Temple of God. The first of these answers, the better it is, the worse it is for himselfe; the stronger it is, the more it maketh against the practise of his owne Church: in which wee see the *Trinitie* familiarly painted. In his second answer hee palliateth idolatrie by impietie, and that hee may have some colour to set up images of new Saints in Churches upon earth, hee excludeth all the old Saints before Christ, out of the heavenly temple of God. Not to digresse here to a dispute about their imaginary Limbus, I would faine know of the *Iesuit*, where did *Enoch* walke with God after hee was translated, that hee should not see death? to what place was *Elias* carried in a fierie chariot, not into heaven? When *Dives* soule was dragd by Devils into hell, was not *Lazarus* soule carried by Angels into heaven? the text saith, hee was carried into *Abrahams bosome*; and where is that *S. Austine* will informe you, even where the soule of his friend *Saint Nebridius*, and other blessed Doctors and Confessours now live: whatsoever place, saith hee,

Gerson compend. theolog. de pri. precep. ad adorandum, & colendum prohibentur imagines fieri.

Luk. 16. 22.



August. Conf.  
l. 9. c. 3.

is meant by the bosome of Abraham, *ibi uiuit Nebridius meus quis enim alius locus tam pia anima?* there my Nebridius liueth, for what other place were meete for so godly a soule?

6.

To the sixt. There is nothing so easie as for a man with *Antipho* to pursue his owne fancie, or shadow, to set up a man of straw, and push him downe with a festrav: the *Knight* doth not thus argue, the Iewes hate the Image, and crosse of Christ, therefore Christians ought so to doe: for by the like reason it will follow that wee should condemne the very Gospell, yea and hate Christ himselte, because the Iewes doe so; that is not his argument, but the *Iesuits* phantasme. The *Knights* argument standeth thus if of his enthy-mem we make a Syllogisme;

None may or ought to give a scandall to Iew or Gentile.

But by setting up images or crucifixes in Temples, the Iewes are so scandalized, that even those among them, who other wayes might be enclined to embrace the Christian faith are made utterly averse from it: because they cannot perswade themselves that it can bee the true religion which maintaineth image-worship, which is so directly and expressly forbidden by God in the law.

That the Iewes are thus scandalized at the idolatrous practice of the Roman Church, the *Knight* proveth by an eye-witnesse Sir *Edwine Sands*, who in his description of the religion in the West parts,

parts observeth, that the worship of images as it is at this day practised by the Roman Church, is such a stumbling block to the Iewes, and hinderance to their conversion, that when they come to Christian Sermons, as in Rome they are enjoined at least once a yeare, so long as they see the Preacher direct his speech to a little wooden crucifix that standeth on the Pulpit by him, to call it his Lord and Saviour, kneele to it, embrace it and kisse it, to weepe upon it, as it is their fashion in Italie, it is preaching sufficient for them, and perswadeth them more with the very sight of it to hate Christian religion, then any reason the world can alledge to love it.

To the seventh. The argument drawne from the Cherubins, is refelled professedly by Tertulian, the Apostle, saith he affirmeth, that all things happened to the Iewes in figures, and bee addeth well, the same God, who in his generall law forbade any similitude to be made, by an extraordinary precept commanded some similitude to bee made, if thou dost serve the same God, thou hast his law; Make to thy selfe no graven image, or similitude, if thou regardest the Precept of making a similitude (as of the Cherubins, or brazen serpent, &c.) imitate thou Moses, make thou no image against the law, unlesse God command thee by a Precept. Whereunto wee may farther adde, that the Cherubins were not made publicly to bee seene and gazed upon by the people: but were kept in the holy place whither the Priests only resorted; neither were they worshipped by the

T.

De idol. c. 5.  
Apostolus affirmat omnia tunc figurare populo accidisse, & addit bene quod idem Deus qui lege vetuit similitudinem fieri, extraordinario precepto serpentis similitudinem fieri mandavit, si eundem Deum observas, habes legem et non feceris similitudinem, & preceptum facite posset similitudinis respicere, & imitare Moysen

ne facias ad-  
versus legem  
simulacrum ali-  
quod, nisi &  
tibi Deus jus-  
serit.

L. 9. t. 6. q. 7.  
non ut adora-  
rentur sed ob  
ornatum, &  
pulchritudinem  
Tabernaculi  
vel Templi, &  
ad maiestatem  
Dei plenius o-  
stendendam.

Lorin. p. Aft  
Apost. c. 17. de  
Cherubinis  
jussu Dei fa-  
ctis, & de a-  
lijs imaginibus  
a Solomone  
dicendum,  
fuisse dumtaxat  
ut appendices,  
& addita-  
menta ornatus  
alterius rei non  
vero per se  
propositas mo-  
do accommo-  
dato ad adora-  
tionem quam

capit. quod ab Hebreis ipsis, non fuisse exhibitam, quod utrumq; docet Tertullianus  
eritq; id magis verum, si veritas est Cherubin ore, manibus, cruribus, erectisq; corporis  
humanis, subis a pectore, & cervice pendentibus Leoninam, alis aquilinarum, ungulis  
pedum ovulinam figuram retulisse. Vasq. 1. de adorat. 2. disp. 4. c. 6. nunquam cheru-  
binis honor, aut adoratio adhibita fuit, aut osculo, aut genuflexione, aut oblatione  
aliqua, aut alio signo peculiari ad ipsos directo, nec quisquam nisi ex suo cerebro, &  
absq; ullo fundamento contrarium poterit affirmare.

Priests, as *Lyra* (cited by the Jesuit) who was  
himself a Jew at the first, and well knew their  
practice, professeth, the *Jewes*, saith he, worshipped  
not the *Arke* nor the *Cherubins*, nor the *mercy seats*,  
but the true God which promised to helpe them,  
neither were they set up in the Temple for adoration,  
but for ornament, as *Azorius* convinced by evi-  
dence of truth acknowledgeth, saying, the *Che-  
rubins* were not painted or engraven on the *Arke*, to  
the end they might bee adored, but only to adorne  
and beautifie the *Tabernacle*, and more fully to ex-  
presse the majestie of God, with whom *Lorinus*  
and *Vasquez* accord, concerning the *Cherubins*  
made by the command of God; and other images in  
*Solomons Temple*, wee must say that they were  
there as appendices and additions for the adorning  
of something else, not set forth by themselves in a  
manner fit for adoration; which it is manifest  
that the *Jewes* never exhibited to them, both  
which *Tertullian* teacheth. *Vasquez* commeth  
not behind *Lorinus*, teaching a contrarie lesson  
to *Flood* here, his words are, That the *Cherubins*  
were never adored nor worshipped, neither by kissing  
them, nor with bowing of the knee, or by offering  
*Frankincense*, or by any other meanes, neither can



any man affirm the contrarie, except it be out of his owne braine without any foundation or ground at all.

To the eighth. In this allegation the Iesuit sheweth from whence he and his fellowes are descended, viz. from the ancient Gnosticks and Valentinians, who as *Irenaeus* testifieth against them, *When they are convinced of their heresies out of Scripture, they fall on accusing the Scriptures themselves, impeaching their authoritie, and charging them with ambiguity, and saying that the truth cannot be found out of them by those who know not tradition, for that it was not delivered by letters, but by word of mouth.* But because I have beaten the Iesuit heretofore out of this dodge, and have proved abundantly the sufficiencie and perfection of Scriptures, I will spare farther labour herein, and only shew how shamefully he depraveth one text to the derogation of the whole Scripture, *S. Iohn* in the place alledged by him speaketh not of points of faith or manners, precepts, or examples for our imitation, but of miracles, *Io. 20. 30. Many things truly did Iesus in the presence of his Disciples, which are not written in this booke;* Upon which words *S. Austine* and *S. Cyrill* thus glosse full in the Protestant language, *the holy Evangelist testifieth that Christ did, and said many things that are not written, but those things were chosen to bee written, which seemed sufficient for the salvation of them that beleeve;* and *S. Cyrill*, *all things which Christ did are not written, but what*  
the

8.

*L. 3. cont. heres. c. 2. cum ex scripturis arguuntur in accusationem convertuntur ipsarum scripturarum, quasi non recte habiant, resq. sint ex auctoritate, & quia varie sint dictae, & quia non possit ex his inveniri veritas, ab his qui nesciunt traditionem, non enim per litteras traditionem illam, sed per vivam vocem.*

*Aug. in Io. tract. 49. Sanctus Evangelista testatur multa Dominum Christum & dixisse, & fecisse quae scripta non sunt: electa sunt autem, quae scriberentur, quae salutis credentium*

sufficere vide-  
bantur.

Cyr. in Io. 12.

c. 68. non om-

nia quæ Do-

minus fecit

conscripta sunt, sed quæ scribentes sufficere putarunt tam ad mores quam ad dogmata, ut  
restâ fide, & operibus, & virtute rutilantes, ad regnum cælorum perveniamus.

9.

Comment. in 2  
Timoth.

the writers thought to bee sufficient as well for our  
conversation as doctrine, that shining with the right  
faith and vertuous workes, we may attaine to the  
kingdome of heaven.

To the ninth. Were the grave authours, the  
*Iesuit* speaketh of authenticall, and these stories  
gospel: yet the Adversarie would gaine nothing  
thereby, nor we lose; For we are none of the I-  
conomachi that bid battell to Images, and knock  
them downe wheresoever they find them with  
battle-axes. Forbear the representation of the  
invisible Deity, and blessed Trinitie, and remove  
all scandall from the people, and perill of idola-  
trie, and let the images and pictures of Christ and  
his Saints stand wherethey doe for memorie, hi-  
storie, and beautifying and adorning the walls  
and windowes. Wee dislike it not as the *Iesuit*  
may reade in our bookes, and see in our Chur-  
ches, and houses. But the truth is, neither are the  
stories of credit, nor the authours of them of  
that account as the *Iesuit* would have them. Of  
some of them wee may truly say, as *Espencus*  
doth of *Nicephorus*, that they are in these relati-  
ons, *si non mendaces, saltem audaces, if not altoge-*  
*ther fabulous, yet very audacious*; for the image  
sent to King *Abgarus*, it is of no more credit then  
the letter sent with it, which the Romish Church,  
as all other Christians, hold to bee Apochrypha  
were it Canonically it should make a part of the  
New

New Testament. And for the second we cannot but wipe our eyes in bewayling their folly, who beleeeve that Christ by wiping his face, as hee was carrying his Crosse, should imprint his image in his handkerchiefe. Yea but these images are confirmed by wonderfull miracles wrought by them. I answer first out of *Biel* upon the canon of the Masse, that *the Divell is much delighted in prophane worship* (such is your worship of images) and helpeth it forward as much as hee can by seeing miracles; next, that this was the heathens plea for their worshipping of images; for *Tully* speaking of the image of *Ceres* in *Sicily*, saith, many wonders ~~do~~ shew the divine vertue thereof; and the *Græcians* as *Strabo* writeth, used to set up in tables the diseases cured by *Æsculapim* in *Epidaurus*, as the *Papists* at this day doe, the diseases cured by the image of the blessed *Virgin* in *Lauretto*. Thirdly, that learned *Papists* finde much fault with the seventh generall Councell for founding the worshipping of images upon the delusion of *Divels*, and old wives tales, and dreames. Lastly, most of the *Popish* legendary stories in this kind, may easily be proved to bee no miracles of God, nor wrought by forcerie or enchantment through the power of *Satan*, but to be meere impostures wrought by their *Priests*, who are the greatest *juglers* in the world in this kind.

To the tenth. *S. Austine* maketh great account of this speech of *Varro*, for hee twice maketh

*Dist. in proe-*  
*phano cultu*  
*Diabolus plu-*  
*rimum delecta-*  
*tur, & quan-*  
*tum valet co-*  
*operator ac*  
*assistit appa-*  
*rentibus mi-*  
*raculis.*  
*Cic. in Ver. ast.*  
*6. multa prodi-*  
*gia vim ejus*  
*numenq; de-*  
*clarant.*  
*Strab. l. 8.*  
*Geograph.*  
*Esper. loc.*  
*sup. cit. de-*  
*monum. spectris*  
*& mulierum*  
*sanctis parum*  
*verecunde*  
*utebantur.*  
*Edwin Sands*  
*discourse of*  
*his Travels,*  
*& Apolog.*  
*Herodoti per*  
*R. Strev.*



L.4. De civit.  
Dei, c.9. Var-  
roni simulacra  
ita displicue-  
runt, ut cum  
tanta civita-  
tis perversa  
consuetudine  
premeretur,  
nequaquam  
tamen dicere  
& scribere  
dubitaret, quod  
hi qui populi  
instituerunt  
simulacra, &  
merum demp-  
serunt, & er-  
rorem addide-  
runt;

De fide, &  
Symb. c.17. nec  
id ipsum quod  
sedere pater  
dicitur flexis  
poplitibus fieri  
parandum est,  
tale simula-  
crum Deo ne-  
fas est Christi-  
ano in Templo  
collocare.

maketh mention of it in this fourth booke. First chapter the ninth, *Varro* was so farre out of love with images, that though hee were pressed with the perverse custome of so great a City as Rome was, yet hee made no bones, both to say and write that they, who first brought in Images, both tooke away religious feare of God, and added error to boote: and in his thirtie one chapter he hath this memorable observation, the Romans worshipped their gods more then a 170. yeares without images, and if they had done so still, saith hee, the gods had beene more chastly or purely worshipped by them. Yea, but the Iesuit with a wet finger turneth over these passages, as if nothing were said by *S. Austine* or *Varro* to the prejudice of their images shrines, or Altars: for *S. Austine* by *Simulacrum* meaneth not an image, but an Idoll, not the representation of the true, but a resemblance of false and feigned deities. The distinction of image and idoll, I have before refelled: nothing remains for the refutation of this answer of the Iesuit, but that I shew out of *S. Austine*, that by *Simulacrum* hee meaneth any image, even of the true God. And not to trouble the reader with many instances those words of his in his Treatise of faith, and the Creed, clearly convinceth the Iesuit, Wee must not thinke, saith he, that God the Father who is said to sit, sitteth in heaven with bowed knees, as a man sitteth in a chaire, such a simulacrum or image, it is not lawfull to set up in the Temple of Christians, had the Iesuit but perused the chapter pointed

pointed to by the *Knights*, to which he professeth to give a direct answer, hee would have given himselfe the lye, and checked his former interpretation of *S. Austines* words; for immediatly after the former period, the Father addeth, that *Varro* in prooffe of his assertion alledgeth the custome of the *Iewish nation*; and a little after he saith, that *Varro* thought that God by whom hee beleeveth the world was governed, ought to be worshipped without an image: by which words it is evident, that by *simulacra* hee meant, not only the images of false gods, which alone the *Iesuit* calls Idolls, but also of the true God; For the *Iewes* whose custome hee bringeth in for himselfe, abhorred all Images or Pictures even of the true God: and *Varro* himselfe by that Governour of the world whom hee would have to bee worshipped, without an image, meant the true God, as *S. Austine* himselfe testifieth of him. Howsoever the title which hee there giveth him of *anima mundi*, or soule of the world, soundeth harsh in a Christian eare: yet *S. Austine* alloweth of *Varro* his assertion or opinion, as comming neerer to the truth, then other of the heathen Philosophers, in that hee taught but one God, and him to bee not materiall or corporeall, but of a spirituall and invisible substance, and therefore not to bee drawne with pensill, or counterfeited with colours, without error or impietic.

To the eleventh. *Eusebius* relateth the storie of *Veronica* her statue dedicated to the memorie of

Hujus Sententia sua testem adhibet gentem Iudeam.

Vnum Deum, a quo mundum crederet gubernari, sine simulacro colendum censuit.

of Christs miraculous cure wrought upon her, with approbation thereof as being a lasting monument, and standing testimonie of her gratitude to our Saviour, and much tending both to the confirmation of the Gospell in generall, and that particular miracle of Christ, for who would not beleeve that the woman was cured of her bloody issue by touching the hemme of Christs garment, when hee saw an unusuall kind of herbe growing at the foot of that Statua, which as soone as it grew up so high, as to touch the hemme of the brazen garment, received a miraculous vertue from it to cure diseases of every kind; notwithstanding all this *faire weather* Eusebius *fallerth* *fowle* upon the Originall of this erecting statuaes to the memorie of the dead, attributing it to a heathenish rite or custome. Neither doth the *Knight* any way wrong *Eusebius* in the relation, or translation of this passage. For certaine it is, that the people of God began not first to set up images, or erect statuaes. The first which wee ever read of, was consecrated to *Belus*, the successour of *Ninus* by the Assyrians who were Paynims, and the word *ἔθνος* *ethnicus* or *gentilis*, signifieth Gentile or Heathen; whatsoever the *Iesuit* alledgeth out of *Thomasius* Dictionarie to the contrarie, saying, *Looke in your Dictionarie of Thomas Thomasius, whether amongst all the Englishes of Gentilis which are there set downe, you can find heathenish, which I dare say you cannot. The Greeke word in Eusebius text is ἔθνος, and the Latine*



Latine gentilis signifieth the same thing, to wit, belonging to a countrey, people, stocke, or family, had the Iesuits, and Seminarie Priests at Doway and Rhemes, better studied Thomas Thomafius Dictionary, they would not have fraught their English translation of the Bible, with so many affected harsh-sounding, and uncooth words to English eares, as announce archisynagogue, azymes, commessations, depositum, didrachme, euroclydon, exinanited, holocaust, hosts, vittimes, paraclete pasche, resuscitate, neophyte, superedified, and the like. Againe, though Thomafius render not the word Heathenish, yet he rendereth it gentile, which is all one; and let the Iesuit turne over all his Thomafius, and Eliots, and Riders, and Coopers, and Calepines, and see whether hee can find any other proper Latine word answering to the English Heathen, or heathenish, then gentilis or ethnicus, a word derived of the Greeke *ἔθνος* or *ἔθνους*, the very word used by Eusebius in this place. When so often in the holy Scriptures of the old Testament the word gentes occurreth, as in the 2 Psal.v.1. the 9.v.5. and the 10.v.16. and the 44.v.2. and the 98.v.1. and the 135.v.15. and else-where, what can the Iesuit meane by it but Gentile, or how can he translate it in pure and proper English, but heathen or heathenish nations: according to the meaning of the holy Ghost in those texts? What will hee say to the words of S. Ambrose, When Helena read the title upon the Crosse then newly found, shee fell downe  
and

Orat. de obit.  
Theodos. regem  
adoravit, non  
lignum utiq;  
quia hic genti-  
lis error est, et  
vanitas impio-  
rum.

*Verisimile est  
quod maiores  
nostri ad gen-  
tilis consuetu-  
dinis similitu-  
dinem, quam-  
primum acce-  
dentes, eos qui  
eantquam ser-  
vatores illis  
fuisent, apud  
se honore ad  
huncmodum  
afficere con-  
sueverunt.*

12.

*Vid supra ver-  
ba Agobardi.*

and worshipped what or whom? The King (saith that Father) to wit, Christ there entitled the King of the Iewes; not verily the wood, for that is a heathenish error, and a vanity of ungodly men. Doth not *gentilis* here signifie prophane, Pagan and heathenish, therefore the *Knights* credit is salved in that his translation of *Eusebius*, and the *Iesuits* credit and cause also lyeth a bleeding. For though the word *thou* in Greeke, and *gentilis* in Latine, sometimes in good authours signifieth no more then belonging to a countrie or nation, be it Christian or heathenish: yet in this place of *Eusebius* it cannot be otherwayestaken then for heathen, for *Eusebius* a little before saith, it is not to be wondered that those who are sprung of the Gentiles, or came of heathenish parents, and received benefits of our Saviour where he lived, did thus unto him, adding it is very likely, that our ancestours herein followed the custome of the heathen; who honoured all such with Statuacs who had been as saviours unto them preserving their lives.

To the twelfth. The Councell of *Eliberis* is as a thorne in the *Iesuits* eyes, and therefore he hath many plucks at it: yet he plucks it not out, but pricketh his owne fingers. First, he saith it was an obscure Councell, without any certainty of the time when it was held. As obscure as he maketh it, it is a Councell of reverend antiquity cited by *S. Agobardus*, and approved by him, and honourably mentioned by all Writers, who impugne idolatrous innovations, & corruptions in the Church.

As

As for the time *Baronius* and the best Chronologers affirme, that it was held in the yeare of our Lord 305. in the time of *Marcellus* the first, and was consequently more ancient then the first most famous Councell at *Nice*; if to this Councell the *Iesuit* oppose one of *Constantinople*; the other at *Rome* under *Gregory* the third, and the third at *Nice* in favour of images: we in like manner oppose to those idolatrous and hereticall, many Councils of better note, condemning image-worship, as namely the Councell of *Constantinople*, held in the yeare 754. and another celebrated there in the yeare 814. and a third at *Frankford* in the yeare 794. and a fourth at *Paris* under *Ludovicus*, in the yeare 824. together with the book of *Charles* the great, and the Epistle of the English Bishops penned by *Alcuinus*, and mentioned by *Hoveden* in his storie of *England*, and many other tractates of famous writers of *England* & *France*, who professedly impugned and refuted the Decrees of the second Councell at *Nice*, establishing image-worship. Yea, but saith the *Iesuit*, the Canon of *Eliberis* sheweth not home to the point in question, for it forbiddeth not pictures absolutely in Churches, but only painting them on the walls. I reply first, that the Councell forbiddeth pictures in Churches absolutely, the expresse words of the Canon are, *placuit in ecclesia picturas esse non debere*, it seemed good to the Councell, that pictures should not be in Churches; Whereof the 19. Fathers present at that Synod render this reason, *ne quod colitur*



*colitur in parietibus depingatur, lest that which is worshipped should be painted on the walls.* Secondly, I reply if the Councell of *Eliberis*, as the *Iesuit* granteth, forbiddeth any image to be painted on the Church-walls, why doe Papists every where in their Churches at this day paint images on the walls? Yea but the *Iesuit* addeth, who is best at a dead lift, that we are besides the matter, in producing the Canon of this Councell against images, which was made in honour of them, *si credere fas est*. For the Councell, saith the *Iesuit*, forbad painting images on the walls of the Church, because they thought not the walls a place convenient, lest the plaister breaking off in some places, they might become deformed, and so contemptible. Whereunto I rejoyne, first, that if the Councell did this out of honour to images, why doth their learned Bishop *Canus* so severely tax this Decree, tearing it not only a *foolish*, but an impious Canon? Secondly, if the Councell made this Decree out of honour to images; Why doe not all Papists, who stand so much for the honour and worship of images, obey this Decree, and deface all images that are painted on Church-walls? Thirdly, if it bee an honour to images to be removed out of all Churches according to the purport of this Decree in the *Iesuits* understanding, then the reformed Churches may justly be thought to have shewed the most respect, and done the greatest honour to images of all other, by caltheering them out of their Churches, *pro amore excluderunt foras*; no doubt

*Canus loc. theol. non modo imprudenter, sed & impie decretum.*

doubt out of love they shut them out of doors. Fourthly, this reason taken from *plaster* breaking needeth a *plaster* to make it whole, for if for this reason images may not bee painted on walls, for feare of being defaced by weather or the *plaster* breaking : by the like reason they should not bee painted in cloth, or upon board, because they are in like manner subject there to be soyled, razed, stolne away, or many other wayes to be injured.

To the thirteenth. The *Refutatio* saith a *Duplex querela* against the *Knight* concerning *Valence* the Emperour; first, because hee stileth him a good Emperour; next, because hee ranketh him with *Theodosius* as Copartner with him in the Empire, whereas *Valence* was killed *twentie three years before Theodosius was borne*. Against his first quarrell I need plead nothing, because *Valence* is not so styled by the *Knight* in the last corrected edition of *Via tuta*. If the *Knight* had so styled him in any former edition, he might have vouched a good authour for it, namely *Baptista Egnatius* who speaking of *Valence*, and his brother *Valentinian* saith, *Dignis imperio fratre, & inter honores referendi, they were worthy the Empire, and so hee ranked among good Princes, saying that Valence was somewhat blemished by being seduced in judgement by the Arians; as also was Constantius the Emperour; and yet Gregorius Nazianzen commendeth him, for a religious Prince, that much promoted the affaires of the Christians*

**12.**

*[Faint, illegible handwritten notes or bleed-through from the reverse side.]*

**Bapt. in Chr.**

[illegible]

Invest. in In-  
dian.

[illegible]

Christians against the heathen: and for the blotte of errour in his judgement hee layes the blame of it upon the subtile wits of the *Arrian heretiques*, who put tricks upon that other-ways good Emperour. For the second quarrell hee pickes, it is not worth a straw. For though *Valence* and *Theodosius* lived not together, yet they might both enact the same law. *Valence* might first make it, and after *Theodosius* confirme and revive it, as King *James* hath revived many lawes made by *Queene Elizabeth*, and other her predeces-sours, though they never reigned together in this Kingdome; howsoever if there were any er-ror in relating this law out of the *Coad* as the *Iesuit* pretendeth, he ought to plucke *Petrus Crinitus* by the beard for it; for the *Knight* quoteth not the *Coad* or *Digest* for this law, but *Petrus Crini-tus*, *De honestâ disciplinâ*, l. 9. c. 9. where hee may find the precise words alledged by the *Knight*, unlesse peradventure his *Petrus Cri-nitus* hath felt the razor of the Popish Inquisiti-on, and if so, let him looke to more ancient editions of *Crinitus*, quoted by the Authour of the English Homilies, and *Zanchius* in his Com-ment upon the second Commandement, where this golden Locke of *Petrus Crinitus* is not cut off. For what *Timon* spake concerning the Editions of *Homer*, may bee said of *Crinitus* and other Ro-mish Authours, the most correct copyes are those that were never corrected.

*Zanch. in prac.*  
2. Sed Petrus  
Crinitus scri-  
bit aperte se  
vidisse legem  
ipsam in anti-  
quissimis codi-  
cib. qae simpli-  
titer habebat.  
ne pingeretur  
nulla mentione  
foli, aut mar-  
morum humi-  
positorum  
facta.

α τοῦ ἀρ-  
χαίου ἀρι-  
στοτέλους  
τοῦ πρώτου,  
καὶ τοῦ  
δεύτερου.



To the fourteenth. The Jesuit should have said a Paulian heretique, for Clemanges and Wickliffe professe with Paul, Acts 24.14. That after the way which they (the Papists) call heresie, they so worship the God of their fathers in spirit and truth, that they beleve all things written in the Law and the Prophets; and nothing as necessarie to salvation, which is not written in them. It is true, Wickliffe was condemned for an heretique: but it was many yeares after his death, when hee could not plead for himselfe: and the Councell which condemned him was a perjured and a condemned Councell, not only in the judgements of Protestants, but also ingenuous Papists; for in that Councell three Popes were deposed, and a fourth chosen, Martin the first Hus and Jerome of Prage, contrary to the safe conduct, sent them under the Seale of the Emperour Sigismund, were burnt to death, and their ashes throwne in the River. Now as it is an honour *laudari à laudato*, to bee commended by men that themselves deserve commendation: so it is no disgrace or disparagement at all *damnari à damnato*, to bee condemned by a Councell which is condemned, and reproved it selfe even by the Roman Church at least in the first Sessions of it. And such as are the first fruits, such is the whole lump.

14.

Bellar. de Concilio. c. 7. Concilium Constantinense quando

ad primas Sessiones ubi definit concilium esse supra Papam reprobaturum est, in concilio Florentino, & Lateranensi ultimo.

15.

*Multa Dir-  
ceum levat  
aura Cygnus,  
c.*

To the fifteenth. All the Iesuits Geese are Swannes, but our Dircean Swannes with him are no better then geese, *antiquum obtinet*; this was just the fashion of the ancient heretiques, the Gnosticks, and the Donatists, if any came over to their side, hee was presently cryed up for a man of singular parts and vertues, but if hee returned to the bosome of the Church, hee was cryed downe for a Weather-cocke, or a tressie agaso. It was well saith Saint *Austine*, for *Maximianus* and *Primianus*, that they fell to the Donatists sect, whereby presently they gained the reputation of great Clarke and prime men, whereas otherwise if they had kept their old station, *Maximianus* would have beene held *Minimianus* and *Primianus* *Postremianus*; but let me tell the Iesuit that how much soever he sleighs *Cassander*, *Erasmus*, and *Wicelius*; that the worst of them in the time when he lived, was of better account then *I. A.* or *Lehmeliu*, or *Daniel Alesius*. As for gravitie and wisdom, hee cometh farre short of *Cassander*, for zeale and integritie, of *Wicelius*; so if wee speake of all kind of learning, hee is not worthy to carry *Erasmus* bookes after him;

*Dispercam, si in matulam praebeo Mamurra dignus es.*

But I spare him in this kind, because for his impudencie

impudencie and ignorance: two Sorbon Doctors, *Aurelius* and *Lallier*, have disciplined him to the purpose, and I will bee loth *scire* in plagis & vulnera. Yea but some of these mens Workes are marked in the Roman Index, saith the *Iesuit*, they are so indeed to the eternall prayse of their ingenuity: and to the everlasting infamie of the Romish Inquisitors cruelty, who so deale with the witnesses of truth, as Pope *Sergius* did with *Formosus* his predecessor after his death; they mangle and deface them, cutting off their thumbes and fingers wherewith they testified and signed the truth in their writings.

To the sixteenth. In this Paragraph the *Iesuit* is *totus in fermento*: it wonderfully transporteth him, and putterh him in a cold sweat, that the *Knight* should say out of *Chemnitius*, that the second Synod of *Nice*, in which Image-worship was established, was condemned in the Councell of *Frankford* held in the yeare of our Lord 794. The *Magdeburgians*, saith hee, and other your owne Authours affirme, that that very Councell of *Frankford* did say an *Anathema* to all such as deface images; is not this then abominable falshood in your friend *Chemnitius* to cite, nay forge it against images, and in you to follow him in it? ne *Sacerdos* *Sacerdos* let not the *Iesuit* lay about him so furiously, lest peradventure hee lend a blow to his best friends,  
for

16.

P. 308.



P. 306.

Hincma.

Rhem. advers.

Hincma. Lau-

dunens. c. 20.

Græcorum

pseudo-syno-

dus destructa

est, &amp; peni-

tus abdicata.

Ado. Vien. in

cron. etat. 6.

pseudo-syno-

dus quam sep-

timam Græci

appellant pro

imaginibus a-

dorandis abdicata

penitus. Idem habet

Concil. c. 7. Concilium

Francofordiense reprobatur, quantum ad alteram partem, in qua

ex errore damnatur septima Synodus.

for besides other Historians of good note, *Hincmarus* Archbishop of *Rhemes*, whom himselfe calleth a *Catholique* indeed; nay, and Cardinall *Bellarmino* himselfe also is *ἁπλοῦς καὶ σπυριτικὸς* *ἐννοῶν* saith as much as *Chemnitius* or the Knight, to wit, that the Councell of Nice was condemned in the Councell of Frankford; neither doth the Anathema pronounced in that councell against such as deface images, fall upon us who fight not against images, as the *Iconomachi* did, but against image-worship, as that Councell of Frankford doth.

17.

De invent. l. 6

c. 13. de simul-

lacrorum cultu

jam agamus

quem non mo-

do nostra rell-

gionis exper-

tes sed teste

Hieronymo

omnes ferè ve-

teres sancti

patres damna-

bant ob metum

idolatriæ.

To the seventeenth. The words of *Polydore Virgill* are these, Let us now speake of the Worship of images, which not only those which were ignorant of our religion, but as Saint *Ierome* testifieth, almost all the ancient holy Fathers condemned for feare of idolatrie. To this allegation the *Iesuit* saith, that *Polydore* is to be understood of the Fathers of the Old Testament only. Although *Polydore* hath not the word Old Testament, but ancient Fathers and Saints, which stile the Church of Rome never attributed to any before Christ. But bee it so, let us take what hee granteth, wee have then the testimonie of the true Church before Christs

Incar.

Incarnation against image-worship: and this is advantage enough, unlesse the *Iesuit* could confront their judgement by Christ and his Apostles, or some of the Fathers of the New Testament. Yet what if *Polydore Virgill* in that place nameth some of the Fathers in the New Testament? will not that stoppe the *Iesuits* mouth? reade then a little further in *Polydore* in the same chapter courteous Reader, and thou shalt meete with these words. *Saint Gregorie* also reproveth *Serenus* the Bishop of *Marcellis* for breaking downe images, and yet commendeth him in that hee forbade the worship of them.

Divus quoq;  
Gregorius Se-  
renum epis-  
copum Mar-  
siliensem ra-  
prehendit quod  
imagines fre-  
gisset, et  
laudat quod  
coli inhibu-  
isset.

To the eighteenth. *Peresius* saith, that there can bee no sound prooffe brought either out of Scripture, or tradition of the Church, or common consent of Fathers, or determination of a generall Councell, or any other effectuall reason to perswade a man, that the image of Christ, and the Saints, are to bee worshipped with the same adoration that the samplers are. Is this nothing against you? then *Aquinas*, and in a manner all the Schoole-men, *Ludovicus Paramo*, *Bernardus Pind*, *Franciscus Petigianis*, *Petrus de Cabrera*, *Azetius*, *Lamas*, *Rubio*, *Bustas*, quoted by the Bishop of *Ely*, in his reply to *Fisher*, with divers others reckoned up by *Bellarmino*, l. 2. de imag. 6.20. were no  
( ) Papists

18.

L. de tradit.  
nullum quod  
ego viderim,  
afferunt vali-  
dum funda-  
mentum, neque  
scripturas,  
neq; traditio-  
nem ecclesie,  
neq; commu-  
nem consen-  
sum sancto-  
rum, neq; con-  
cilia generalia

determinatio-  
nem aliquam,  
nec etiam ra-  
tionem quā  
hoc efficaciter

suaderi posset, scilicet imagines Christi, & sanctorum adorari debere, eadem adorati-  
one quā & res quae representantur. P. 242.

19.

To the Nineteenth. The more wee looke into *Agobardus* the greater reason wee have to make account of him: for ~~the~~ first hee alledgeth the Conncell of *Eliberis* against setting up of images in Churches: next hee affirmeth that the ancients had pictures of Saints painted or carved, *ad recordandum non ad colendum*, to remember the Saints by them, not to worship them. Lastly, hee averreth that *there is no example in all the Scriptures, or Fathers for adoration of images*: and what doth or can any Protestant say more against the doctrine of the Roman Church in this point, then this *Agobardus* doth, whom this *Iesuit* canonizeth for a saint & neither can he put him off by saying, that hee speaketh against *Idoll-worship*, or some abuse of Images which crept in in his time; for *Bellarmino* who better studied *Agobardus*, then this *Iesuit*, in his booke of Ecclesiasticall Writers, ad annum 820. in his censure of *Ionas* Bishop of *Orleans* saith, this Authour is to bee read with caution, because hee was infected with the same opinion that *Agobardus*, and other French Bishops

Hic author  
caute legendus  
est, quoniam  
laborat eodem  
errore quo  
*Agobardus*,  
& reliqui  
ejus aetatis  
Galli, qui ne-  
gabant sacris  
imaginibus ul-  
lum deberi cul-  
tum religiosum.

of



of that age were, who denie any religious worship  
to bee due to images.

To the twentieth. *Sententias loquitur*  
*Carnifex*; this is the first essay wee heard  
from this *Iesuit*, but nothing to the purpose,  
for wee grant that things that are good in  
themselves, and of a necessarie and profitable  
use, are not to bee taken away for the abuse:  
but wee denie that Images in Churches are of  
that nature; neither is his law-Axiome uni-  
versally true, *Utile per inutile non vitiatur*,  
that which is profitable, is not corrupted or made  
bad by that which is unprofitable. For the  
brazen Serpent in the Wildernesse was for a  
time *utilis*, profitable, curing them that had  
beene stung by the fiery Serpent: yet *per-  
inutile vitiabatur*, it was corrupted and made  
scandalous and unprofitable by the peoples  
abusing it to idolatrie: and if that Image be-  
ing a type of Christ, and set up by Gods spe-  
ciall command, was yet broken in pieces by  
good King *Ezekiah*, after the people began  
to worship it: how much more ought those  
images to bee knocked downe, and stamped  
to powder, which are set up in popish Chur-  
ches against G O D S commandement, and  
have beene abused to idolatrie above eight  
hundred yeares in such a grosse manner, espe-  
cially

20.

cially by the vulgar, that as *Polydore Virgill* ingenuously confelleth, *many of the ruder sort of them, magis ijs fidunt quam Christo, plus more confidence in the image then Christ himselfe?*

To the twentieth. *Consider*; this is the first way we heard from this respect, but nothing to the purpose, for we grant that things that are good in themselves, and of themselves and profitable, are not to be taken away for the sake of the image. But we deny that Images in Churches are of that nature; neither is his law-Arionne naturally true, that he is a creature, but which is profitable, is not corrupted or made unprofitable. For the **Concerning** golden Serpent in the Wilderness was for a time a wise, profitable, curing them that had been stung by the fiery Serpent: yet per-  
~~haps it was corrupted and made~~  
 scandalous and unprofitable by the peoples  
~~adding it to idolatry: and if that image be~~  
 ing a type of Christ, and set up by Gods spe-  
 cial command, was yet broken in pieces by  
 good King Ezechias, after the people began  
 to worship it: how much more ought those  
 images to be knocked down, and stamped  
 to powder, which are set up in popish Churches  
 against Gods commandment, and  
 have been added to idolatry above nine  
 hundred years in such a gross manner, espe-  
 cially

Concerning Indulgences, Spectacles, paragraph 8. a page 319. usque ad 345.

**T**HE Knight himselfe granteth the use of giving Indulgences, to have been in the ancient Church, and that Bishops had power to grant them.

Christs Merits lying in store for the need of all men, may be fitly compared to a common Treasure, and be called by that name. So farre forth then as those Pardons were grounded on Christs merits, or granted by application of them to the penitent, there is no difference betweene theirs and ours.

Saint Paul forgave the incestuous Corinthian, not onely in the person of Christ, but for their sake also: which importeth, the prayer and deserts of Saints to have some place in the bestowing of that Indulgence; and so likewise, it was the practise of the Primitive Church: and what was this, but by applying the superabundant merits in the one, to supply the want in the other?

That the merits of Martyrs were applied to others, appeareth by Tertullian, who being become nam an Heretike, did reprehend that custome, say-



ing, that a Martyrs merits were little enough for himselfe, without having any surplussage to helpe others withall.

5.

Many a man continueth his great austerity of Fasting, Watching, Praying, and other exercises of all vertues, after hee hath obtained pardon for the fault it selfe, by hearty contrition and by humble confession obtained also remission of the temporall punishment, within the space of 1, 2, 3, 7, 10, or 12 yeares (for example sake) hee then leading the same life for 20, 30, 40, 50, or 60 yeares, as many have done; what shall become of all that satisfaction which is over and above, for that sinne or sinnes which hee committed before? It doth not perish or passe without fruit, though not of him, yet of others: and if they be not applied presently, why may they not then be said to lye in deposito, as money in a Treasurie?

6.

Sith all grant Indulgences for the living, why not for the dead, so long as they pertaine to the Communion of Saints, and have need thereof?

7.

The authority which the Knight citeth, to make Indulgences applyed to the soules in Purgatorie to be ridiculous, out of the old Saram booke of the honres of our Lady, doth not mention Purgatorie, but onely saith, That whosoever shall say these and these prayers, shall gaine so many thousand yeares of pardon, which is no more for the dead than for the living.

8.

It is false which the Knight averreth, that wee give Pardons for thousands of yeares in Purgatory after

after death. For wee doe not so, neither doe wee understand those Pardons, wherein are mentioned such number of yeares so, as if men were without those Pardons, to remaine so long in Purgatorie: but wee understand those yeares according to the penitentiall Canons, by which, many yeares penance were due for one sinne, and many mens sinnes being both very grievous, and as a man may say, without number, according to the account of the ancient penitentiall Canons, they may soone amount to thousands of yeares, which, though a man cannot live to performe here in this world, nor even in Purgatory, for the length of time; yet hee may in Purgatorie, in few yeares space, nay, few months, or few weekes space, suffer so much punishment as is answerable to all that penance of many thousand of yeares, which a man should have performed here, if hee could have lived so long.

The Authours alleaged by the Knight, against Indulgences, prove no more than wee grant, that there is not so expresse mention in Scriptures or ancient Fathers of them, as of many other points, because there was not so much use of them in those dayes.

Though some Fathers mention them not, wee prove the use of them out of others more ancient, to wit, out of Saint Cyprian and Tertullian, as you may see in Bellarmine, lib. de indul. c. 3. and besides them, the authority of certaine Councils, as that of Nice, Ancyra, and Laodicea.

Though wee had not either the testimonie of these

9.

10.

11.

12.

*In contrariū est generalis consuetudo & doctrina ecclesie quæ contineret falsitatem, nisi per indulgentias dimitteretur aliquid de penā peccatori debitā.*

13.

*De heresibus, l. 8. tit. indulg. verum etsi pro indulgentiarum approbatione sacre scripture testimonium apertum desit, non tamen ideo contemnendæ erunt, quoniam ecclesie catholice usus a multis annorū centuriis tantæ est auctoritatis, ut qui illam contemnat hereticus merito censetur.*

Fathers, nor of those Councils, yet would not that follow which the Knight groundeth thereon, to wit, that wee want antiquitie, and consent of Fathers for them; for it is a most strong argument of antiquitie, that it is the practise of the Catholike Church, time out of mind, and of consent, that no man is found to have spoken against them, but onely knowne Heretikes, such as the Waldenses, who were the first impugnors of Indulgences.

Durand, whom the Knight alleageth in the first place, having propounded the question, in 4. sent. dist. 20. q. 5. an aliquid valeant indulgentie, after the manner of the Schooles, putteth two arguments against them in the first place, and then commeth with his conclusions. Sed contra, agreeing expressly with his conclusion. On the contrarie, saith he, is the generall custome and doctrine of the Church, which should containe falshood, if something of the punishment due to a Sinner, should not be forgiven by Indulgences; and presently after, hee nameth Saint Gregory, and saith of him, that hee did institute Indulgences at the stations in Rome.

Altonsus a Castro, though hee confesse the use of Indulgences, not to have beene so much in those ancient times as since; yet hee alloweth them so farre, as to condemne any man for an Heretike that shall deny them.

14. The Knight prateth very freely of the Popes selling of Indulgences, and bringing money to his owne coffers by them: but to that I need to make no other answer, but that it is such riss-rass-stuffe

as



# Concerning Indulgences.

5

as their Ministers are wont to take out their bookes, & Sermons, without being able to shew any Bull of Pope, or testimony of good author of any Indulgence so granted.

For the Knights prophane jeast out of Guicciar-dina of playing a game at Tables for an indulgence, sappose that were true, might not a man thinke you telles a good tale of some Protestants, who in their pots have made so bold with Almighty God him- selfe, as to drinke a health to him; and were not this a fine argument to prove that there is no God?

It is intolerable presumption in the Knight to take upon him to censure so great a Councell as that of Trent. Wherain the whole flower of the Catho- lique Church, for learning and sanctity was gathe- red together, the splendour of which Councell, was so great, that your right wise Heretiques durst not once appeare, though they were invited to goe and come freely with all the security they could wish.

Wherena the Knight saith that it is a senselesse and weak faith that giveth assent to doctrine, as necessary to be believed, which wanteth authority out of Scriptures and consent of Fathers. I answer, he knoweth not what he saith, for all the Fathers agree, that there are many things which men are bound to believe upon unwritten traditions, whose authority you may see in great number in Bellarmine.

The consent of Doctors of the Catholique Church cannot erre in one time then another, the authority of the Church, and assistance of the

15

16

17

De verbi Dei.

l. 4. c. 7.

l. 8. c. 13.

l. 8. c. 13.

l. 8. c. 13.

l. 8. c. 13.

l. 8. c. 13.

Tertull. de pre-  
script. cap. 28.  
quod apud mul-  
tos unum inve-  
nitur, non est er-  
ratum sed tradi-  
tum.

19

Holy Ghost being alwayes the same, no lesse in one time then another, and Tertullians rule having still place, as well in one age as another, that which is the same amongst many, is not error but a tradition.

St. Paul thought, he answered sufficiently for the defence of himselfe, and offence of his contentious enemy, when he said (1 Cor. 11.) If any man seeme to be contentious, we have no such custome, nor the Churches of God.

20

It is false which the Knight againe repeateh, that an article of faith cannot be warrantable, without authority of Scriptures, for faith is more ancient then Scripture; to say nothing of the times before Christ, faith was taught by Christ himselfe without writing, as also by the Apostles after him, for many yeares without any word written.

21

As no lesse credite is to be given to the Apostolical preaching, then writing, so no lesse credit is still to be given to their words, delivered us by tradition, then by their writings: the credite and sense of the writings depending upon the same tradition.

22

De baptismo.  
l. 2 c. 7. l. 5 c. 25.  
cont. Maximin.  
l. 3. c. 3. et Epist.  
174 de Genesi  
ad litteram. l.  
10. c. 23. l. de cu-  
ra pro mortuis.  
et Epist. 118. de  
unit. eccles. c. 22.  
et tract. 98. in  
Iohan.

St. Austine defendeth many points of faith, ei-  
ther onely or chiefly by tradition, and the practise of  
the Catholique Church; as single Baptisme against  
the Donatists, consubstantiality of the Sonne, the  
divinity of the Holy Ghost, and even unbegottenesse  
of the Father against the Arians; and the Bap-  
tisme of children against the Pelagians: to say no-  
thing of prayer for the dead, observation of the  
feasts

feasts of Easter, Ascension, Whitsonide, and the like. Nay, this truth was grounded with him, that he accounted it most insolent madnesse to dispute against the common opinion, and practise of the Catholique Church. In his booke of the unity of the Church, he saith, that Christ beareth witnesse of his Church; and in his Tractates upon John, having occasion to handle those words of St. Paul. If we, or an Angell, from Heaven, &c. where-with the Knight almost concludeth every Section, he thus commenteth upon them, the Apostles did not say, if any man preach more then yee have received: but besides that which you have received, for if he should say, that he should prejudicate, that is, goe against himselfe, who coveted to come to the Thessalonians, that he might supply that which was wanting to their faith, but he that supplieth, addeth that which was lacking, taketh not away that which was before: these are the Saints very words in that place, by which it is plaine, that he taketh the word præter besides, not in that sense, as to signifie more then is written, as you would understand it, but to signifie the same that contra. St. Paul himselfe useth the same word præter, besides, Rom. 16. 17. for contra, and you in your owne Bibles translate it so. I beseech you brethren mark them which cause divisions and offences contrary to the doctrine which you have learned, and avoid them.



Cic. pro Rosc.  
Amer.

*The Hammer.*

**A**S ERUCIUS the accuser of Roscius Ame-  
rinus having little to say against him, to fill  
up the time, rehearsed a great part of an invective  
which he had penned in former time against ano-  
ther defendant: so the *Roscius* here, failing in his  
proofes for indulgences (for which little or no-  
thing can be said) to fill up the Section, tran-  
sferreth a discourse of his, which he had former-  
ly penned, concerning the necessity of antiquien  
traditions, which hath no affinity at all with the  
title of this Chapter, *de Indulgentiis*. In other pa-  
ragraphs we finde him distracted, and raving;  
but in this he smuteth *Argutus*, and therefore I  
am to follow him with a whip as the law in this  
case provideth. Touching the point it selfe of  
*Indulgences*, which *Roscius* fully termeth *Emul-  
gentes*, but the *Roscius* the *Churches Treasury*:  
whoever relieth upon the superabundant me-  
rits and satisfaction of Saints for his absolution,  
for his temporall punishment of sinne after this  
life, shall finde according to the Greeke proverbe  
*Quod dedit in balneo instead of treasure, glowing coales  
heaped upon his head in hell*. For neither are there  
any merits or superabundant satisfactions of  
Saints, Christ saying, *when you have done all, you  
are unprofitable servants*, nor were there any, could  
they be applied or imputed to any other men,  
the Apostle teaching that *every man shall receive  
according*

Eras. Adag.  
Thesauri Car-  
bones.

Luk. 17. 10.

2 Cor. 5. 10.

according to that which himselfe hath done in his body, whether it be good or evil, nor hath the Pope any more power to dispose of this treasury for the remission of sinnes; our Saviour, *Matth. 18. v. 18.* and *Iohn, 20. 23.* conferring the same power of remitting sinnes upon all the Apostles which he promised to S. Peter, *Matth. 16.* Neither, if the Pope had any, speciall power of granting Indulgences, could it extend to the soules in Purgatory, *quia non sunt de foro Papæ*, because they are not subject to the Popes court, as Gerson rightly concludeth. Neither lastly, can it be proved, that there is any Purgatory fire for soules after this life, St. Iohn expressly affirming, that the blood of Christ purgeth us from all our sinnes. The fire therefore of Purgatory is rightly termed chymica and chymica, *chymericall* and *chymicall*; *chymericall*, because a meere fiction, and *chymicall*, because by meanes of this fire, they extract much gold. The Apostle saith, *there is no condemnation to them that are in Christ Iesus.* If no condemnation, no punishment, eternall or temporall. The Prophet saith, *he will cast our sinnes into the depth of the Sea*, surely there is no fire to purge them: *if we repent us of our sinnes*, God promised us that they shall be remembered no more, if they shall not be so much as mentioned, surely they shall not be sentenced to be punished with fire, either temporall or eternall. In that time, saith the Lord, *the iniquity of Israel shall be sought for, and there shall be none, and the sinnes of Judah*

2 Cor. 11. 15.

Serm. 2. de de-  
funt. 2. 2.

1 Iohn. 1. 7.

Rom. 8. 1.

Mica. 7. 18.

Ezek. 18. 22.

I  
Jerem. 50. 20.

L. 2. de Indul.  
c. 3. cum dici-  
mus ex sancto  
Iohanne quod  
sanguis Iesu  
Christi purgat  
nos ab omni pec-  
cato, respondet  
Apostolum lo-  
qui de remissio-  
ne culpæ quæ  
maculam pro-  
prie gignit in  
animâ, macula  
enim est quæ  
ablutione tolli-  
tur, non pena  
quæ debitorem  
non sordidum  
facit.

Iudah, and they shall not be found, for I will pardon them whom I reserve: from which text we thus argue. All their sinnes whom God pardoneth, shall be found no more, if found no more, then to be purged no more, especially after this life. Where there is no spot, there needs no purging, or clensing, but in the soules of all beleevvers there remaines no spot, as *Ballarmine* himselfe confesseth, shaping this answer to our objection, out of St. *Iohn* (that the blood of Christ purgeth us from all sinne) the *Apostle* speaketh of the remission of the fault which properly begets a spot in the soule, for it is the spot which is taken away by washing. When we say that Christs merits are applied to us, our adversaries jeare at us, holding it for a most absurd doctrine, that the merits of one should be imputed to another: and yet what they deny to Christ, they attribute to Saints: that which they deny to God, they attribute to the Pope: they will by no meanes heare that God imputeth to us the merits and sufferings of his sonne, although the Scripture is expresse for it: and yet they teach that the merits and satisfactions of Saints by the Pope, may be applied to us, and that they satisfie for our temporall punishments. But to leave farther prosecution of the point in generall, and to grapple with the *Iesuit* in the ensuing particulars.

To the first. The *Iesuit* playeth the Sophister, and faine would deceive the simple Reader with the ambiguitie of the word Indulgence, which the



the *Knight* accurately distinguisheth; and sheweth, that the Indulgences now granted by the Pope, are no more like the Indulgences in use in the Primitive Church, than an Apple is like to a Nut. The Indulgences wherof we reade in the ancient Fathers, were mitigations of some censures of the Church, before inflicted on the living for their amendment: these are relaxations from satisfactorie paines in Purgatorie flames after this life. After which, notwithstanding, as Saint *Cyprian* truly informeth *Demetrian*, there remaineth no place for repentance, no effect of satisfaction, here eternall life is either gained or lost.

*Cyp ad Demet.*  
postquam hinc  
excessam est  
nullus datur pe-  
nitentie locus,  
nullus satisfac-  
tionis effectus.

To the second. As the *Iesuit* doth sometime answer to that w<sup>ch</sup> we object not, so he oft proveth that we deny not. We attribute more to Christs merits than any *Romanist* doth; for we teach, that they are a *Treasure of infinite value*, abundantly sufficient, without the additiō of any Saints merits to them, to discharge the infinit debt of all mankind: to release all who by faith apply them to themselves, from all temporall, as well as eternall punishment. We professe, with that religious Divine, *Effusio iusti sanguinis Christi tam diues fuit ad pretium, ut si universitas captivorum redemptorem suum crederet, nullum diaboli vincula retinerent*: The effusion of Christs righteous blood is so rich in price, that if all the captives did believe in their Redeemer, the devils bands could hold none. And in very deed, this is one of our mainest exceptions against the *Roman Church*, that

*Ego tunc cum  
Christo  
in  
paradisum  
venire  
poterem*

that they infinitely wrong the infinite bounty of our Redeemer, by going about, as it were, to cke out his merits by the excreescence and superabundance of Saints satisfactions. What they arrogate to Saines in this kind, they derogate from our Saviour; wee acknowledge his merits to be a rich *Treasurie*, containing in it, many millions of pure gold; whereunto, to adde the sufferings of any Saints or Martyrs, were no better than to take away pure gold, and instead thereof to fill up the roome, (not the summe) to lay a few *brasse tokens*. This seemed so absurd to some of the acutest Schoolemen, as by name, *Durandus a Sancto Portiano*, and *Iohannes de Mayro*, that they excluded all Saints satisfactions out of this *treasurie*: their reasons are specially these, *Nothing needeth, or indeed can be added to that which is of infinite value, but such are Christs merits and sufferings*. Secondly, the Saints are already abundantly rewarded, and that far above their desert, as the Apostle witnesseth, *Rom. 8.18. I account, that the afflictions of this present life are not worthy the glorie which shall be revealed; and (2 Cor. 4.17.) our light affliction, which is but for a moment, worketh for us a farre more exceeding and eternall weight of glorie*. Wherefore, the Saints sufferings being so fully recompensed already, cannot helpe towards the expiation of the finnes of others. To which point, *Angelus de Cluvaro*, *tristo Indulg. numero. 9. I hold*, saith hee, with *Francis Mayro*, in his *Treatise of Indulgences*, that

*Durand. in 4.  
sent. dist. 20.  
q. 3.*

*Ego teneo cum  
Francisco de  
Mayro in tra-  
tato de indulg.*

that forasmuch as the merits of Saints are rewarded of God beyond their merit, and thereby the treasure of them is exhausted, that Pardons are onely given for the merit of Christ and his passion: the least drop of whose blood, or sweat, would have been sufficient to expiate all the sinnes that ever have been or shall be committed. Thirdly, the intention of him that merith, is most necessarie required to this, that the fruit or reward of his merit redound to another: but, supposing that the Saints were so rich in merits and sufferings, that they had any to bestow upon others, yet it cannot be proved, that the Saints had ever any such intention, to transferre the fruit of their passions upon others. Fourthly, if the Saints sufferings could expiate our sinnes, the Saints might be accounted our Redeemers, which Aquinas himselfe blushed to affirme, and therefore resolveth the quite contrarie; the sufferings of Saints profit the Church, not by way of Redemption, but by way of Example.

*fructus seu interitus meritis redundes in alterum. sic enim fructus meriti in nos redundare ejus est a intentione quod autem intentio quorundamque sanctorum fuerit fructum passionum suarum in nos transferre, nulla historia docet. Aquin. sum. part. 3. q. 48. art. 2. passiones sanctorum proficiunt ecclesie non quidem per modum redemptionis, sed per modum exempli.*

*quod cum merita sanctorum sint ultra condignum remunerata a deo, et sic exhausta quod solum dantur (indulgentie) ex merito Christi et passionis ejus, cujus minima gutta sanguinis vel sudoris sufficeret ad expiationem omnium peccatorum que unquam fuerunt perpetrata aut perpetrabuntur.*

*Durand. in 4. sent. dis. 20. q. 3. quia intentio merentis est necessaria ad hoc quod passionis Christi*

To the Third. The instance is not to the purpose: for the Corinthian, whose punishment Saint Paul released, was alive; our question is of Indulgences, releasing souls after death: Secondly, the incestuous Corinthian was excommunicated, and thereby excluded for the time from the Communion of Saints: our question is

of



of those that died reconciled to the Church, in the state of grace, Whether they by the Popes Indulgence, may receive ought out of the treasure of Saints sufferings, to purchase their freedom from Purgatorie, or at least, mitigation of their paines there? Thirdly, the Indulgence Saint *Paul* granted the *Corinthian*, was the releasing the sentence of Excommunication, not abating flames of Purgatorie. Fourthly, Saint *Paul* condescended more willingly to grant that excommunicate *Corinthian* his absolution, for the earnest prayers and intreatie of some of his neighbours and friends: hee did not impute the sufferings or merits of his friends unto him, and in that consideration absolved him. These things therefore, agree as well as *Harpe and Harrow*, to absolve the living from sentence of Excommunication, at the suit or request of persons that have well deserved of the Church, or have a speciall interest in our love: and to releale the dead out of Purgatorie, by imputing the surplussage of another mans merits and satisfactions unto him.

4.

To the fourth. The *Iesuit* might have learned of Dr. *Francis White* in his reply to *Fisher* the *Iesuit*, from whom hee borrow'd this objection, an Answer thereunto: or if hee thought much to learne of him, hee might have beene beholding to his owne *Pamelius*, so farre, as to informe him, that the Indulgences which *Tertullian* impugned, were not such as wee treat of,

of, but the same whereof Saint *Cyprian* speaketh, to wit a relaxation of canonicall censures, and penance to adulterers and other notorious sinners upon the request of martyrs, being in prison and yet alive. Now it seemed to this Father to be unjust and unfitting, both that the Martyrs in such cases should be intreaters, and that the Church should grant absolution to such persons, or mitigate the censures most lustly imposed upon them. Whether *Tertullian* in this were in the right or not, it makes nothing for the *Iesuit*, or against us, for he speaketh of living Martyrs and not dead: of forgiving the crime it selfe, not only the temporall punishment, and that in this life, not in Purgatory. As this is one of the most impertinent allegations in his booke, so he handles it as strangely and absurdly; for first, he discrediteth and disableth his witnesse, by branding him with the note of an *Heresique*, and then he produceth him.

To the fifth: What *rope of sands* hath the *Iesuit* here *twisted*; first he can never prove that any man can fully satisfie for the least sinne committed against the infinite maiesty of God, much lesse by any penance he can endure, though never so long, satisfie over and above as he speaketh. Secondly, the continuance of his penance, if it bee done in true humility, and sincerity, shall not be without fruit to himselfe, for it shall be a meanes to mortifie his fleshly lusts, and prevent future sins and through faith in Christ, to obtaine a greater reward

Ep. 10. 11. 12.

Ezek. 18. 20.

Iob 9. 3.

Psal. 19. 12.

Pro. 10. 9.

Esay, 64. 6.

Iames, 3. 2.

Basil. de penit.  
non Angeli sumus  
sed homines, et  
cadimus et resurgimus,  
idq; sepius eadem  
hora.

Ambros. apol.  
David, c. 2. unus  
quisque nostrum  
per singulas  
horas quam  
multa delinquit

reward in heaven. Thirdly, had the Saints any such surplussage of merits, and were there nothing allowed to themselves for it here, or hereafter: yet could not these their merits be communicated to others for their behoofe, because God hath set it downe in his law expressely, *that as the sin of the sinner, so the righteousness of the righteous shall be upon himselfe.* To the Iesuits quere therefore. *Why may not the over-plus of their sufferings lie in deposito as money in a treasure, for the benefit of others?* I answer briefly, because there is no such money, nor such treasure, nor order from the master of the house, to lay up such supposed money in such an imaginary treasury, as it were in a Banke, for the benefit of others. Doe we say this onely, doe not the Scriptures and the Fathers say the same. Doth not Iob demand how should man be just with God? if he contend with him, he cannot answer him one for a thousand. Doth not David? Who knoweth how oft he offendeth? Doth not Solomon? Who can say, I have made my heart cleane? I am pure from my sinne. Doth not Esay ingenuously confesse? We are all as an unclean thing, and all our righteousness is as filthy ragges, and St. Iames, in many things we offend all, and after him St. Basil, We are not Angels, but men, we fall and rise againe, and that often times in one and the selfe-same houre. And Ambrose. Every one of us how often doe we sinne? every houre. And most fully of all, St. Bernard, Who dare grudge from henceforth saying? we



we labour too much, we fast too much, we watch too much, seeing that a man cannot answer the thousandth, nay, not the least part of his debt. And againe, commenting upon those words, 25. of Matth. and the 8. Give us of your oyle, a foolish petition, the righteous shall scarce be saved, the oyle of their owne righteousness, hardly suffice the Saints to salvation, how much lesse will it serve themselves and their neighbours.

To the sixth. The reason is not alike, for Indulgences for the living, are the releasing of Ecclesiasticall censures inflicted upon their persons, which undoubtedly the Bishops have power to mitigate upon the submission of the party, whereof they can take notice: which can have no place, in the soules of the deceased, as the Church hath no power to enioyne them penance for their misdemeanour, so neither to take it off: foras the Jesuit himselfe confesseth, the Pope is no superiour in respect of the soules in Purgatory, nor are they under his power. Here by the way, let the Reader observe how the Jesuit unwittingly strike a blow at the Popes triple crowne. For if the soules in Purgatory are none of his subjects, where is his third Kingdome? Why should he weare a triple crowne, if he may not beare his sword in Purgatory? the word *Mysterium* anciently engraven upon the Popes Miter, was wont to be thus declared, that the three Crownes compassing it, signifie the rule he beares in Heaven, Earth, and Purgatory, but if

B b

he

Bernard de quadrop. Debit quis amplius grunier dicens nimum laboramus, nimum jejunamus, nimum vigilamus, cum nec millestine nec minime partium debitorum suorum quis valeat respondere.

Serm. de virgin. Stulta petitio, vix justus salvabitur, vix Sanctis justitie sue oleum sufficeret ad salutem, quanto minus et sibi et proximis.

6

P. 323. Absolution is a iudicall act to be performed by a superiour and judge towards an inferiour and a subject being under his power, which the soules in Purgatory are not in respect of the pope.

he hath of late lost that kingdom, and is not now as the Iesuit saith, *Superior to the soules that frie in Purgatory*. What power hath he to mittigat their fine, or release their mulct, or abate their fire? much lesse wholly absolve them from the guilt of temporall punishment there *in toto*? As for that he addeth, concerning communion of Saints, it yeelds no support at all to his cause: for the communion of Saints, which all Christians beleeve, is partly in the blessings of this life, partly in the use of spirituall graces, whereby they pray one for another, admonish, instruct, and comfort one the other; this communion no way extendeth to inward habits, as faith, hope & charity, nor to outward penall sufferings, w<sup>ch</sup> can be imparted to no other, as may be most evidently deduced out of Scriptures, and the joynt testimonies of the ancient Fathers. First therefore wee say, that the Saints have no superabundance of merits or satisfactions, as I have proved before: next that admitting they had any, they cannot dispose of them to others, for every one shal beare his own burdens, every one shall receive the things done in his body, according to that he hath don, whether it be good or bad, not according to that w<sup>ch</sup> he hath don or suffered in the body of another. The wise virgins said to the foolish that begged of them oyle to fil their lamps, *Not so, lest there be not enough for us & for you; the righteousness of the righteous shalbe upon him, & the wickednes of the wicked shalbe upon him, Ez. 18. 20. Who ever (saith Tertulian) satisfied by another mans death, his owne death,* but

Gal. 6. 5.  
de publicis. c. 22.  
Quis alienam  
mortem sua sol-  
vet nisi solus fi-  
lius Dei, proinde  
qui illum emu-  
laris donando

but only the Son of God: therefore thou, who imitatest him in forgiving sins, if thou hast sinned in nothing thy selfe I pray thee suffer for me; but if thou art a sinner as I am, how will the oyle of thy litile lampe suffice for thee and for me? If Tertullians coyne be not currant, I am sure S<sup>r</sup> Austine & S<sup>r</sup> Leos is, Although, saith S<sup>r</sup> Austine, brethren dye for their brethren, yet the blood of no Martyr was ever shed for the remission of their brothers sinnes. For, as St. Leo testifieth, the righteous have received, they have not given crowns: from the fortitude of true beleevers; we receive examples of patience, not gifts of righteousness. For their death was singular; neither did any of the by it discharge the death of another; the head hath satisfied for the members, & the satisfactiō of one is imputed to all. Marke, he saith of one, not of more, & the head satisfied for the mēbers, not the mēbers one for another.

*lūm nata sunt exempla patientiæ non dñi iustitiæ singulares, quippe eorum meritis fuerunt, nec alterius quisquam debitum suo sine persolvit. Bernard. ep. 198 cmt. Abeldard. Satisfactio unius omnibus imputatur, sicut omnium peccata ille unus portavit, nec alter invenitur qui foro fecit, alter qui satisfecit, satisfecit ergo caput pro membris.*

*de ista si nihil ipse deliquisti plane patere pro me si vero peccator es. quomodo oleum facule tue sufficere tibi & mihi poterit.*

*In Iohan. tract. 24. Et si fratres pro fratribus moriantur, tamen in fratrum peccatorum remissione nullius sanguis martyris funditur.*

*Leo ep. ad palest. Accipere iusti non dedere coronas, et de fortitudine fide-*

To the seventh. I freely subscribe to the conclusion, and beleieve without any scruple, th at the 56000. yeares of pardon granted by the Pope, to every one that shall say seven prayers before the Crucifix, and seven *Paternosters*, and seven *Ave-maries*, is no more for the dead then for the living. For done to such an intent, neither are the better for it, neither the living nor the dead are gainers, but onely the Pope himselfe and his Agents, who sell paper and lead at a deerer rate,



than any Merchant or Stationer in Christendome. Yet, by the *Iesuits* leave, Pope Gregory granting 14000 yeares of Pardon, and *Nicolas* the first, as many, and *Sixtus* the fourth, twice as many, which make up the full number of 56000; must needs be thought, to intend benefit to the soules in Purgatorie, or in hell: unlesse you will make the Pope to be so absurd, as to suppose that any were to live upon earth so many thousand yeares, which had beene an error 55000 times worse than the error of the *Millenaries*. For they taught, that the Saints should live a thousand yeares with Christ on earth: but these, that sinners should live in durance here, or in Purgatorie 56000 yeares, which is 50000 yeares longer than by all computations, the World hath, or as most thinke, shall last.

8.

To the eighth. What Scripture or Tradition hath the *Iesuit* for this his incredible paradox? If wee should grant him such a Purgatorie as hee desires, which no man yet could find either in the Map of this world, or in the Table of holy Scriptures: yet is it impossible to defend with any probability this position of his, that in few weekes space, a soule might suffer punishment answerable to the Penance of many thousand yeares. For, the learned *Romanists* generally accord, that Purgatorie fire differeth little from hell, but in time; that the one is eternall, the other temporall: they beleeve it to equalize, or rather exceed any fiery torment on earth. How then

then can they imagine so much fuell to be laid on that fire, and the torments in it so improved, that a man may suffer so much punishment in a few weekes, which may weigh downe, or beare scale with the penance of 56000 yeares; or if the torments could be so increased, what soule would be able to beare them for those few weekes, nay rather a few houres?

To the ninth. The Authours alleaged by the Knight, namely, *Durand*, *Sylvester Prierias*, *Major*, *Fisher* Bishop of *Rocheſter*, *Alfonſus a Caſtro*, *Antoninus*, *Cajetan* and *Bellarmino*, ſpeake not, as the *Ieſuit* would have it, comparatively, but poſitively. *Durand* ſaith, *The Scriptures ſpeak not expreſſely of Indulgences, neither the Fathers, Auſtine, Hilarie, Ambroſe, Jerome, &c.* *Sylveſter Prierias* affirmeth, that *Pardons have not beene knowne to us by the authority of Scriptures, but by the authority of the Church of Rome, and the Popes.* *Fisher* Biſhop of *Rocheſter* confeſſeth, that of *Purgatorie* there is little or no mention amongſt the ancient Fathers, and that as long as *Purgatory* was not cared for, there was no man ſought for *Pardons*: ſith *Purgatorie* therefore hath beene ſo lately knowne and received of the whole Church, who can now wonder concerning *Indulgences*? And here *Maſter Flood* is at a ſtand,

tueretur nobis ſed autoritate eccleſiæ & Romanorum pontificum. *Major*, in 4. ſent. diſt. 2. q. 2. Difficile eſt modum indulgentiarum fundare authentice in ſcripturâ ſacrâ, *Roſſenſis*, artic. 18. *cont. Luth.* Quamdiſ nulla fuerat de purgatoria cura nemo queſivit indulgentias, nam ex illo pender omnis indulgentiarum eſtimatio ceperunt igitur indulgentiæ poſtquam ad purgatorii cruciatus aliquandiu trepidatum erat.

9.

*Durand. 4. ſent. diſt. 20. q. 3. de indulgentiis, pauca dici poſſum per certitudinem, quia nec ſcriptura expreſſe de iis loquitur, ſancti etiam patres Ambroſius, Hilarius, &c. minime loquuntur de indulgentiis.*

*Prierias, cont. Luth. de indulgentiæ autoritate ſcripturæ non in-*

*Alfon. de verbo Indulg. Harum usus in ecclesiâ videtur serò receptus, de Transubstantiatione rara in antiquis mentio de purgatorio fere nulla, quid ergo mirum si ad hunc modum contingeret de indulgentiis ut apud præscos nulla sit mentio?*

*Antonin. part. 1. tit. 10. de indulgentiis nihil expressè habemus in sacra scriptura aut etiam patrum scriptis.*

*Cajet. opus 15. 1. Nulla scriptura sacra nulla præscorum doctorum grecorum aut latinorum auctoritas indulgentiarum ortum*

*ad nostram deduxit notitiam.*

*Bellar. de indul. l. 1. c. 17. Neque mirum videri debet si auctores antiquiores non habemus, qui harum mentiorum faciunt.*

his *Flumen* is turned into *Stagnum*; for having made offer to answer *Durand*, and finding that his answer would not hold, his heart failed him, and hee durst not venture to shape any answer at all to the Authours last mentioned, namely, *Alfonsus a Castro*, whose words are; *There is nothing in Scripture lesse opened, or wherof the ancient Fathers have lesse written, than of Indulgences; and it seemeth the use of them came but lately into the Church: there is seldome any mention of Transubstantiation among the Ancients, almost none of Purgatorie. What marvell then, if it so fall out with Indulgences, that there should be no mention of them by the Ancients?* *Antoninus*; *There is not any expresse testimonie, for proofoe of Indulgences, either in Scriptures, or in the writings of the ancient Fathers.* *Cajetan*; *There is no authoritie of Scriptures, or ancient Fathers, Greeke or Latin, that bringeth the originall of Indulgences to our knowledge.* *Bellarmino*; *It is not to be wondered, if wee have not many ancient Authours which make mention of Indulgences; for, many things are retained in the Church onely by use and custome, without writing. See how the Romanists second one the other: Bellarmine saith, That not many ancient Authours make mention of Indulgences. Cajetan and Antoninus say, Not any. Durand saith, that The Scriptures speake not expressely of them. Prierias saith, That they speake not at all of them.*



To the tenth. The Indulgences those Fathers and Councells speake of, have no more affinitie with the Pardons the Pope selleth now adaies, than the Rivers of *Paradise* have with *Styx* or *Avernos*; or *Simon Peter* with *Simon Magus*; or *Phillip* the Apostle with *Phillip* King of *Macedon*, as I shewed before.

10

To the eleventh. The *Iesuit* hath neither proved the practise of the Catholike Church, nor of the *Romane*, time out of mind, for Indulgences: but onely practises of later times, since manifold abuses crept into the *Roman* Church. As for his negative Argument, to wit, that *It is a strong evidence of consent, for Indulgences, because none is found to have spoken against them*: unlesse hee otherwise qualifie it, it will no more prove Purgatorie, or the lawfull use of Indulgences, than it will prove there is a Commonwealth in *Eutopia*, or Cities, or Countries in the Moone, or many worlds; because, peradventure none is found to have spoken or written against them. And for the *Waldenses*, that they were the first impugnors of Indulgences, is said by the *Iesuit*, but not proved; much lesse, that these *Waldenses* were known Heretikes. For they were farre from heresie by the confession of their greatest adversarie, the Inquisitor *Rainerius*. They live, saith hee, justly before men, and believe all things well concerning God, and all the Articles contained in the Creed, *Solummodo Romanam Ecclesiam blasphemant & Clerum, onely they*

11

Cont. Wald.  
cap. 4.

12

*Durand. in 4.  
sent. dist. 2. q. 3.  
Quod dictū est  
Petro. Mat. 16.  
tibi dabo cla-  
ves, &c. intel-  
ligitur de pote-  
state ei data in  
foro pœniten-  
tiæ, de collati-  
one autem in-  
dulgentiarum  
non est quomo-  
dā debeat intel-  
ligi, sancti enim  
Ambrosius,  
Hilarius, Au-  
gustinus, Hie-  
ronimus, mini-  
me loquuntur de  
indulgentiis.*

*speake evill of the Romane Church and Clergie.*

To the twelfth. It was happy for *Durand*, that hee lived before the Inquisition and Index *Expurgatorius*. For he argueth so strongly against Indulgences, saying, (that *Little can be spoken of any certainty concerning them, because the Scripture speaketh not expressely of them; for what is spoken, Matthew the 16. to Peter, I will give thee the Keyes, and whatsoever thou bindest on earth shall be bound in heaven; is understood, of the power given him in the penitentiall Court, and cannot be understood of the bestowing of Indulgences; for the holy Fathers, Ambrose, Hilarie, Augustine, Jerome, speake not at all of Indulgences*) that his writings, if not his person, would have beene purged by fire, if hee had lived in these times: yet, true it is, that having argued strongly against Indulgences, and the *Church Treasurie*, so farre as it consisteth of the merit of Saints, hee bethought himselfe, and *pro forma*, alleageth to the contrarie, the Custome and Doctrine of the Church, meaning the Romane Church; whose lash hee feared, if hee should not have given backe that by *Whole-sale*, which hee had taken away from her by *Re-tale*. Its true also, that hee mentions Indulgences at the stations of *Rome* in the dayes of Saint *Gregory*: but let it be noted, that *Gregory* is without the compasse of the Primitive times, and that hee was interested in the cause; for, Purgatorie fiers began to finge men in his time, and thereupon, Indulgences to be  
in

in request, which afterwards proved a Staple commoditie to the See of Rome. Lastly, as *Martial* writeth of *Labulla*, it may be truly said of this *Gregory*, that hee was the worst of the good, and best of the bad Popes.

To the thirteenth. The *Knight*, after *Alfon-  
sus*, quoted *Antoninus*, *Cajetan*, and *Bellarmino*,  
to prove the noveltie of Indulgences, and that  
there is no ground for them in Scriptures, or the  
writings of the ancient Fathers: to whom, the  
*Iesuit* answereth not a word; and here the second  
time, hee is *Gravelled* in this Section. To *Alfon-  
sus* hee seemeth to say something, but upon due  
examination as good as nothing: first hee falsi-  
fieth his words, saying, page 334. that *Alfon-  
sus* confesseth the use of Indulgences to be most an-  
cient, and of many hundred yeares standing;  
whereas his words are not; that the use of In-  
dulgences was most ancient, but that it was said  
by some, to be most ancient among the Romanes:  
*Apud Romanos vetustissimus predicatur illarum  
usus*; this *predicatur* is of no more credit, than  
*Plinie* his *fertur*, or *Solinus* his *aiunt*. For not-  
withstanding this report, *Alfon-  
sus* resolves in  
that very place, *It seemes that the use of Indul-  
gences came but lately into the Church*. Secondly,  
the *Iesuit* forceth a wrong Inference from *Al-  
fon-  
sus* his words. For albeit, hee affirmeth that  
Indulgences are not to be contemned, because  
they have beene in use in the Church for some  
hundreds of yeares: yet hee condemneth not  
a man

*Mart. Epig. de  
Lab. Non es  
crede mihi bo-  
nus: quid ergo  
ut verum lo-  
quar optimus  
malorum Pifo-  
nes Senecaque  
diemiosq, et  
Crispos mihi  
redde sed prio-  
res fies proximus  
ultimus bono-  
rum.*



Matth. 18. 17.

*Vid. Reg. Theſ.  
Romana eccle-  
ſia nec eſt Ca-  
tholica nec ſa-  
num membrum  
Catholica eccle-  
ſie.*

14

a man for an *Hæretique* that ſhall deny them, but any one that ſhall contemne the Church or deſpiſe her authority : his words are *Quoniam eccleſiâ Catholicâ tantæ eſt authoritatis ut qui illam contemnat Hæreticus merito cenſeatur*, we ſay the ſame alſo, and the Scripture beareth us out in it, tell the Church and if he reſuſe to heare the Church, let him be unto thee as a Heathen or a Publican, but what if *Alphonſus* out of feare blowes hot and cold with one breath, whats that to us ? He lived and died a profeſſed *Papiſt*, and therefore what he writeth againſt *Proteſtants*, is little to be ſet by, but what he writeth againſt the Church of *Rome* whom he had a minde to defend in all things, and whoſe ſeed advocate he was, muſt be thought to be drawne from him by evidence of truth ; howſoever let it be noted that *Alphonſus* calleth not him an *Hæreticke*, who denieth Indulgences, as the *Knight* doth, but who contemneth the Catholike Church, which neither the *Knight*, nor any *Proteſtant* doth : we deny not, much leſſe doe we contemne the authority of the Catholike Church. But we deny that the *Roman Church* is the Catholike, or a ſound member thereof.

To the fourteenth. Our Miniſters doe not like *Flood*, and other *Ieſuits*, bring muddy ſtuffe in their ſermons, out of *Petrus de Voragine*, and the like fabulous Authors : but what they produce in this kinde againſt the Pope for his baſe ſale of Indulgences, and making merchandize of his ghhoſtly power, they proove out of good Authors,  
grave

grave Historians, Canonists, and Schoolemen, such as are the author of the lives of Popes, and the booke called *Taxa camera Apostolica & Centum granamina*, together with *Wescelius Croningensis*, *Gucciardine*, *Henricus de Gandavo*, & *Altisiodorensis*. If *Altisiodorensis* words are not plaine enough, *Summ. l. 4. d. relap. Dicunt quidam quod relaxatio non valeat quantum ecclesia permittit, sed facit ut excitentur fideles ad dandum, et decipit eos ecclesia*; some say that the Popes Indulgence prevailes not so much as the Church promiseth, but that thereby men are stirred up to give more freely and that therein the Church deceaveth them; what say they to that note in *Taxa camera Apostolica*, note diligently that such favours, to wit, Indulgences are not graunted to poor folke, because they have not wherewithall, they cannot be comforted: or that pregnant phrase of *Matthew Paris*, that Christs blood alone though it be all sufficient to save soules, yet the same without saintly satisfaction applied by the Pope, is not sufficient to impregnate his holinesss Coffers. If the Jesuit smell not in these sentences the fat steame of the Popes Kitchen he hath no nose.

To the fifteenth. It is well the Jesuit termeth the drinking of a health to Almighty God, a tale, and by his quoting no author for it, sheweth that it was a signal lye of his owne inventing, when he was betweene hawke and buzzard: Never any but himselfe who can blush at nothing, affirmed any such thing of any Protestant, that ever came to that

*Nota diligenter quod huiusmodi gratia non consecutur pauperibus; quia non sunt, nec possunt consolari. Matth. par. in Hen. 3. Romanorum loculos impregnare.*

*Historia Ital.*  
*l. 13. Leo nullo*  
*temporum et*  
*locorum habito*  
*delectu per uni-*  
*versam orbem*  
*amplissima pri-*  
*viligia quibus*  
*non modo vitiis*  
*delictorum ve-*  
*niam consequen-*  
*di sed & defun-*  
*ctorum animus,*  
*ejus ignis in*  
*quo delicta ex-*  
*piari dicuntur*  
*penis eximendi*  
*facultatem pol-*  
*licebatur, pro-*  
*mulgavit, que*  
*quia pecunie*  
*tantum a mor-*  
*talibus extor-*  
*quenda gratia*  
*concedi notum*  
*erat & a que-*  
*sitoribus huius*  
*negotio prefe-*  
*ris impudenter*  
*administra-*  
*bantur magnam*

*plerisq; locis indignationem offensionemq; concitabant, & presertim in Germania ubi a multis ex ejus ministris hujusmodi maruos penis liberandi facultas parvo pretio vendi, vel in canponum tabernis alea subici cernebantur.*

that height of impiety and prophannes, as to drinke a health to his Maker : but *Luitprandus* and *Polonus*, telleth us of one *Iahn* the twelfth, a Pope of *Rome*, and consequently no Protestant : who made so bold with Almighty God, as to give *Orders in a Stable*, and so familiar with the Divell, as to *drinke a health to him*. As for the Knights prophane jeast as he calleth it : it is no jeast, but a serious testimony out of a grave historian, convincing the Popes agents of Atheisme and prophannes, and the Popes themselves, of sordid covetousnesse, his words are, *Leo published large privileges through the whole world without any distinction of times and places, by which he promised not onely pardon to the living, but also power to deliver soules of the dead out of Purgatory paines; which because it was knowne that they were granted onely to fill the Popes coffers, and because his farmers carried themselves lewdly in the sale of them, great offence was taken at them, especeally in Germanie, where such Indulgences were set at a low price, and seene to be staked in Tavernes and Ale-houses at games of Tables.*

16

To the sixteenth. The *Trent* Synod was not a Councell, but a Conventicle, wholly swayed by the *Italian* faction, wherein not the flower of the *Catholique Church* for learning : but the bran of the *Romish*, boulded by the Pope, was gathered together.



gether. Let *Andreas Dudithius* the Bishop of *Quinque eccles.* who was present at this Councell, speake his minde of it, the matter came to that passe, through the wickednesse of those hungry Bishops that hung upon the Popes sleeve, and were created on the suddaine by the Pope for the purpose, that that Councell seemed to be an assembly, not of Bishops, but of Hobgoblins, not of men, but of Images, moved like the statues of *Dædalus* by the sinewes of others. What the Iesuit addeth of night owles, not daring to appeare in the splendour of that Councell, hath no colour of truth. For it is no newes for owles to appeare at popish Councells. At a Councell held at *Rome* by Pope *Heldebrand*, *Ortwinus Gratius* writeth, there appeared an huge great Owle, which could not be frayed away, but feared all the Bishops. As for Protestants, whom this Blacke-bird of *Antichrist* termeth night Owles, if they had flocked to that Councell, they had shewed themselves not Owles, by appearing in that twi-light at *Trent*, but very Wood-cocks, to trust any security offerd them by those, who after publike faith given to *John Huz*, and *Ierome* of *Prage*, notwithstanding the safe conduct of *Sigismond* the Emperour, for their going to, and coming from the Councell at *Constance*, most cruelly burned them at a stake to ashes.

*Ep. ad Maxmil.*

*Fascic. rerum expetend. & fugiend.*

To the seventeenth. Divine faith must be grounded upon divine authority, and that cannot be the *Catholike* faith, which wanteth consent of Fathers. As for those Fathers whose authority

*Bellarmino*

*Bellarmino* draweth *ob torto collo*, to testifie for unwritten traditions *de verbo Dei. lib. 4. cap. 7.* the *Iesuit* may see them fully answered in *Iunius Whitaker*, *Daniel Chamierus*, and *Dr. Davenant* Bishop of *Sarum*, and a farre greater number of Fathers alleaged to the contrary, by *Robert Abbot* in his answer to *William Bishop*, *cap. 7.* *Phillip Morney* in his preface to his booke, *de sacrâ Eucharistiâ* and *Iacobus Laurentius* in his singular tractate *de Disputationibus*, and others.

18.

To the eighteenth. The assistance of the Holy ghost was more speciall in the times of the Apostles then in latter ages: they could not erre in their writings, others might; yet we charge not the *Catholike* Church of Christ in any age, with any fundamentall errour, though we may the Roman; *Tertullian* his rule may have still place, and as well in one age as another if it be rightly taken, and not misconstrued and misapplied; for if it be taken generally, *that whatsoever is the same amongst many, is no errour but tradition*, it is it selfe a great errour. For the same opinion concerning the inequality of the Father and the Sonne is found amongst many; to wit, the *Arrian* Churches: the same doctrine concerning the procession of the Sonne from the Father onely, is found amongst many, namely, all the Greeke Churches at this day: the same practise of administering the Eucharist to children, was found amongst many; namely, all the Churches of *Africa* in *S. Austines* time, yea, and in all Churches

ches subject to the Bishop of *Rome* for many ages, as *Maldonat* the *Iesuit* confesseth; yet the above named Positions, and this latter practise are confessed on all sides to be erroneous. But *Tertullian* by many understandeth not the practise of some particular Churches, much lesse of facious persons of one Sect, but the generall and uniforme doctrine and practise of the whole Church as his words in the same Chapter, quoted by the *Iesuit* declare. *Goe too now, admit that all Churches have erred, is it likely so many, so great Churches should erringly conspire in one faith?*

*Tertul. de prescrip. Age nunc omnes ecclesie erraverint vix simile est ut tot et tante in unam fidem erraverint.*

19

To the nineteenth. We derogate nothing from any generall custome of the *Catholike* Church, let the *Iesuit* produce out of good Authors any such custome for Indulgeuces to redeeme soules out of Purgatory flames by Papall Indulgeuces, and this controversie will soone be at an end; howsoever let me tell the *Iesuit* the way, that this text of *S<sup>t</sup>. Paul* is impertinently alleaged to prove this or any other article of the *Trent* faith. For *S<sup>t</sup>. Paul* in this place speaketh not of any Article of faith nor matter of manners necessary to salvation, but of habits, gestures fashions, and indifferent rites: in matter of which nature there is no question at all, but that the custome of the Churches of God ought to sway, as is abundantly proved by *Dr. Andrewes* late Bishop of *Winchester*, in his printed Sermon upon that text.

by

To the twentieth. *Disputabamus de aliis respondet Iesuita de repis*, we dispute of Indulgeuces, the

20



the *Iesuit* answereth of Traditions in matter of Faith. These are very distinct questions, and so handled by all that *deale Work-man-like* in points of difference betweene the Reformed, and the *Romane Churches*, but the *Iesuits* common place of Indulgences was drawne drie, and therefore hee setteth *his cocke of Traditions on running*, which yeeldeth nothing but muddy water. What though Faith be ancienter than Scriptures, the Argument is inconsequent? *Ergo*, Scripture is not now the perfect rule of Faith. Faith neither is, nor can be more ancient than the Word of God, upon which it is built; this Word of God is now written; and since, the confirming and confirming the whole Canon of the written Word, by Saint *Iohn* in the Apocalypse, is become the perfect, and as the Schooles speaketh, the *adequate rule of Faith*. It is true, Christ and his Apostles first taught the Church by word of mouth; but afterwards, that which they preached, was by the commandment of God, committed to writing, to be the foundation and pillar of Faith; as *Irenaeus* testifieth in expresse words.

Lib. 3. advers.  
heres. cap. 1.

Non enim per  
alios dispositio-  
nem salutis, no-  
stra cognovi-  
mus quam per

eos per quos Evangelium pervenit ad nos, quod quidem tunc preconiauerunt postea  
per dei voluntatem in scripturis nobis tradiderunt fundamentum & columnam fidei  
nostre futuram.

21.

To the twentieth one. If the *Iesuit* could prove as undoubtedly any words of the Apostles that are not set downe in Scriptures, to be their owne words, as wee can prove the writings we have, to be theirs; wee would yeeld no lesse credit to them,

them, then to these; but that neither can hee,  
nor so much as undertaketh to doe. And where  
as he further saith, that the credit of the Scrip-  
ture depends upon Tradition; unless hee qualifie  
the speech some way, it is not onely erroneous,  
but also blasphemous; for it is all one, as if hee  
should say, that man gives credit and authority  
to God (as *Tertullian* jeateth the Heathen, not  
receiving Christ for God, because the *Roman*  
*Senate* would not give their consent and appro-  
bation to make him one, *Sanctus homo deo propitiu*  
*esse debet*) or that the credit and authority of  
Gods Word dependeth upon mans receiving  
it. Whereas in truth, Gods Word is not there-  
fore of divine and infallible authority, because  
the Church delivereth it to be so; but on the  
contrary, the Church delivereth it to be so, be-  
cause in it selfe it is so; and the Church should  
erre damnably, if shee should otherwise conceive  
of these inspired Writings, then as of the un-  
doubted Oracles of God, to which we owe ab-  
solute consent and believe, without any question  
or contradiction.

To the two and twentieth. *Saint Augustine* de-  
fends no point of Faith against Heretikes, either  
onely or chiefly, by the Tradition and practise  
of the Catholike Church; but either onely or  
chiefly by the Scriptures. For example, in his  
booke of *Baptisme*, against the *Donatists*, after  
hee had debated the point by Scriptures, hee  
mentioneth the custome of the Church, and re-

In Apologes.

Vid. August.  
supr. cit.

*Hæc si placet  
audire quemad-  
modum è Scrip-  
turis sacris af-  
ferantur.*

*Consuetudo  
matris Ecclesie  
in baptizandis  
parvulis nequa-  
quam spernen-  
dus est, neq̃ ul-  
lo modo super-  
flua depu-  
tanda.*

lareth *Stephanus* his proceeding against such as went about to overthrow the ancient custome of the Catholike Church in that point. But hee no where grounds his Doctrine upon that custome; though hee doth well approve of it, as wee doe. Againe, in his booke against *Maximus*, and his 174 Epist. to *Pascentius*, hee confirmeth the Faith of the Trinity by the written Word, against those Heretikes: his words; Ep. 175, 19 to the same *Pascentius* are; *Hæc thou must heare, if thou wilt, how these points of our Faith are maintained by Scripture.* So farre is hee from founding those, or any other points of faith only, or chiefly upon unwritten Traditions. What the *Resuit* alleageth out of his tenth booke, *De Genesi ad literam*, cap. 23. no whit advantageth his cause; for there Saint *Austine* saith no more, but *The custome of the Church in baptizing Infants, is no way to be despised, or to be accounted superfluous.* Wee all say the same, and condemne the *Pelagians* of old, and *Anabaptists* of late, who deny Baptisme to be administered to children, or any way derogate from the necessity of that Sacrament. The *Resuit* saith, hee will say nothing of Prayer for the dead, yet hee quoteth Saint *Austine*, *de cura pro mortuis*, as if in that booke hee taught Prayer for the dead, and grounded it upon unwritten Tradition. Whereas in that booke, hee neither maintaineth Prayer for the dead, nor maketh mention of any unwritten Tradition for it, but on the contrary, solidly out

of



of Scriptures proveth, that the Saints departed have no knowledge of our affaires upon earth. The Prophet Esay saith, *Abraham knoweth us not, and Israel is ignorant of us.* If so great Patriarchs knew not what befell their posteritie after their death, how can it be defended, that the dead intermeddle with the actions or affaires of the living, to helpe them onward, or so much as to take notice of them? A little after, he concludes flat upon the Negative, *The Spirits therefore of the dead there remaine where they knowe not what befallerh to men in this life.* To what end therefore, should wee call upon them in our troubles and distresse here? Neither hath this Father any thing in his 118 Epistle for the Jesuit, or against us; for there hee speaketh of Ecclesiasticall Rites, and Customes, as appeares in the very title of that Epistle, not of Doctrines of Faith: and yet, even in these, hee giveth a preheminence to the Scriptures. If, saith hee, *the authoritie of divine Scripture prescribe any Rite or Custom to be kept, there is no question to be made of such a Rite or Custom: and in like manner, if the whole Church throughout the world constantly useth such a Rite or Custom.* The Jesuites next allegation out of this Fathers booke *De unitate Eccles.* cap. 22. falleth short of his marke; hee saith there, that *Christ beareth witness to his Church, that it should be Catholike, that is, spread over the face of the Earth, and not to be confined to any certaine place; as the Province of Africa.* Wee say the same, and adde, that the

*Esaias Prophe-  
ta dicit, Abra-  
ham nos nesci-  
vit, et Israel  
non cognovit  
nos: si tanti pa-  
triarchæ, quid  
erga populum ex  
his procreatur,  
ageretur, igno-  
raverunt quo-  
modo mortui  
vivorum rebus  
atq; actibus cog-  
noscendis adju-  
vandisque mis-  
centur; et paulo  
post ibi ergo  
sunt spiritus de-  
functorum ubi  
non vident que-  
cunq; aguntur,  
aut eveniunt in  
istâ vitâ ho-  
minibus.*

*Ep. 118. si  
quid horum sic  
faciendum di-  
vine Scriptura  
prescribat au-  
thoritas, non est  
dubitandum  
quin ita facere  
debeamus, simi-  
liter si quid  
per orbem tota  
frequenter Ec-  
clesia.*

Con. tr. peril.  
l. 3. c. 6.

Ep. ad Galat.  
ix. εἰ τις ἐὰν  
ἐναντία κατα-  
γγίλῃ αὐτῷ  
ἐὰν μὴ ᾖ τῷ  
ἐναγγελίῳ-  
ται πρὸς ἐναγ-  
γελισμῶνα.

bounds of it, are no more the territories of the Bishop of Rome, than the Provinces of Affrica. Wee grant, that *Whosoever refuseth to follow the practise of the Church, to wit, the Catholike, or universall Church, resisteth, or goeth against our Saviour, who promised by his spirit, to leade her into all truth, and so be with her to the end of the World.* Which promise may yet stand good and firme, though any particular Church erre in Faith, or manners, as did the Churches of Asia, planted by the Apostles themselves, and the Church of Rome doth at this day. Now, because that testimonie of Saint *Austine*, wherewith the *Knights* concludes almost every Section; If wee, or an *Angell from heaven*, preach unto you any thing, whether it be of Christ, or of his Church, or any thing which concerneth Faith, or manners, besides that which you have received in the Legall and Evangelicall Scriptures, let him be accursed; is as a blemish in all Papists eyes; therefore, they use all possible meanes to take it out, but all in vaine; for the words of the Apostle, on which Saint *Paul* commenteth, are not as the Jesuits would have them: *If any man preach unto you, Contra against; but if any preach unto you, Præter besides; as Saint Chrysostome and Theophylact accurately observe. The Apostle saith not (if Chrysostome rightly understand him) if they should preach any thing contrary; but if they shall in their preaching, adde any thing, be it never so little, besides that which wee have preached unto you, let him be*  
accursed.

accursed. And Theophylact is altogether as plaine as Chrysostome, in his Glosse upon the words, *The Apostle inferreth not, if any man preach contrarie to that yee have received; but if any preach besides that which wee have preached unto you, that is, if they shall presume to adde any thing, though never so little, let them be accursed.* Neither doth Saint Austine in his tractate upon Saint Iohn, upon which Bellarmine, and after him, Flood, so much beare themselves, any whit contradict the former interpretations of Saint Chrysostome and Theophylact. For his words in that place carry this sense, *The Apostle saith not, if any man preach more unto you, than you have already received, that is, perfectly conceived and apprehended: for then hee should goe against himselfe, who saith, that hee desired to come to the Thessalonians, to supply that which was lacking to their Faith; to supply, I say, that which was lacking to their Faith, not to the Gospell which Saint Paul preached: hee saith not, let him be accursed, who further informeth you in the Doctrine of the Scriptures, or delivereth you more out of them, than yee have yet received within that Rule; but hee that delivereth you any thing besides that Rule.* And that this is his meaning, appeareth by the words immediately following, which the Iesuit cunningly suppresseth, to wit, these, *Qui prætergreditur regulam fidei, non accedit in viâ, sed recedit de viâ; Hee that goeth besides the Rule of Faith, doth not goe on in the way, but departeth out of the way.*

*Neg enim inquit si contraria solum predicaverint intulit anathema esto, sed si evangelizaverint præter id quod ipsi evangelizavimus, hoc est, si plusculum quidpiam adjecerent.*



Yea, but the word in the Greeke translation, *παρὰ*, here used, is the same with that, *Rom. 16. 17.* which wee in our Bibles translate, against, not *Prater*, besides. Yea, but the Jesuits in their owne Latine vulgar translation, to which they are all sworne, (as wee are not to ours) render this *παρὰ*, or *Prater* besides, and not *Contra* against: and that this translation is most agreeable to the Apostles meaning, appeareth by comparing this text, *Rom. 16. 17.* with a parrall'd text, *2 Thes. 3. 6. Withdraw your selves from every brother that walketh disorderly, and not after the Tradition which you have receiv'd of us.* There is no necessity therefore, of expounding *παρὰ*, in that text to the *Romans*, by *Contra* against; wee may as well (or better) expound it by *Prater*, that is, besides: yet, if in one place *παρὰ* might signifie *Contra*, it doth not follow that it must be so taken, *Galathians 1. 8.* for it is well knowne, that the naturall and most usuall signification of *παρὰ* in Greeke, is *Prater* besides, not *Contra* against; and words are to be taken in their most proper and usuall signification, unlesse some necessarie reason, drawne from the circumstances of the text, or analogie of faith inforceth us to leave it, which here it doth not. As for Saint *Austines* judgement in the point it selfe, to wit, that Scripture is the perfect rule of Faith, hee plainly delivereth it, both in his 49 tractate upon *Iohn*, and in the ninth chapter of the second booke *De doctrinâ christianâ*; and in the last chapter of his second booke,

booke *De peccatorum meritis & remissione*, and in his booke *De bono viduitatis*, cap. ii. What words can be more expresse and direct for the sufficiencie of Scripture, than those in his 49 treatise upon Iohn? The Lord Iesus did; and spake many things which are not written, as the Evangelist testifieth; but those things were chosen to be written, which seemed to suffice for the salvation of Believers: unlesse those in his second booke, *De doctrina christiana*, Among those things which are openly or plainly set downe in Scriptures, all things are found which concerne or containe Faith or manners: or those in his second booke of the remission of sinnes, I beleeve that the authoritie of divine Scriptures, would have beene most cleere and evident in this point, if a man could not have beene ignorant of it, without perill of his salvation: or lastly, those in his booke in the commendation of Widowhood, What should I teach thee more than that which thou readeest in the Apostles? for the holy Scripture setteth the rule of our Doctrine, lest wee should presume to be wise above that wee ought.

*Que saluti credentium sufficere videbuntur.*

*In iis que aperte posita sunt in Scriptura inveniuntur illa omnia que continent fidem, morumque vitiandi.*

*G. ult. Credo etiam huius divinarum eloquiorum clarissima auctoritas esset, si homo illud sine dispendio salutis ignorare non posset.*

*Sancta Scriptura nostre doctrine regulam fixit, ne auderemus sapere ultra quam oportet.*



Concerning the infallible certainty of the Protestant faith, and the uncertainty of the Romish; Spectacles, Chapter the 10. a page 346. usq; ad 380.



HE Knights failing in his proofes of our novelty is a sufficient prooffe of our antiquity; and his owne novelty.

2.

The Jesuits may not be ashamed of the oath they take to defend the Papacy, nay, they may glory in it as an heroicall act, whereby they binde themselves to the defence of that anarchy whereon the weight and frame of the whole Catholike Church and salvation of all soules from Christ his owne time, to the very end of the world; hath, doth, and still shall depend.

3.

Catholike Doctors whom the Knight chargeth with division among themselves, may indeede differ in opinion so long as a thing is undefined, for so long it is not faith, but when it is once defined, then they must be silent, and concurre all in one, because then it is matter of faith.

4

The Knight can have no certainty of his Christianity,



nity, because that dependeth upon his Baptisme, or the faith of his parents which he cannot know.

He can have no certainty of his Marriage, or the legitimization of his children, because the validity of the contract dependeth upon the intention of the parties which marry, and no man can have any certaine knowledge of anothers intention, and so the Knight is in no better case then his adversaries in this respect.

It is cleane a different thing to dispute of the certainty of the Catholique faith which we maintaine, and of every mans private and particular beliefe of his owne justification or salvation, which we deny to be so certaine: the one being groundd upon the authority of Gods divine truth, and revelation, the other upon humane knowledge, or rather conjecture. Howsoever though we be not certaine by certainty of divine faith, that this or that man in particular is truly baptized or ordained a Priest; yet we are certaine by the certainty of divine faith, that not onely there be such Sacraments, but that they are also truly administered in the Catholike Church.

It might be good and profitable as Bellarmine noteth, to invoke the Saints, though they themselves should not heare us, as the Knight would prove out of Peter Lumbard and Gabriel Biel, who though they doubt of the manner, yet they doubt not of the thing it selfe; Gabriel saith, the Saints are invocated not as givers of the good things for which we pray, but as intercessours to God the giver

5.

6

7

ver of all good. And Peter Lumbard saith that our prayers become knowne to the Angells in the word of God which they behold, so also doe Saints that stand before God.

8.

Though it be true which Caietan saith, that it cannot be knowne infallibly that the miracles whereon the Church groundeth the Canonization of Saints be true: yet it followeth not that we are uncertaine whether the Canonized Saints be in Heaven or no, because the certainty of Canonization dependeth upon more certaine ground; to wit, the authority of the See Apostolique, and continuall assistance and direction of the Holy-ghost, the spirit of truth, to whom it belongeth not to suffer Christs Vicar, using humane diligence, and proceeding prudently in a matter of that moment, to erre; and whereas S<sup>t</sup>. Austine saith that many were tormented with the Devill in Hell, who were worshipped by men on earth: it may be well understood of the Martyrs of the Donatists, who were Canonized by those Hæretikes to be Martyrs, whose soules were tormented in Hell: and whereas Sulpitius and Cassander speake of wicked Robbers and damned persons honoured by the name of Holy Martyrs, it followeth not that because some people in S<sup>t</sup>. Martins time did erre in worshiping a dead theefe for a Saint, without any approbation of the Church: ergo Catholikes may erre in worshiping of Saints Canonized and Authorized by the Church.

Ep. 68. vive-  
bant ut latro-  
nes, honora-  
bantur ut mar-  
tyres.

9.

Though Gregorie, and other Catholike Divines differ about the place, manner, punishment, and du-  
rance

rance of Purgatorie: yet, none rejecteth the beliefe of Purgatorie it selfe. And as for Saint Austine, alleaged by the Knight to the contrary, his words are to be meant of the finall and eternall place of soules. For otherwise, Saint Austine is so expresse for Purgatory, in the very looke and place quoted by the Knight, to wit, in his Enchiridian ad Laurentium, that M<sup>r</sup>. Antonie Alcock, a zealous Disciple of Luther, as it seemeth, translating it into English, is faine to write certaine animadversions upon this Chapter, wherein hee confesseth, Saint Austines opinion is here for Purgatorie. The Saints owne words are, Neither is it to be denied, that the soules of the dead are relieved by the pietie of their friends living, when the sacrifice of our Mediatour is offered for them, or almes given in the Church. The same Father elsewhere saith, The whole time betweene the death of a man, and the generall resurrection, containeth the soules in hidden receptacles, as each is worthy, either of ease or paine.

The Doctrine of Catholikes, concerning worshipping of Images, is not uncertaine, it being this onely, that Images are to be worshipped, but not as Gods. For the second Councell of Nice, it requireth not onely kissing of Images, and a civill kind of imbracing, but a prostration on the ground, and praying on the knees before them: Gregorie de Valentia taketh the word Simulacrum, in a good sense, and concludeth out of Saint Peter, that some Image-worship is lawfull, not any Idoll worship, as the Knight imposeth on him.

C. 110. Neque negandum est defunctorum animas, &c.

10.

The



## The Hammer.

**I**N this Chapter, the *Iesuit* in the fourth, fifth, sixth, seventh, twelfth, fifteene, and sixteene Paragraphs, doth nothing but *seeth againe his old Coleworts*, which were tasted before, and after cast into the dunghill. From whence, I purpose not to gather them againe, or set them before the Reader, lest his stomacke should rise at them: but I addresse my selfe to examine onely such Sophismes, Cavils and Evasions, whereby hee indeavoureth to elude or retort the *Knights* arguments, brought against him in this Section, in order as I have set them downe.

I.

To the first. The consequence of the *Iesuit*, drawne from the *Knights* supposed failing in his proofes, failes many wayes, as may be proved by manifold instances. For albeit, many later Mathematicians faile in refuting *Copernicus* his giddy opinion of the earths circular motion, and the heavens standing still: yet this their failing is no sufficient prooffe of *Copernicus* his new fancie: neither will it follow, that the religion of Pagans & Infidels hath sufficient ground, because *Lactantius* failes in his proofes of Christianitie, in Saint *Ieromes* judgement: and *Cyprian* also in the judgement of *Lactantius*. The defects of the Patron or Advocate, ought not to be imputed to the cause. It is a weake and silly Religion, whose whole strength consisteth in the weakenesse of  
some

some of the opposers of it. The truth is, the *Knight* hath not failed in his proofes of the novelty of the *Trent Creed*, as the judicious Reader will find: yet if there were any defect in them, it may be abundantly supplied out of *Inuels* challenge at *Saint Pauls-Crosse*, *Abhors* answer to *Bishop*, intituled, *The true ancient Roman Catholike*, and *Doctor Faner* in his *Booke of Antiquitie*, triumphing over novelty, and divers others.

To the second. That the salvation of all soules dependeth upon the Popes supremacie, which the *Jesuits* are bound by a fourth, and supernumerary vow to defend, is a bold and blasphemous assertion, derogatorie to Christ himselfe, who is the *Saviour of his body*, and only foundation which beareth up the waight and frame of the whole Catholike Church. When Christ said to *Peter*, *Thou art Peter, and upon this Rocke will I build my Church*; hee meant not, as *Saint Augustine* rightly observeth, *To build himselfe upon Peter, but Peter and the whole Church upon himselfe; non super te edificabo me, sed super me edificabo te.* The Church was founded and established before there was any Pope or Bishop at *Rome*, and shall so continue, when *Rome* shall, perchance, be burnt with fire, and the Papacie which now tottereth, shall be utterly destroyed. Dost not their owne *Gerson* teach, that the Pope may be quite removed, and yet the Catholike Church still remaine? how then can the *Jesuit* say,

2.

*Ephes. 5.23.*  
*1 Cor. 3.11.*

*Tract. de infirmitatibus. Papa.*

say, that the waight and frame of the whole Catho-  
like Church, dependeth upon the authoritie of the  
Pope?

3.

To the third. The *Knight* used a dilemma,  
or two-forked Argument. Either the Popes  
sworn-Servants, and our sworne enemies, whose  
depositions before wee heard, against divers ar-  
ticles of the *Trent* Faith, concurred with other  
Papists in judgement, or not: if they concurred,  
then by the joynt confession of all, for those  
points, at least, they are destitute of universality,  
which yet they make a prime note of their  
Church: if others concurred not with them in  
judgement, then their Doctors are divided a-  
mongst themselves, and consequently, they want  
another speciall marke of their Church, which  
they make unitie in point of Faith. To avoid the  
push of this *Ramme*, the *Iesuit* starts \* aside into  
a Scholasticall speculation, whether any thing  
is to be held for an article of Faith before it be  
defined, and resolveth the matter thus: *When*  
*a thing is once defined, to wit, by the Church, then*  
*it becomes a matter of Faith.* Hee should rather  
determine, because this or that is a matter of  
Faith, therefore the Church defineth it to be so,  
and not because the Church defineth it to be so,  
therefore it is a matter of Faith. For Faith, if it  
be divine, is founded upon Gods Word, not  
the Churches definition: if nothing be matter  
of Faith, before it be defined by your Church,  
then Transubstantiation was no article of Faith,  
before

\* *Quintil. Instit.*  
*tut. orat. lib. 6.*  
*Diverticula et*  
*anfractus suf-*  
*fugia sunt in-*  
*firmitatis, ut*  
*qui cursu pa-*  
*rum valent ste-*  
*xu eludunt.*



before the Councell of *Laterane*, and *Innocentius* the third his dayes; nor the Doctrine of Con-  
 comitancie, and lawfull communicating in one  
 kind, before the Councell of *Constance*, under  
*Martin* the fift; nor the Popes superioritie to  
 Councels, before the Councell at *Laterane*, un-  
 der *Leo* the tenth; nor most of Pope *Pius* the  
 fourth his Articles; before the late Councell of  
*Trent*, wherein those points were first defined.  
 Then which, what Argument can be more for-  
 cible, to convince the novelty of the Romish  
 Faith? But whether an article of Faith is to be  
 accounted such, because it is defined to be such  
 by the Church, or whether it be defined to be  
 such by the Church, because it is such in its  
 owne nature; it will little serve the *Iesuits* turne  
 to make up the breaches of the Roman Church.  
 For certaine it is, that their Doctors differ a-  
 mongst themselves, even in points defined by  
 the Church. For after the bookes of the Old  
 Testament, with all the parts (knowne by the  
 name of *Apocrypha*) by the Councell of *Trent*  
 were defined to be of Canonick authoritie; *Six-*  
*tus Senensis* makes scruple of some of them. Af-  
 ter the immaculate conception of our Lady was  
 defined by *Sixtus* the fourth, and the feast in te-  
 stimonie thereof, authorised by him; yet, the  
*Dominicans* generally hold, that shee was con-  
 ceived in sinne. After Justification by inherent  
 righteousnesse, was defined in the Councell of  
*Trent*, *Albertus Pighius* and others, cited by  
*Vegas*,

*Sixtus Senens.*  
*bib. Sanct. l. i.*

*De Caus. iustit.*  
*l. 7. c. 21.*

*Vegas* held the contrary. And though the Councell of *Trent* stigmatize the doctrine touching assurance of salvation, yet *Ambrosius Catharinus*, a learned *Papist*, set forth a learned treatise *de certitudine salutis*. Lastly, though Pope *Leo* the tenth, in the Councell of *Lateran*, defineth the Pope to be above a generall Councell, yet the *Sorbanists* at this day maintaine, that a generall Councell is above the Pope. Therefore as *S<sup>t</sup> Thomas Moore* said pleasantly of a poore Physitian that he was more then *medicus*, to wit, by one letter, meaning that he was *mendicus*. *Vna tibi plus est litera quam medica*; so it may truely be said of the unity *Papists* brag so much of, that it is more then *Vnity* by a letter, to wit, *Vanity*.

Mor. in Epigr.

4

To the fourth. If the *Knight* or any Protestant suspended the efficacy of their Baptisme upon the faith of their Parents, or (as all *Papists* doe) upon the intention of the Priest, the *Iesuits* might with some colour object to us the uncertainty of our Christendome: but let him know if he doth not, that we maintaine generally that the effect of Baptisme dependeth not upon the faith of the Parents and God-fathers, nor yet upon the intention of the Priest, knowne to God onely and himselfe; but upon his outward action and his words knowne to all the Congregation. We say that the observation of Christs institution in baptizing the partie in the name of the Father, of the Sonne, and of the Holy-ghost, and not the Priests hidden intention makes Baptisme effectually

effectuall to all that belong to the covenant.

To the fifth. The *Iesuit* most absurdly inferreth absurdities upon his owne Tenet, supposing it to be ours, whereas we disclaime it, affirming that although the Church useth in marriage, all meanes possible by questions and answers, by joyning hands, by plighting their troth in most significant tearmes, and confirming their mutual promises by giving and receiving a ring, and denouncing Gods judgments against them in most fearfull manner, if they know any thing one by the other, why they should not be ioyned in marriage, yet because the heart is knowne to God alone, the validity of marriage with us dependeth upon the outward profession, and sacred action done before sufficient and undoubted witnesse and not the secret intentions of the parties. What the *Iesuit* addeth by way of jeare, that a small deale of orders serves our turnes, for he seeth not any thing done by vertue of our ordination which any man or woman may not doe without it. I hold it not worthy any other answer then that, sith he professeth his eye sight to be so dimme, he would make use of the Spectacles he made for the Knight, by helpe of them if he be not starke blinde, he may see, that by vertue of our ordination, men in holy orders preach the Gospell, administer the Sacraments, remit and retaine sinnes: which if he thinke any man or woman may doe without ordination, like the foole in the Poet, he is gone from one extreame to the other, and of a *Papist*

5.

CI. 11. 1071

*Dum vitant  
Sulci viris in  
contraria cur-  
runt.*

D d

become



become an *Anabaptist*. With us none may execute the Priests office, but he *that is called thereunto, as was Aaron*. If the *Iesuit* meane that any man or woman may doe the outward acts of Priesthood *de facto*, though not *de iure*: may they not doe the like also sometimes among them? doth not their *Legend* tell us that some Boyes getting by heart and pronouncing the words of Consecration, *hac est Corpus meum*, turned all the Bakers bread in the street into flesh? Do not Lady *Abbesses* and *Nuns* chaunt *Mattins* together in Romish Chapels? Do not Midwives christen children in their Church? With what face then can he charge us with those disorders whereof all the world seeth we are free, but he and his Church most guilty?

6

1 Cor. 15. 19.

To the sixt. If we can have but a conjecturall and wavering knowledge of our salvation, what comfort can a true Christian have in life or death? If his hope be onely in this life, the Apostle affirmeth expressly, that he is of all men most miserable; and certainly he is but little better if all his hope in the life to come be no better then a guesse, or slender conjecture. Iustly therefore did *Martin Luther* tearme the Romish doctrine concerning uncertainty of salvation, *non doctrinam fidei sed diffidentia*, no doctrine of faith but of diffidence and distrust, which if this *Iesuit* stiffely maintaines, I would faine know of him how he interpreteth that Article of the Creed, *I beleieve the remission of sinnes*. Is the meaning onely this, that there is a remission of some

some sins in the Church: if so, then the Devill beleeves as much concerning this Article as he, but it as he beleeve in the Article of the Resurrection, the Resurrection of his owne flesh, so in the Article of remission of sinnes, the remission of his owne sinnes; then his owne justification, and particular believe of his owne salvation is a part of his *Catholike* faith; and if that be but conjecturall, then there is no certainty in the *Catholike* Faith. It is true, that it is a different thing to dispute of the certainty of the *Catholike* faith in generall, and of every mans private and particular believe of his owne justification, and salvation: yet there is such a dependance betweene them, that if the former be uncertaine the latter cannot be certaine. Yea but (saith the *Iesuit*) we are certaine, by the certainty of divine faith, not onely that there be seven Sacraments, but that they are also truly administred in the Church, so as there can be no danger of the failing of either, to the notable prejudice of faith and the salvation of soules. I reply first, that for five of the seven as was discussed at large, Section the fourth, the *Iesuit* is so farre from any certainty that indeede he can bring no probability, that there be any such Sacraments in the *Catholike* Church; and for the other two which we acknowledge to be Sacraments properly so called, he cannot be certain that they are ever effectually administred in his Church according to their owne Tenents, who suspend the efficacy of them

upon the Priests intention. Nay farther, he cannot be certaine that they have any Church at all amongst them, for there can be no Church (as they teach) without a visible succession of lawfull Pastours, whereof hee cannot be certaine, sith no man knoweth whether the Bishops, who ordained their Priests, or the Archbishop, who ordained their Bishops, or the Pope, who consecrated their Archbishops, intended that which your Church intendeth; and if there failed an intention in any of all these, or in him who baptized or ordained their first Pope, (since the Bishops of Rome began to be Popes) hee hath no certainty according to his owne grounds, of any Priesthood of Christianitie in his Church.

7

To the seventh. I never heard before, that it could be good, or any way profitable *fundo fabulam mirare*, to tell a Tale in the case of a deafe man. Where doe the Scriptures, or ancient Fathers give any approbation to such senselesse devotion? can a man call upon him with faith, nor any hope of obtaining his suit, whom hee conceiveth to be out of his hearing? Yes, but *Gabriel Biel* speaketh not doubtfully, but certainly, of invocation, though hee seeme to doubt of the manner how Saints in heaven know our necessities on earth. But indeed *Biel* speaketh somewhat that way, but hee speaketh not plainly, hee saith, *invocamus sancti*, not *sancti sunt invocandi*; hee speaketh confidently and certainly of the practise of the Romane Church, but not of the truth

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of



of this point of the Romish Faith, that Saints ought  
to be called upon: for that hee taught, that it may  
seeme probable that God revealeth to Saints, all those  
faits which men present unto them: consequently  
holdeth, that it may seeme also probable, that  
the living may pray unto them. But what is this  
his *probabile*, or Peter Lumbards not *incredible*,  
to build an Article of Faith upon? Yea, but Pe-  
ter Lumbard, though hee make some doubt, whe-  
ther the Saints heare our Prayers as they pro-  
ceed from us, (they being in Heaven, and wee  
in Earth, they being but in one place, and those  
that call upon them in a million of places, di-  
stant farre one from the other) yet, hee maketh  
no doubt of their knowing and seeing our Prayers  
in the Word of God, as the Angels doe. I answer,  
that this imaginarie Glasse of the Schoolemen,  
wherein they conceive, that the Saints and An-  
gels see all things by the contemplation of God,  
in whom are all things, hath beene long agoe  
battered in peeces. For if, because they see God,  
they must needs see all things that are in him, and  
know all that hee knoweth; it would hereupon  
insue, that the Saints knowledge should be infi-  
nite, as Gods is: that they should know the day  
and houre when Christ shall come to judgement,  
contrary to the expresse words of our Saviour,  
Mark. 13. 32. that they should know the secrets  
of all hearts, which the Scripture ascribeth as a  
singular prerogative to God. To avoid these  
Rookes, if our Adversaries will confine the

In Can. Missa  
Dist. 31. *videri*  
*probabile.*

*Sicut enim An-  
gelis, ita etiam  
sanctis qui Deo  
assistent, petiti-  
ones nostre  
innotescunt in  
verbo Dei quod  
contemplantur.*

knowledge of the Saints or Angels, to such things onely, as God shall be pleased to reveale unto them, they beg then the point in question, which they ought to prove: *viz.* That God will reveale to every Saint, what every man on earth prayeth to him for.

8.

To the eighth, First the *Iesuit* in this answer flatly contradicteth *Cajetan*, whom hee undertaketh to defend: for, if the Church groundeth not the canonization of Saints upon the report of miracles voyced on them: *Cajetans* Argument in that place is weak, and of no force. Secondly, for the authoritie of the See Apostolike, and the infallibility of the Popes judgement, they are as uncertaine, or more then that such persons canonized by the Pope are Saints. Saint *Cyprian* in his time, severely censured those who arrogated to themselves that which the Father hath given to the Sonne onely: to wit, in the floore of the Church, to take the fanne in his hand, and sever the Wheat from the Chaffe. If God onely knoweth the hearts of all the children of men, either the Pope must be God, as the Canonists blasphemously called him, or hee cannot infallibly know who are true Saints, and sincerely beleve, and love God. As for Saint *Austines* complaint (that many were worshipped by men on earth that are tormented by the devill in hell) they are indefinitely spoken, and not restrained to *Donatists*, or any other Heretikes: yet, were it so, wee may see in those *Donatists* a perfect picture of

L. 3. ep. 3. nec  
quisquam sibi  
quod soli filio  
tribuit pater  
vindicare se  
putet, ut ad  
arcum purgan-  
dam, &c.

1 Kings 8. 39.

wonk

b d

Papists,

Papists, For what *Donatus* did in *Affrica*, that doth the Pope in *Europe*; hee canonizeth those of his faction for Saints. And as the *Donatists* gave the honour of Martyrs to those, who justly suffered death for Robberies and Murders, so doe the Papists crowne the heads of Murderers and Traitors with the garland of Martyrdom; witnesse *Becket*, *Campion*, *Oldcorne*, and *Garnet*, whereof the first standeth in the Kalender of Romish Saints, the later in the Register of Jesuiticall Martyrs. Neither can the *Jesuit* so easily slip off the testimonie of *Cassander*, as if he taxed the ignorant for making a Saint of a Thiefe, and no way touched upon the Pope or your Church; for hee layeth not the blame upon the people, as the *Jesuit* here doth, but saith simply, that Saint *Martin* found a place honoured in the name of a holy Martyr, to be the sepulcher of a wicked Robber. Secondly, 'tis well knowne that the people cry not up at first a Saint, or Martyr after his death, but the Priests, who voyce miracles upon them, and keepe their Shrines and Reliques, and by shewing them to the people, make no lesse gaine, than *Memnon* and his fellow Crafts-men did of their silver Shrines of *Diana*.

*Cassan. consult.*  
art. 2.

To the ninth, As hee that plucks the stickes out of the Chimney one by one, at last puts out the fire: so the *Knights* by loosening, or quite removing the fuell of Purgatorie fire, consequently extinguisheth it. If all the parts and cir-

9.



circumstances of the Doctrine of Popish Purgatory  
 are doubtful and uncertaine, the whole certainly  
 can be no Article of Faith: but the Antecedent  
 the *Knights* proves out of *Bellarmines*, *Dominicus a*  
*Spir*, *Fisher* Bishop of *Rocheſter*, *Gregorie* the  
 great, and venerable *Bede*, let the *Jeſuit* there-  
 fore looke to the Conſequent. The Church of  
*Rome* commandeth every one upon paine of hell-  
 fire, to beleeve a temporarie purging fire after  
 this life. Firſt, upon what ground, Scripture,  
 or Unanimous conſent of Fathers, or Tradition  
 of the Catholike Church: no ſuch thing. But  
 upon apparitions of dead men, and teſtimonic of  
 Spirits, whether good Spirits or evil they can-  
 not tell. Next we demand what ſoules, and  
 how long doe they continue there: To this  
 they muſt answer like wiſe *Ignoramus*. Some think-  
 eth, that none continueth in this purgation ten  
 yeares. Is this be true, ſaith *Bellarmines*, No ſoule  
 needs to ſtay in purging one houre. Thirdly, the  
 ſoules that are ſuppoſed to be there, till their  
 finnes are purged, where with are they purged:  
 With fire onely, ſo ſaith *Sir Thomas More*, and  
 proves it out of *Zacharie* 9. *pp* I have deſcrip-  
 red the preſerverie out of the place where there is no  
 water: or with water and fire: ſo ſaith *Gregorie*  
 in his *Dialogues*, lib. 4. Some are purged by fire,  
 and ſome by bathes, and *Wiſſie* Biſhop of *Rocheſter*,  
 proves it out of thoſe words of the *Psalmiſt*,  
*We have paſſed through fire and water*. Fourthly,  
 admit they are purged by fire, whether is this  
 fire

fire materiall or metaphoricall: Ignoramus, Wee know not, saith Bellarmine, lib. 2. de Purg. cap. 6. Lastly, is there any mitigation of this paine in Purgatorie, or no? They cannot tell this neither. For venerable Bede, hist. Ang. lib. 3. tells us of the apparition of a Ghost, reporting that There was an infernall place where soules suffered no paine, where they had a brooke running through it. Neither is it improbable, saith Bellarmine, l. 2. de Purg. cap. 7. that there should be such an honorable prison, which is a most milde and temperate Purgatorie. Yea, but saith the Jesuit, Saint Austin is a firme man for Purgatorie, and hee will prove it out of that booke of Enchiridion, and place quoted by the Knight. Resolutely spoken, but so falsely; that in this very booke, chapter 69, Saint Austin speaking of a purging fire, and commenting upon the words of Saint Paul, Hee shall be saved as it were by fire; addeth immediately, It is not unlikely that some such thing may be after this life: but whether it be so or no, is may be argued; and whether it can be found, or not found, that some Believers are saved by a purging fire; yet it is certaine, that none of them shall be saved, of whom the Apostle saith, they shall not inherit the Kingdome of God. And in the same booke, chapter 109. he resolves, that All soules from the day of their death to their resurrection, abide in expectation what shall become of them: and are reserved in secret receptacles accordingly as they deserve, either torment or ease. These hidden Cells or Receptacles wheresoever they

ignost. qoi. 3  
- ad m. h. b. p.  
m. h. b. p. 11. m.  
m. h. b. p. 11. m.  
m. h. b. p. 11. m.  
m. h. b. p. 11. m.  
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m. h. b. p. 11. m.  
m. h. b. p. 11. m.  
m. h. b. p. 11. m.

Enchirid. ad  
Laurent. c. 69.  
Tale aliquid e-  
tiam post hanc  
vitam fieri in-  
credibile non  
est, et utrum ita  
sit quæri potest  
et ut inveniri,  
aut latere possit,  
nonnullos fide-  
les per ignem  
quendam purga-  
torium salvari  
non tamen tales  
de quibus dictum  
est regnum Dei  
non possidebant.





a time; for S<sup>r</sup>. *Austine* speaks of all soules in generall both good and bad, and saith that *statim*; that is, presently upon death, they are received into Heaven, or throwne into Hell; and therefore stay no time in a Third place. What then say we to the passage in which the *Iesuit* so triumpheth *Enchirid. ad Laurenc. c. 110.* Neither is it to be denied, that the soules of the dead are relieved by the piety of their friends living, when the Sacrifice of our Mediatour is offered for them, and Almes given in the Church. We answer, that where S<sup>r</sup>. *Austine* is not constant to himselfe, we are not bound to stand to his authority, and therefore we appeale from Saint *Austine* missing his way in this place, to the same *Austine*, hitting his way elsewhere, namely, l. 2. *Quest. Evan. c. 38.* There can be no helpe of mercy afforded by just men to the soules of the deceased, although the righteous would never so faine have it so, because the sentence of God is immutable: and *Ep. 80. ad Hesich.* such as a man is when he dieth, for such he is judged of God, neither can the sentence of God be changed corrected, or diminished. As for M<sup>r</sup>. *Anthony Alcotts* confession, that Saint *Austines* opinion was for purgatorie, it maketh not for the *Iesuit*, but against him; for he saith, it was his opinion, not his resolved judgment, and his opinion at one place and at one time, which after he retracted and resolved the cleane contrarie, as M<sup>r</sup>. *Alcotts* there in part sheweth, and *Danaus* most fully in his Comment upon S<sup>r</sup>. *Austine* his *Enchiridian ad Laurentium.*

To

*Nulum auxilium misericordie potest preberi a iustis defunctorum animabus etiam si iusti prebere velint, quia est immutabilis divina sententia*  
*Qualis quisque moritur talis a Deo iudicatur, nec potest mutari, corrigi, vel minus dimitti de sententia.*

10.

To the heath. If all Papists did agree in this, that all Images were to be worshipped, but not as Gods; yet are they at odds in other Quillets concerning Images, namely, whether they are to be worshipped in themselves, and for themselves, or onely *variane prototypi*, in regard of that they represent: whether properly, or improperly: whether with kissing and imbracing, and other civill complements, as *Tharasius* the Patriarke of *Constantinople* teacheth, or with prostration, or corporall submission before Images, as the *Iesuit* indeavoureth to prove out of the Acts of the second Councell of *Nice*. Neither is it certaine, and resolved among all Papists, that Images are to be worshipped, but not as Gods. For some of them deny, that they are at all to be worshipped, others over-lavish on the contrary, and teach, that they are to be worshipped as God. For though *Bellarmino* himselfe approve not the opinion of those Roman Catholikes, who teach that *Latria*, or divine honour is due to Images, unlesse it be improperly, and by accident; yet hee confesseth that *Alexander de Hales*, *Aquinas*, *Cajetanus*, *Bonaventure*, *Marsilius*, *Almaine*, *Canthusan*, *Capreolus*, and *Henricus* teach, that The Images of God are to be worshipped with the same worship wherewith God himselfe is worshipped; and what is this lesse, than to worship Images as God? As for the Canons and curses of the Councell of *Nice*, they are but *Bruta fulmina*, and if the *Iesuit* be not as senselesse as the Images

De Imag. sanct.  
l. 2. c. 22.

Images which hee worshipping, hee must needs confesse as much. For to speake nothing of the ridiculous arguments used in that Councell, such as these are; *God made Man after his owne Image, therefore we may make or worship Images*; and the *Angels are to be painted, quia corporei sunt, because they are bodily substances*. What is there spoken in the 115. Psalm, the 4, 5, 6, 7, and 8 verses, against Idols, which may not be applied to your Popish Images? It is said of them, *They are the workes of mens hands*; are yours the worke of Angels, or Devils? It is said of them, *They have mouthes and speake not, eyes and see not, eares and heare not, noses and smell not, hands and handle not, feet and walke not*: doe any of your venerable Images made of silver and gold (or rather, of which you make so much silver and gold of) speake, see, heare, smell, handle or walke? I conclude therefore in the words of the Psalmist, *They that make these Images are like unto them, and so are all they that defend the worship of them*. For Gregorie de Valentia, the Jesuit telleth but a sorry tale; for first, hee disparageth his learning in the Greeke, saying; that alleaging a Text out of Saint Peter, who wrote in Greeke, hee followed the Latine translation, never looking to the originall: which argueth in him, either grosse ignorance in the Greeke, or grosse negligence. After hee hath thus disgraced their noble Champion, hee leaveth him in the open field, saying, pag. 377. *Neither doe I follow Valen-*



*De Idolatr. l. 2.  
Quid attinebat  
ita determina-  
re cultus simu-  
lacrorum illi-  
citos notare, si  
omnino nullos  
simulacrorum  
cultus licitos  
esse censuisset.*

*Flood, pag.  
337.*

tia his use of the word *Simulacrum*, nor his explica-  
tion of Saint Peters text; neither this his argument  
drawne from thence. The truth is, *Gregorie de*  
*Valentia* is unexcusable; for howsoever hee di-  
stinguisheth of Image and Idoll-worship, and  
intendeth to prove no more out of Saint Peter,  
then that some Image-worship is lawfull: yet, if  
his collection were good out of Saint Peter, it  
would prove some Idoll-worship to be lawfull.  
For Saint Peters word is, *Ἀδυναστεῖαι καὶ βασιλεῖαι, ὁ νό-*  
*μος* *Idolatries*; and if because Saint Peter brand-  
deth Idolatrie with the epithet of *Unlawfull*, he  
will infer that therefore some Idolatrie is lawfull:  
by the same reason he might conclude, that some  
Adulterie or Theft were good and profitable;  
because the Apostle, *Ephes. 5. 21.* biddeth us to  
have no fellowship with the unfruitfull workers of  
darknesse. For the distinction of an Image and an  
Idoll, I have spoken at large heretofore; here  
onely I observe, that the Jesuit (in saying that  
*Idolum*, according to the prime signification of the  
word, might be taken more indifferently, because it  
signifieth the seeming shape or beauty of a thing or  
person) contradicteth himselfe, and the whole  
current of his owne Doctors, and strength-  
neth our Arguments against them, drawne  
from the prohibition of making or worshipping  
Idols, that is, the shape or beauty of any thing or  
person. The shape or beauty of any thing or per-  
son, according to the prime signification and ety-  
mologie of the word is an Idoll: but all Popish  
Images

Images are the shapes of some thing or person, they are all therefore Idolls, and the worshipers of them Idolaters, according to the primitive signification of the word. The truth is, every Idoll is an Image, and every Image an Idoll, according to the first signification of the word: but according to the present use, an Idoll for the most part is taken in the worst sense, and signifieth such an Image onely as is idolized, that is made for religious worship, or rather irreligious, as all Popish Images are: and because they are so, the places of Scripture which we bring against the worship of Idolls, as this of Saint Peter, are strong and in force against them and their Worshippers. And this may serve for answer of the fourteenth Paragraph of this tenth Chapter. In the 15. and 16. following, *he doth but champe somewhat of that which before he chewed*, and therefore I conclude this Chapter with his owne words a little altered: *we finde nothing in matter of faith uncertaine in the Protestant Church, nothing certaine on the Iesuits side but onely this, that he is alwayes and every where himselfe, that is a Proteus: whose motto may be that of the Heathens Goddesse, Fortune: constans in levitate sua, constant to his inconstancy, and true to his false dealing.*

Con-

Concerning the greater safety and  
comfort in the Protestant faith then  
in the Romish; Spectacles, Chap. 11, a  
page. 381. usq; ad 404.

1.



**H**E Knight though he talke so much  
of proving the safety, and comfort  
of the Protestant faith out of Catho-  
like Roman Authors, yet he cannot  
name that man that saith any such  
thing: for suppose he finde one or two  
Authors that say some thing different from the com-  
mon opinion, doth he presently say, the Protestant  
faith is safe?

2.

Even those points of Protestant religion, which of  
themselves perhaps might seeme indifferent, their  
disobedience and spirit of contradiction makes dam-  
nable.

3.

The Protestant religion is not safer then the Ro-  
man, in regard of the all-sufficiency of Scripture,  
on which the Protestants relie, for the Catholikes  
relie upon the same ground of safety, acknowledging  
and reverencing the authority of Scripture, as  
much, nay much more then Protestants.

4

It is not safer to adore Christ (as Protestants doe)  
sitting at the right hand of his Father in Heaven,  
then



then to adore the Sacrament : for Christ is as surely in the Sacrament as in heaven, the same Catholique faith teaching both verities; and to make you study a little, saith hee, I may say in some sort, more sure; for a man that would be contentious, may deny Christ to sit at the right hand of his Father, because his Father hath neither right hand, nor left.

There is no more safety in the Protestant doctrine of Iustification, than the Romane. For Catholikes trust wholly in God, attributing no more to their owne good workes, than that they cooperate to Iustification, meriting grace and glorie: and on the contrary, Protestants teach vaine confidence in most of these points, as that a man must assure himselfe that his sinnes are forgiven, that hee must assure himselfe of his salvation, and that he cannot fall from grace, and the like: which ground supposed, how can hee worke out his salvation with feare and trembling?

Though some Catholikes say, that there is more perfection of the Sacrament, which consisteth in the representation in both kinds, than in one; yet there is the same safety and fruit in one, and in both kinds.

Though the sacrifice of the Masse is more profitable, when the people communicate with the Priest, as the Knight proveth out of the Councell of Trent, Harding and Bellarmine: yet hee proveth not, that there is any danger in private Masses, or that it is unlawfull for the Priest to say Masse without hee have some to communicate with him, which is the Controversie between Catholikes and Protestants.

8.

Aeneas Sylvius, Cassander, and Panormitan are of opinion indeed, that Priests should have libertie to marry: yet they would not have them marry against the law standing in force, but they would have the law taken away: which is a farre different Doctrine from that of Protestants. Howsoever, it is safer to follow the judgement of all other Doctours of the Catholike Church, all other Fathers and Councils teaching the contrarie; of all which, there is abundant prooffe in Bellarmine, and which was never contradicted by any, but knowne wicked men.

9.

Though publike Prayers in Latine may not be so profitable to the people, yet they are lawfull and safe, and the fruit of refection of the understanding by Prayer in a knowne tongue, whereof Aquinas speaketh, will not countervaile the tenth part of the inconvenience which may happen by having publike Prayers in a knowne tongue. The inconveniences are vanitie, curiositie, contempt of Superiours, disputes, schismes, prophanation, and divulcation of secret Mysteries: besides, the very ignorance of the Latine tongue, and consequently, of all learning which would follow thereof onely in Clergie men, is ten hundred times more harme, than that fruit in the Laitie is good. Cajetan was greatly mistaken, when hee expaundeth the fourteenth chapter of the first Epistle of Saint Paul to the Corinthians, of publike Prayers in the Church: and hee is also mistaken in the very end of Prayer, which is not edification, or instruction of the people, but the honour of  
God

God immediately. Gabriel Biel speaketh not of Prayer in a knowne tongue, nor of publike Prayers, but onely of mentall Prayer, and vocall; and giveth those seven reasons which the Knight alleageth, to shew, that besides mentall Prayer, it is convenient to use vocall.

There is no danger in worshipping Images, or praying to Saints: and Erasmus, Cassander, and Chemnitius, who teach the contrary, are of none authoritie.

10.

Neither Bernard, nor Waldensis, nor Bellarmine, contradict the Doctrine of the Romish Church in the point of Merit. For Catholikes acknowledge with Bernard, that there is no safe rest or securitie for a weake soule, but in the wounds of our Saviour; which doth not hinder but a man may say, God rewardeth the good workes of his servants, out of his justice and fidelitie, which out of his mercie he gave them grace to doe: And though Waldensis and some other Divines, approve not of the word of Merit, especially De condigno; yet in the thing it selfe, they all agree, to wit, that eternall life is given to men, as the reward of their good workes; which is all that others meane by condigne Merit. The Doctrine of Bellarmine, to wit, that it is most safe to trust wholly in the Merits of Christ, is as well the Catholike Doctrine, as the Protestants: who condemne not Protestants for not trusting in their workes, or trusting wholly in Christ; if so be they deny not the necessitie and efficacie of good workes, for purchasing grace and glorie.

11



*The Hammer.*

**A**S *Asia Minor* is called by some Geographers *Asia Asia*, and the field of *Agrigentum*, *Sicilia Sicilia*, and *Attica, Gracia Gracia*, and the Ball or Apple in the eye, the eye of the eye: so this Chapter of the *Knights* may be not unfairly termed *via via*, the safest path in his safe way, other Chapters tend to the prooffe of his title *Via Tuta*: but this is full upon it. For here he proves by many remarkable instances, that our rocke is much more sure then theirs, our vary adversaries being judges; his instances are prayers in a knowne tongue, communicating in both kindes, partaking of the Sacrament with the Priest, immediate addresse to God by Christ, adoring the Creator onely, resolution of our faith upon Gods word, relying wholly upon his Grace and mercy, and renouncing mans merit. And whose understanding apprehendeth not, that it is safest to pray to God with understanding; whose spirituall sense tell him not that it is more comfortable and profitable to communicate with a Priest then to looke on, and to receive the Sacrament in both kindes, then in one onely; whose reason perswadeth him not that it is safer to worship God in spirit, then by an Image; to adore Christ in Heaven, then in a peece of bread; to expect ayde from God, then Saints; to trust in Gods word, then in mans; in his Grace, then our will; and

and in Christs merits, then our owne : yet as  
restie-jades stumble in faire way : so the *Iesuit*  
in this fairest rode of the safe way stumbleth of-  
ten, and tumbleth also, as the Reader may ob-  
serve in the severall annotations at his particular  
slips, or rather downefalls in this Chapter.

To the first. The *Knight* doth not conclude  
out of any one particular, but maketh an inducti-  
on out of many particulars in this manner. The  
Protestant faith by the best learned among Pa-  
pists in the point of Communion in both kindes,  
of Prayer in a knowne tongue, justification by  
Faith alone, *et sic de ceteris*, is safer then the Ro-  
man : *ergo*, simply and generally it is safer.  
Though *Silurus* his Son could breake every Ar-  
row by it selfe, which his Father gave him, yet  
he could not in like manner the bundle or sheafe  
of Arrowes which he put in his hand, and bid  
him assay to breake them if he could, --nam *vis*  
*unita fortior*. Et *que non profunt singula multa ju-*  
*vant*; but the *Iesuit* hath not beene able to  
breake any one of the single Arrowes shot by the  
*Knight* in the former Sections; how then will  
he be able to breake the sheafe in this.

To the second. By the uncharitable censure  
of the *Iesuit*, he sheweth of what spirit he is.  
The searcher of all hearts knoweth that we con-  
tradict Romish doctrines, not out of disobedi-  
ence to man, but out of obedience to him who  
commandeth us to contend for the true faith : and  
to reprove and convince all gainesayers. What Pa-

Rom. 14. 23.

Resp ad Archi-  
epif. Spalaten.  
c. 47. Firmitas  
fundamenti  
et firma licet  
implicita in  
aureo hoc fun-  
damento veri-  
tatis adhesio  
valebit, ut in  
Cypriano sic in  
nobis ad salu-  
tem: fenum  
& stipula im-  
becillitas & ca-  
ries in testro &  
contignatione,  
& explicita  
erroris opinio  
non valebit, nec  
in Cypriano, nec  
in nobis ad per-  
nitentiam.

3.

pists intentions are, we take not upon us to judge: their doctrines we put to the test of Gods word, and finde them false and adulterine, and all be it some points of their beliefe, considered in themselves, might seeme indifferent: yet as they hold them, they are not, because they are not of faith, and what soever is not of faith is sinne. Now no point of the Romish Creed as they hold it, is of that faith the Apostle speaketh of, that is, divine faith: because they ground and finally resolve all their articles not upon Gods word, but upon the authority of the Pope, or Church of Rome, which is but the authority of man; whereas on the contrary as Doctor Calkenthorpe demonstrateth, if any Protestant build his or stubble upon the true foundation, he may be saved; because he holdeth the true foundation, which is, that every doctrine of faith ought to be built upon Scripture. If the Jesuit wonder at this conclusion, let him weigh the Authors reasons, and he will be forced to confesse, that the errors, if there be any in Protestants, in regard they sticke close to the true foundation, and implicitly deny them, cannot in them be damnable, whereas the very true doctrines of faith in Papists, because they hold them upon a wrong ground and foundation, very much derogatory to God and his truth, are not so safe.

To the third. With what face can the Jesuit avow this? considering that Priests before alleged, and other writers approved by the Church of Rome, maintaine this blasphemous assertion,



assertion, that the authority of the Church is greater than the authority of Scripture, and all Papists of note at this day, hold that the Scripture is but an imperfect and partiall rule of faith; all Protestants on the contrary teach, that it is an entire and perfect rule of faith; Papists believe the Scripture for the Churches sake; Protestants the Church for the Scripture sake; Papists resolve all points of faith generally into the Popes infalibility, or Churches authority, Protestants into the written word of God, which as Bellarmine himselfe confesseth, containeth all things necessary for all men to beleieve, and is a most certaine and safe rule of beleieving. Yea but saith the Jesuit out of Vincentius Lerinenfis, he that will avoid the deceits and snares of Hæretikes, and remaine sound in the faith, must strengthen his faith two wayes, to wit, by the authority of the divine law, and the tradition of the Catholike Church. This advise of Vincentius is sound, and good if it be rightly understood, and not in the Jesuits sense. Vincentius there by tradition of the Catholike Church understandeth not unwritten verities, but the Catholike expositions of holy Scriptures, extant in the writings of the Doctors of the Church in all ages, and we grant that this Catholike exposition of the Doctors where it can be had, is of great force to confirme faith, and confound Heretikes. For the stopping of whose mouth that Father saith, and we deny it not, that there is great neede to add to the Scripture the Churches sense or interpretation, albeit as he

De verbo Dei  
non script. l. 4.  
c. 11.

De verbo Dei  
l. 1. c. 2.

Vt Scripture  
ecclesiastice in-  
telligentie jun-  
gatur authori-  
tas.

there addeth, which cutteth the throat of the Jesuits cause, *The Canon of Scripture is perfect, and sufficient of it selfe for all things*: nay rather, as hee correcteth himselte, *Over and above sufficient; cum sit perfectus scriptura canon sibiq; ad omnia satis superq; sufficiat.*

4

*Vero nihil verius, certo nihil certius.*

*Mark 16. 19.  
Luke 24.*

To the fourth. Here the Jesuit would make his Reader study a little, and his Adversarie to muse; but it is indeed, whether hee be in his right wits, or no. For first, as Seneca well resolveth, one thing cannot be said truer than another; one truth in Divinitie may be more evident to us than another, but in it selfe it cannot be truer or surer. Secondly, admitting there could be degrees of certainty, at least *quoad nos*, there can be yet no comparison, in regard of such certaintie betweene an Article of the Creed assented unto by all Christians, and a controverted conclusion, maintained onely by a late faction in the Western Church. But the *sitting of Christ at the right hand of his Father*, is an Article of the Creed, set downe in expresse words in holy Scripture, consented unto by all Christians in the world; whereas the carnall presence of Christ in the Sacrament by Transubstantiation, is no Article extant in any Creed, save onely that of Pope Pius his coyning, in the yeare of our Lord, 1564. It is neither in words set downe in Scripture, as the other Articles are; neither can it be necessarily inforced or deduced by consequence, as foure great Cardinals of the Roman Church

Church confesse, *Cambracensis*, *Cajetan*, *Rassen-*  
*sis*, and *Bellarmino*. Neither was this Doctrine of  
the Romane Church ever assented unto by the  
Greeke Church, nor by the Latine anciently, or  
generally, as I shewed before. Thirdly, the Je-  
suit contradicteth himselfe within eight lines  
for having said in the eighteenth line, that Christ  
his corporall presence in the Sacrament was more  
sure, than his presence in heaven at the right hand  
of his Father; about seven lines after, forgetting  
himselfe, hee saith, that Wee shall find as much to  
doe (marke as much, not more) in expounding  
that Article of the Creed, as they doe in expounding  
the words, *This is my Body*. Wherein it is well hee  
confesseth, that Priests make much to doe in ex-  
pounding the words, *This is my Body*, which is  
most true; for by the demonstrative *Hoc*; they  
understand they know not what. Neither this  
Body, nor this Bread, but an *Individuum vagum*,  
something contained under the accidents of  
Bread, which when the Priests saith *Hoc*; it is  
Bread; but when hee hath muttered out *an Km*,  
it is Christs Body. Likewise by the Copula *est* (is)  
they understand they know not what; either  
shall be, as soone as the words are spoken, or is  
converted unto, or is by Transubstantiation. Last-  
ly, by Body, they understand such a body as in-  
deed is no body, without the extension of place,  
without distinction of Organs, without facultie  
of sense, or motion; and will hee make this fig-  
ment so incredible, so impossible, as sure, nay  
more

Page 384.



more sure than the Article of Christs ascension into heaven, and his sitting at the right hand of his Father there? Yea, but the Jesuit demandeth, *Wherein are you more safe than wee?* if hee be not there, wee are in danger of adoring him where hee is not; if hee be there, then are you, saith hee, in danger, by not adoring him where hee is. I answer, wee are every way safe, and they both wayes in danger: wee are safe, because if hee be there, wee who worship him there in spirit and truth, not under any corporall shape, are in no danger at all; because wee worship him at his Table, as hee requireth: if hee be not there, wee can be in no danger, for not worshipping him there where hee is not. They are in danger both wayes, of Will-worship if he be there; of Idolatrie, if hee be not there. Of Will-worship, I say, if hee be under the accidents of Bread and Wine, because they are no where commanded to worship him under such formes: if hee be not there, then are they apparantly guilty of grosser Idolatrie, by exhibiting *Cultum latria*, divine worship to a piece of Bread.

5.

To the first. Here the Jesuit, like an Adder, thrusteth out his forked tongue, pricking with one of his forkes, the *Knight*, for calumniating their Doctrine: with the other, the Doctrine of the Reformed Church, touching assured hope of salvation, as matter of vaine confidence, and a dangerous precipice of the soule. The first is easily plucked out; for the *Knight* chargeth them  
with

with nothing, but what the *Iosain* himselfe con-  
fesseth. For if men cooperating to their justifica-  
tion, merit both grace and glorie, they doe not  
ascribe the whole glorie of it to God; but as the  
Romans, for the victorie they gained over the  
*Cimbri*, sacrificed *Deo & Maria*: so doe the Pa-  
pists at this day, for the conquest of their ghostly  
enemies, and their purchase of heaven, burne  
incense *Deo & Maria*, to Christ and *Mary*, and  
attribute their justification and salvation, partly  
to Christs merits, partly to their owne; together  
with the superabundant satisfaction of the bless-  
ed Virgin *Mary*, and other Saints. The other  
force reacheth not home to invene our most  
wholsome doctrine, concerning assured hope of  
salvation: for though wee teach, that a man  
ought to be assured that his finnes are forgiven  
him: yet withall wee teach, that this assurance  
is upon condition of Repentance and Faith.  
And withall wee affirme, because hee stan-  
deth not by his owne strength, but by Gods  
power, *who worketh in him both the will and the*  
*deed*; hee ought not to be high minded, but to  
fear, and in this feare to worke out his salva-  
tion. I meane, in feare: as feare is opposed to  
carnall security and presumption, not as it is  
opposed to religious confidence: and as hee  
must worke out his salvation with this feare, so  
also with trembling; as trembling is taken for  
an awfull and filiall reverence, not for a servile  
affrighting. For the trembling here meant, is  
not

Psal. 11.

6

not onely joyned with assured hope, that God will worke both the will and the deede, but also with joy, *rejoyce unto him with trembling.*

To the sixt. Though the *Iesuit* tug hard, yet the *Knight* holdeth him fast in *Hales*, *Vasquez*, and *Valentia* his net. For if it be true that the Sacraments effect what they represent, it will follow upon the *Iesuits* owne confession, that in regard the Sacrament is perfecter in both kindes then in one, in regard of representation, it must needs be more perfect also in the fruit and operation: and if so, then more safety and comfort in ourentire, then in their halfe communion.

7.

*Bell. de Missa, l. 2. c. 10. Negari non potest quin sit magis perfecta et legitima, missa ubi cōmunicantes adsunt quā ubi non adsunt. Harding, art. 1. of privat Masse, Where the people cōmunicate, it is more cōmendable, & more godly.*

*Concil Trent, ses. 22. cap. 6. more fruitfull, and more profitable.*

8.

*De gestis concil. Basl. l. 2.*

To the seventh. The *Iesuit* would faine contradict the *Knight*, but indeede he contradicteth himselfe. For in granting that which *Bellarmino*, *Harding*, and the Councell of *Trent* extorteth from him, that it is more profitable for the people to communicate with a Priest at the Masse, then to take on; he layes by consequent that there is more safety in it: which is the proper point in controversie in this Chapter. For as that which is unprofitable for the soule, cannot but be dangerous: so that, which is profitable to the soule cannot but be safe, nothing is profitable to the soule but that which some way tendeth too, and furthereth the salvation thereof: and is not that safer which more tendeth to salvation?

To the eight. *Aeneas Silvius* maketh no mention at all of any Law of single life, but simply saith, that It were safer for Priests to marry: for  
that



that weanes many Priests might be saved in married Priesthood, which now in barren Priesthood are damned: Cassander and Panormitan make mention of the law, which tieth Priests to single life, and both thinke that the abrogation of it would be good and behoovefull to the soules of many Priests that those who cannot attaine to the first degree of chastity in a single life, may be permitted to live in the second degree of chaste marriage. And what is it else that we comend for; but that it may be left free to the Ministers of the Gospell to marry if they thinke good: which liberty implieth two things; First, that where there is a law restraining them from marriage, that law may be abrogated: Secondly, for the future, that no law prohibiting marriage in the Clergie may be enacted. Yea but saith the Jesuit, all the Doctors, all the Fathers, all the Councils, and the continuall practice of the Church from the very beginning is against Priests marriage, of all which you have abundant prooffe in Bellarmine. I answer, of all this, nay, none of all this, as you may see in Chemnitius History de celibatu sacerdotum, Iunius, and Chamaqueus their reply to Bellarmine, and most largely and plentifully in Dr. Hall now Bishop of Exon, his three bookes against Coffin, intituled, The honour of the married Clergy. Yea but saith the Jesuit in the last place, the law restraining Priests marriage was never contradicted by any but knowne wicked men. Whata lowd and Stentorian untruth is here uttered by a foule mouthed Jesuit?

Cass. de celib.  
Sacerd. art. 23.  
Panor. de cler.  
conjug. c.  
Quum olim.  
Credo pro bono  
et salute anima-  
rum statutum  
nunc iri ut non  
valentes conti-  
nere possint  
contrahere.

.d. 11. 12. 13. 14. 15. 16. 17. 18. 19. 20. 21. 22. 23. 24. 25. 26. 27. 28. 29. 30. 31. 32. 33. 34. 35. 36. 37. 38. 39. 40. 41. 42. 43. 44. 45. 46. 47. 48. 49. 50. 51. 52. 53. 54. 55. 56. 57. 58. 59. 60. 61. 62. 63. 64. 65. 66. 67. 68. 69. 70. 71. 72. 73. 74. 75. 76. 77. 78. 79. 80. 81. 82. 83. 84. 85. 86. 87. 88. 89. 90. 91. 92. 93. 94. 95. 96. 97. 98. 99. 100. 101. 102. 103. 104. 105. 106. 107. 108. 109. 110. 111. 112. 113. 114. 115. 116. 117. 118. 119. 120. 121. 122. 123. 124. 125. 126. 127. 128. 129. 130. 131. 132. 133. 134. 135. 136. 137. 138. 139. 140. 141. 142. 143. 144. 145. 146. 147. 148. 149. 150. 151. 152. 153. 154. 155. 156. 157. 158. 159. 160. 161. 162. 163. 164. 165. 166. 167. 168. 169. 170. 171. 172. 173. 174. 175. 176. 177. 178. 179. 180. 181. 182. 183. 184. 185. 186. 187. 188. 189. 190. 191. 192. 193. 194. 195. 196. 197. 198. 199. 200. 201. 202. 203. 204. 205. 206. 207. 208. 209. 210. 211. 212. 213. 214. 215. 216. 217. 218. 219. 220. 221. 222. 223. 224. 225. 226. 227. 228. 229. 230. 231. 232. 233. 234. 235. 236. 237. 238. 239. 240. 241. 242. 243. 244. 245. 246. 247. 248. 249. 250. 251. 252. 253. 254. 255. 256. 257. 258. 259. 260. 261. 262. 263. 264. 265. 266. 267. 268. 269. 270. 271. 272. 273. 274. 275. 276. 277. 278. 279. 280. 281. 282. 283. 284. 285. 286. 287. 288. 289. 290. 291. 292. 293. 294. 295. 296. 297. 298. 299. 300. 301. 302. 303. 304. 305. 306. 307. 308. 309. 310. 311. 312. 313. 314. 315. 316. 317. 318. 319. 320. 321. 322. 323. 324. 325. 326. 327. 328. 329. 330. 331. 332. 333. 334. 335. 336. 337. 338. 339. 340. 341. 342. 343. 344. 345. 346. 347. 348. 349. 350. 351. 352. 353. 354. 355. 356. 357. 358. 359. 360. 361. 362. 363. 364. 365. 366. 367. 368. 369. 370. 371. 372. 373. 374. 375. 376. 377. 378. 379. 380. 381. 382. 383. 384. 385. 386. 387. 388. 389. 390. 391. 392. 393. 394. 395. 396. 397. 398. 399. 400. 401. 402. 403. 404. 405. 406. 407. 408. 409. 410. 411. 412. 413. 414. 415. 416. 417. 418. 419. 420. 421. 422. 423. 424. 425. 426. 427. 428. 429. 430. 431. 432. 433. 434. 435. 436. 437. 438. 439. 440. 441. 442. 443. 444. 445. 446. 447. 448. 449. 450. 451. 452. 453. 454. 455. 456. 457. 458. 459. 460. 461. 462. 463. 464. 465. 466. 467. 468. 469. 470. 471. 472. 473. 474. 475. 476. 477. 478. 479. 480. 481. 482. 483. 484. 485. 486. 487. 488. 489. 490. 491. 492. 493. 494. 495. 496. 497. 498. 499. 500. 501. 502. 503. 504. 505. 506. 507. 508. 509. 510. 511. 512. 513. 514. 515. 516. 517. 518. 519. 520. 521. 522. 523. 524. 525. 526. 527. 528. 529. 530. 531. 532. 533. 534. 535. 536. 537. 538. 539. 540. 541. 542. 543. 544. 545. 546. 547. 548. 549. 550. 551. 552. 553. 554. 555. 556. 557. 558. 559. 560. 561. 562. 563. 564. 565. 566. 567. 568. 569. 570. 571. 572. 573. 574. 575. 576. 577. 578. 579. 580. 581. 582. 583. 584. 585. 586. 587. 588. 589. 590. 591. 592. 593. 594. 595. 596. 597. 598. 599. 600. 601. 602. 603. 604. 605. 606. 607. 608. 609. 610. 611. 612. 613. 614. 615. 616. 617. 618. 619. 620. 621. 622. 623. 624. 625. 626. 627. 628. 629. 630. 631. 632. 633. 634. 635. 636. 637. 638. 639. 640. 641. 642. 643. 644. 645. 646. 647. 648. 649. 650. 651. 652. 653. 654. 655. 656. 657. 658. 659. 660. 661. 662. 663. 664. 665. 666. 667. 668. 669. 670. 671. 672. 673. 674. 675. 676. 677. 678. 679. 680. 681. 682. 683. 684. 685. 686. 687. 688. 689. 690. 691. 692. 693. 694. 695. 696. 697. 698. 699. 700. 701. 702. 703. 704. 705. 706. 707. 708. 709. 710. 711. 712. 713. 714. 715. 716. 717. 718. 719. 720. 721. 722. 723. 724. 725. 726. 727. 728. 729. 730. 731. 732. 733. 734. 735. 736. 737. 738. 739. 740. 741. 742. 743. 744. 745. 746. 747. 748. 749. 750. 751. 752. 753. 754. 755. 756. 757. 758. 759. 760. 761. 762. 763. 764. 765. 766. 767. 768. 769. 770. 771. 772. 773. 774. 775. 776. 777. 778. 779. 780. 781. 782. 783. 784. 785. 786. 787. 788. 789. 790. 791. 792. 793. 794. 795. 796. 797. 798. 799. 800. 801. 802. 803. 804. 805. 806. 807. 808. 809. 810. 811. 812. 813. 814. 815. 816. 817. 818. 819. 820. 821. 822. 823. 824. 825. 826. 827. 828. 829. 830. 831. 832. 833. 834. 835. 836. 837. 838. 839. 840. 841. 842. 843. 844. 845. 846. 847. 848. 849. 850. 851. 852. 853. 854. 855. 856. 857. 858. 859. 860. 861. 862. 863. 864. 865. 866. 867. 868. 869. 870. 871. 872. 873. 874. 875. 876. 877. 878. 879. 880. 881. 882. 883. 884. 885. 886. 887. 888. 889. 890. 891. 892. 893. 894. 895. 896. 897. 898. 899. 900. 901. 902. 903. 904. 905. 906. 907. 908. 909. 910. 911. 912. 913. 914. 915. 916. 917. 918. 919. 920. 921. 922. 923. 924. 925. 926. 927. 928. 929. 930. 931. 932. 933. 934. 935. 936. 937. 938. 939. 940. 941. 942. 943. 944. 945. 946. 947. 948. 949. 950. 951. 952. 953. 954. 955. 956. 957. 958. 959. 960. 961. 962. 963. 964. 965. 966. 967. 968. 969. 970. 971. 972. 973. 974. 975. 976. 977. 978. 979. 980. 981. 982. 983. 984. 985. 986. 987. 988. 989. 990. 991. 992. 993. 994. 995. 996. 997. 998. 999. 1000.

Jesuit was Euphrasius the confessor, Spiridon the Saint, were all the Fathers of the first general Council of Nice, together with Pope Pius the second, and the Fathers at the Synod at Basile, besides infinite others, produced by the Authors above named, all knowne wicked men. *The Lord rebuke thee thou false tongue.* To the ninth. The Jesuit here onely troubleth the water, that the truth may not be clearly seene in the bottome; let the water but settle a little, and we shall presently discern it; for though the tearmes be different, profitable, and lawfull, as likewise unprofitable and unlawfull: yet the question, whether prayers in an unknown tongue be profitable and safe for the soule, and whether they be lawfull or coincident. For whatsoever is unlawfull, is consequently unprofitable, and whatsoever is unprofitable in divine service is unlawfull, because against the rule of the Apostle, *let all things be done to edification*; now in a prayer which a man understandeth not, how is the understanding bettered? or as Aquinas speaketh *sed by the fruit of refection*. As for the inconueniences that are pretended to come by prayers in the vulgar tongue, neither the Hebrew nor the Greeke Churches, nor all the reformed in the Christian world finde any such; and if there should fall any such, they are not to be imputed to Gods Holy Ordinances, but to mens abuses. Yea, but saith the Jesuit, *tho very ignorance of the Latine tongue, and consequently of all learning*

learning that would follow thereon onely in Clergie men, is a thousand times more harme, than the fruit in the Latine is good. Here the Jesuit straineth very high, but without all shew of reason, or shadow of Truth, and against daily experience: for who knoweth not, that the Clergie in the reformed Churches, where Divine Service is in the vulgar tongue, are as ready and expert (to say no more) in the Latine tongue, as your ordinary Masse-priests. Againe, you are exceedingly over-lavish, in saying, that ignorance in Latine in Clergiy-men, is a thousand times more harme than that fruit is good which the Latine might reape by the publike service in a knowne tongue. For the Clergie are but exceeding few, in comparison of the Latine, scarce one for a hundred, I may say a thousand; and the saving knowledge which the Latine might, and doe reape by the Divine Service, and Sacred Scripture read in a knowne tongue, is a thousand times more worth, than the knowledge of the Latine tongue in the Clergie. Lastly, his consequence, that the ignorance of the Latine tongue would bring with it the ignorance of all Sacred learning, is most ignorantly absurd. For who knoweth not, that the Scriptures themselves (the treasure of all Sacred learning) were written in Hebrew and Greeke. To say nothing of the first general Councils, and the prime and flower of all the Greeke Fathers, to the knowledge of whom a man may attaine without any Latine at all. But  
because



because *Latine* is your best mettall, you undervalue Gold and Silver. For Cardinall *Cajetan*, hee may for the *Jesuit* goe with *Crassus*, and gather cockles and pibles at the shore of *Cajeta*; for he maketh no more account of Allegations out of this Cardinall, than of

*Trica apinaque aut si quid vilis istis;*

Me thinks the Scarlet robes of the learnedst of all the Romane Cardinals, and Schoolemen of his time, should produce a like colour in the cheekes of this *Jesuit*, if hee have not lost all tincture of modesty. Doth *Cajetan* sometime nodd?

*Aliquando bonus dormitat Homerus?*

And doth the noddie *Flood* never? Cardinall *Cajetan* affirmeth, that Saint *Paul* in the fourteenth chapter of the first Epistle to the *Corinthians*, speaketh of publike Prayer; the *Jesuit Flood* denieth it, *utri credemus?* Whether authority will beare downe the scales? Cardinall *Cajetan* saith, that edification is the end of publike Prayer; and hee hath Saint *Paul* of his side, prescribing in this chapter, that *All things be done to edification*; but *Sus docet Minervam*, the *Jesuit Flood* instructeth the Cardinall better, that the end of Prayer is the honour of God, as if *Subordinata pugnarent*; things that are subordinate were contrarie; or as if the edification of the people tended not to the honour of God, or there might not be severall ends of Prayer: the first and chiefe, the immediate worship of God; the secondary and lesse Principle, yet necessary

I Cor. 14.

also,

also, the instruction and edification of the people. For *Biel's* seven reasons, insisted upon by the *Knight*, though they were not alleaged professedly to preferre Prayer in a knowne tongue, before Prayer in an unknowne; yet the reasons there set downe, as strongly inferre the *Knight's* conclusion, as that which there *Biel* intendeth. The evidence whereof is so cleere, that the *Iesuit* himselfe is constrained to confesse, that *Some of his reasons indeed, have no place where the words are not understood.* Those reasons therefore fight for us, and the rest with a little helpe, will be brought to doe good service against Romish and unintelligible Prayers; for how can a Prayer whereof never a syllable is understood, *Stir up the mind to inward devotion?* which is *Biel's* first reason: Or *enlighten the understanding?* which is his second: Or *cause the remembrance of things spoken in the time of Prayer?* which is his third: Or *keepe the thoughts from wandering?* which is his fourth reason: Or *cause a more full performance of dutie, both in body and soule?* which is the fift: Or *a better redondance from the soule to the body, by a vehement affection?* which is the sixt: Or *serve for the instruction of our Brethren?* which is the last.

Can. miss.  
168. 62.

Page. 401. l. 11.

To the tenth. The *Knight* needed not here to alleage any more authorities against the perill of Idolatrie and Invocation of Saints, because before in the seventh Section, hee had cloyed his Reader with testimonies in this kind; for

10.

the worth of *Erasmus* and *Cassander*,

*Quos rumor albâ gemmeus vehit pennâ;*  
 their Epitaphs, and printed Eulogies before their  
 workes, which have kept their fame alive this  
 hundred yeares, make good prooffe to the world,  
 that they are like to flourish in perpetuall memo-  
 ric, after the leaves of a thousand such scribblers  
 as the *Iesuit* is, shall be withered. In *Chemnitius*  
 the *Iesuits* eyes failed him; for the *Knight* in this  
 place, alleageth not his words, but the words of  
*S. Austine*; and them, not to prove that we can-  
 not pray to any Saint living or dead: but accor-  
 ding to the title of his whole booke, and spe-  
 ciall Argument of this chapter, that it is the safest  
 and sweetest way to have immediate addresse to  
 our Saviour: *Tutius*, saith he, & *jucundius loquor*  
*ad meum Iesum*; I speake with more safety and de-  
 light to my *JESVS*.

II

To the eleventh. Here the *Knight* may well  
 say,

*Dicite Iô Pean & Iô his dicite Pean:*

For here twice hee hath brought his Adverfa-  
 ries to subscribe unto *Iustification by Faith alone*;  
 and to confirme with his owne hand, the title  
 of the *Knights* booke with advantage. The ti-  
 tle is but *Via tuta*, but the *Iesuit* confesseth over  
 and above, that the Protestants way, who relye  
 upon Christs merits onely for salvation, is *Via*  
*tutissima*, *The safest way*. And if *Vasquez* and  
*Bellarmino*, and other pleaders for merit by con-  
 dignitie, meane no otherwile than the *Iesuit* in-  
 terpreteth



terpreteth them, we shall all soone shake hands; for who ever denied, that God rewarded our good workes? but here, either wittingly or ignorantly, the *Iesuit* concealeth the conditions required, to every meritorious Act, *ex condigno*. First, that the worke be properly ours, and not his, of whom wee pretend to merit. Secondly, that it be *opus indebitum*, a worke to which otherwise wee are not bound. Thirdly, that it be some way profitable and beneficiall to him from whom wee expect our reward. Fourthly, that it have condignity to the reward expected; or as *Vasquez* speaketh, *Be worthy of the reward, and have an equall value of worth to the obtaining thereof*. Vpon all these conditions wee contest with Papists, and consequently deny any merits of condignitie; yet freely acknowledge a reward of good workes, and this reward to be due unto us, (but a reward of grace and free bounty) and due to us by his promise, no way by our deserts.

**Ff 2 Con-**

Concerning the Fathers, whether  
Protestants or Papists attribute more  
unto them; Spectacles, chap. 12. a page  
405. usq; ad 434.

1.

**I**T cannot be unknown to any man of lear-  
ning, or that hath but any the least ac-  
quaintance with the Controversies of  
this age, what great advantage wee  
Catholikes have by the writings of the  
ancient Fathers, how highly wee esteeme them, what  
confidence wee place in them, and how wee appeale to  
them for decision of our Controversies; and how  
small respect on the other side Heretikes shew, either  
to their persons or writings, as being in their opi-  
nions but men, and subject to errour. Or rather how  
contemptibly they speake of them; for prooofe whereof,  
a man need not goe no farther than that little Trea-  
tise of Campian's ten reasons, the fift of which is  
of the Fathers.

2.

In the thirteene Instances, by which the Knight  
will prove, that Bellarmine, and Stapleton, and  
Senensis, and Gregorie de Valentia, and Sanders,  
and Ribera, and Canus, and Salmeron, either  
elude or reject the Fathers, the Knight dealeth not  
squarely. For, though hee quote the words for the  
most

most part truly, yet hee concealeth their reasons which they give of their answers. Neither doe those Writers insist onely upon those answers to the places objected out of the Fathers, but adde many other unto them, to give the Reader better satisfaction, as will appear by the particular examination of each passage.

### The Hammer.

**A**lthough in this Chapter the *Iesuit* lye as open to the lash, as in any of the former; yet partly because hee is like him in the Poet, that was so tawed and fleade with rods, that there was no skin left on his body, for a new stroke to fetch off: partly because, Page 406, hee confesseth hee cannot tell what to say to the *Knight*; but especially, because the Argument of this Chapter is most fully and accurately handled by Dr. *Humphrey*, and Dr. *Whitaker*, in their answer to *Campion* his fift reason, and in a singular Treatise lately set forth by *Laurentius*, intituled, *Reverentia Ecclesie Romanae erga sanctos patres*. I will forbear to examine the severall Paragraphs in this Chapter, (wherein, whatsoever is materiall, is refuted in the answers to the former Sections) onely I will point at some notorious falsities and absurdities, if not to rectifie the *Iesuits* judgement, yet to disabuse the credulous Reader. First, hee denieth not that the *Romane* Doctors above mentioned, utter those disgracefull speeches



ches of Saint *Austen*, *Origen*, *Theodore*, *Cyprian*, *Tertullian*, and the rest, but he addeth that they gave other answers to our objections out of these Fathers. What is that to the purpose, or against the Knight? who denieth not that Popish writers have other shifts and evasions to our arguments drawne from the testimony of ancient Fathers besides those, which are here set down in this chapter, which are refuted by *Chamierus*, *Iunius*: and for the better part of them by me in the former Sections: but he produced these passages onely to shew the *Romanists* disrespect and slightening of the ancient Fathers, if in any thing they crosse their *Trent* Faith. Secondly, to touch upon some particulars, how ridiculously and absurdly doth the *Jesuit* speake, Pag. 417. *Epiphanius* saith in plaine manner, that the Image which he saw hang in the Church at *Anablatha*, and tare downe the vail in which it was drawne, was not the Image of Christ or any Saint, but the Image of a man, he knew not whom; which if it had bin Christ, or any Saints he would have knowne whose it was, neither would he have called the Image of Christ or any Saint the Image of a man. Why I pray you? is not Christ a man? were not Saints men? What should *Epiphanius* have said else, who saw there the representation of the feature, and liniaments of a man, but knew not what man that was? he saith, he saw a vail having on it the Image as if it had beene of Christ, or some Saint, for he knew not whose it was. If he knew not whose it was, for ought

ought he knew it might be made for the Image of Christ, or any Saint. Vpon what ground then doth the *Iesuit* say, that *it was neither the Image of Christ nor of any Saint*? Thirdly, he saith it is *evident that Saint Chrysostome did say Masse every day*; whereas neither in that place quoted by him, neither in any place in all his workes can it be gathered, that he ever said Masse, or administred the Sacrament without communicants: the Romish Masse is of a farre later date, then the age of Saint *Chrysostome*. Fourthly, he most shamefully and falsely traduceth the *Protestants* (whom he tearmes the *Haretikes* of this age) *that they speake generally, very meanely and contemptibly of the most sacred Virgine*. I marvaile his heart did not smite him, when his hand wrote these words so directly against the truth, and his owne conscience. For he cannot be ignorant that King *James* in his admonition to all Princes, set forth in *Latine*, *French*, and *English*, and our Church in the booke of Common Prayer, speake most honourably and reverently of that most Sacred and blessed Virgine, religiously observing the feasts of her Annuntiation, and Purification, and rehearsing at every Evensong, her *Magnificat*. Fifthly, he saith that Saint *Ierome* alloweth the booke of *Judith* to be *Canonicall Scripture*: whereas in the place quoted by him, the preface to *Iudith* he saith onely *that it is read, or that he had read somewhere, that the Nicene Synod did reckon the booke of Judith among the holy Scriptures*,

P. 423.

P. 425.

P. 427.

P. 430.

tures, but for himselfe he saith in that very Preface, that this booke is not fit to be alleaged for the confirmation of those things that are in controversie. And in his Preface to the booke of Proverbs, he saith expressly, that the booke of Judith is not accounted by the Church for Canonickall. *Indith & Tobie, & Machabeorum libros legit quidem ecclesia, sed eos inter Canonicas Scripturas non recipit.* Sixtly, he affirmeth that there is no controversie betwene them and us concerning the immaculate conception of our Lady; whereas both *Chemnitius* and *Reynolds*, & many other Protestant writers have overthrowne the ground of their feast of the immaculate conception of our Lady; and all reformed Churches in generall have stricke that feast out of the *Calender*, and the title of the 15. Article of religion of *Christ alone without sinne*, sheweth to the world, that we beleewe it to be the prerogative of our blessed Saviour, among all the Sonnes of *Adam*, that he alone was free from all originall and actuall sinne. And now Master *Flood*, sith you are taken in so many and fowle untruths in one Chapter; I hope the Reader will not envie you that *Guerdon*, which *Aristotle* bestowes upon a lewd and lowd Lier, not to be credited when he speaketh the truth.

Con-





Concerning Razing of Records  
and clipping Authors tongues; Spe-  
ctacles, Chap. 13. a page 435. usq; ad  
446.

**B**ECAUSE there have beene ma-  
ny bookes published this last age, by  
occasion of Hæresie, and liberty  
which came therewith to the great  
prejudice of the Catholike faith:  
there hath beene a course taken for  
the restraint of all such, not onely writings of Hære-  
tiques, but even of Catholikes which have any  
tang of hæresie: and this kinde of care hath beene  
ever used in the Catholike Church. So wee see in  
Scripture it selfe some that followed curiosities be-  
comming Christians, confessed their doedes and burnt  
their bookes.

Gelasius in the yeare 490. maketh a Catalogue of  
hæreticall bookes, which he forbiddeth: and I  
would know of the Knight, or any man else that cry-  
eth so bitterly against our Index Expurgatorius,  
what he can say against it, that he may not say a-  
gainst this Decree, and Councell of Gelasius, and  
against which we may not defend our selves by oppo-  
sing

3. sing it as a buckler against all their darts?  
Sith all swarving from the rule of faith is a declining to haresie, it appertaineth to the Catholike Roman Church, which as Gelafius saith, hath neither spot, nor wrinkle, to prevent the danger that may come by such bookes forbidding the use of them.
4. It were a more dangerous and unnaturall part in the Church not to use this care, then it were in a mother that should see sugar and rats-bane lie together, and seeing her child going to taste thereof, should forbear to warne it.
5. I will not stand particularly to examine every Author, and justifie the inquisition: onely I cannot omit one Author called Bertram, whom of all men living me thinks the Knight should never so much as have named, considering how much disgrace he hath sustained by translating that booke, and ventring his owne credit, and the credit of his Church, upon the faith thereof.
6. Another thing I am to note concerning his quoting the Canon of the Councell of Laodicea, wherein first is to be noted his error in Chronologie concerning the time of this Councell, which he maketh to be in the yeare 368. forty three yeares after the first Councell at Nice; whereas it was celebrated before that Councell. Secondly his corruption in the translation and cutting off the Canon, which is thus; non oportet relictâ ecclesiâ ad angelos abominandâ idolatriæ congregationes facere, quicunque autem inventus fuerit occulte huic idololatriæ vacans anathema sit. Now where in this Canon doth the Knight

Knight finde the word invocation of Angells, which is the thing he pretendeth, to be forbidden.

Whereas the Knight objecteth to us the recantation of Henry Buxhorne, who was sometime appointed to put in execution the tyrannicall Decree of the inquisitors, and had noted 600. severall passages to be spunged and blotted out; which animadversions of his he wished he could have washed away with his teares and blood, his heart being smitten, and his eyes open by the mercy of God: I answer, if such matter will serve the Knights turne he may have enough: neither neede I search corners to finde out such obscure fellows, as this Buxhorne; he might bring the Fathers of the Knights religion: for example, Luther, Calvin, Zuinglius, Beza, Carolstadius, and who not? for though they might pretend severall causes, yet there was one principall one, which consisted indeede in the smiting of their hearts with a fiery dart of carnall love, and when they found an Eve to give them an Apple, then their eyes were opened, and so it proved also with their friend Buxhorne, as I shall shew by a brieife story of his life, most authentically related by that grave and Holy man Oliverius, of the society of Jesus. Henry Buxhorne, a licentiate of Divinity, &c. It was not the razing then of evidences that made Buxhorne fall from his faith, but there were certaine Lutheran baies wherewith many of them were catched, which were aurum, gloria, delitix, veneres, gold, glory, delights and Venus, of which some are catched with one, and some with another.

The



## The Hammer.

\*  
Caietans

IN the former Section, the *Iesuit* shewed himselfe a prevaricatour, but in this a cowardly runnagate. For to the mangling of authors, and razing out of Records objected against him, namely, this marginall note out of *Stephanus* his Bible, *Deus prohibet sculptilia fieri*. This Glose upon *Gratian the Priest*, cannot say significatively of the bread, *This is my Body*, without telling a lie,\* *Cassanders* observation upon the same words, that setting aside the authoritie of the Church, they prove not sufficiently Transubstantiation, *Cassanders* whole Tract concerning the Communion in both kinds, *Valtricus* his Epistle touching the lawfulnessse of Priests marriage, *Anselmes* Treatise concerning the visitation of the sicke, together with divers passages in *Cassander* against merit, in *Polydor Virgil* against Images, in *Langus* against Transubstantiation, in *Ferus* against the Popes supremacy. The *Iesuit* answereth nothing at all in particular, but onely applies *Salves in generall*, which no way heale the wounds given by the Knight to the Inquisitors, as the Reader shall see by taking them off one after another, and viewing the Sores.

I.

To the first. The *Iesuits* instance is wide from the purpose. For those Books were not burnt by any decree of the Church, much lesse the Church of *Rome*, which was not then in being: but by the  
the

the owners of them, to testifie their unfeined Repentance; for so wee reade, *Acts 19. 19.* Many also of them, brought their Bookes together, and burned them before all men: and they counted the price of them, and found it 50000 pieces of silver. Secondly, these Bookes which the owners burnt of their owne accord, were Bookes of such as used *curious Arts*; that is, Books of Art-magick, Necromancie, Sorcerie, and the like. Whereas, the Bookes which the Romish Inquisitours either mangle or utterly deface are Christian Treatises, written for the most part by them, that lived and died in the bosome and peace of the Church of *Rome*.

To the second. This Decree of *Gelasius* which the *Iesuit* opposeth, as a Buckler against all our darts, is not altogether approved by the present Romane Church; for in reckoning the Canonick bookes of Scripture, the Pope there excludeth the booke of *Baruch*, and the second booke of the *Macchabees*, and the booke of *Nehemiah*, which the present Romane Church receiveth for Canonick. Secondly, *Gelasius* with his Roman Councell, freely give their censure of all Theologicall bookes then extant, but they clip not the tongues of any Authors, nor burne their bookes. If the Romish Inquisitours had done no more, if they had let the Records and Evidences remaine, and onely censured them at their pleasure; wee would not so much have blamed them, for using the freedome of their judgements: wee would only

*Lipf. Epist.  
Critica nostra  
non effugere  
xpian.*

*Advers. Gen-  
tes, l. 3. Inter-  
cipere scripta,  
& publicatam  
velle submer-  
gere lectionem,  
non est Deos de-  
fendere sed ve-  
ritatis testifica-  
tionem timere.*

3

only freely have *censured their Censures*, and left all to the judicious and intelligent Readers judgement. An error in Criticisme is pardonable, but the making away of the evidence of Truth, and defacing authentick Records, is a damnable practise, and an undoubted Argument, both of an evill conscience, and a desperate cause; as *Arnobius* layeth the Law to the Gentiles.

To the third. *Gelasius* his testimonie of the Romane Church, whereof hee was then Bishop, can be of no great moment. It seemeth at that time, the Church of *Rome* wanted good neighbours, that the Pope was faine to *blazon his owne armes*, and *guild his owne Diocese*; not thinking of the old Proverbe, *Laus propria sordet in ore*. Howbeit, wee grant in *Gelasius* his time, the Romane Church had not *many spots and wrinkles*, for then shee was young in comparison; now she is *old and decrepit*, and all full of wrinkles: and after the manner of crooked old age, boweth downe, to wit, to rood-lofts, Images, and Pictures. But neither then nor now, hath shee any power to forbid the use of any Books through the whole Church: but onely within her owne jurisdiction.

4

To the fourth. This Plaister is a great deale too narrow for the Sore of the Romane Church, to which the *Iesuit* applieth it. For it is not their admonitions to the Children of their owne Church, which we here complaine of; but their *cutting out of the tongues of learned Authors*, when they witnesse the truth: not the censuring their owne



own Writers, but the mangling of some of them, and utterly abolishing others. Vnder colour of taking away *Rats-bane* out of the way, they take away *Sugar* from their Children; and which is worse, debarre them from the *sincere Milke of the Word*, I meane, the Scriptures in the vulgar language. Yet were there *Rats-bane*, in some of the Writers with whom the Inquisitours have to deale, they should have onely given notice thereof, or prescribed some Antidote against it, considering that Physitians, and Apothecaries, and Housholders also, make good use of *Rats-bane* sometimes.

To the fift. The *Iesuit* doth well, not to undertake justifying of the Inquisition, which hee well knoweth hee is not able: onely here and there hee nibbleth at some Author or other that hath falne into their hands, as *Bertram* in this place: whom the *Knight* long agoe rescued, and gave unto him the *wings of the Presse* to flie abroad; whereby hee hath received no disgrace, but many thanks from all that love the *Truth in sinceritie*. For the translation thereof, which the *Iesuit* imputeth to the *Knight*, as a great disparagement to him; the truth is, the *Knight* translated not *Bertram*, but published the translation of another, by re-printing it, and gracing it with a learned and elegant Preface of his owne. Which, I marvell not that the *Iesuit* kicketh at, because hee and his fellow *Iesuits* are fore Galled with it. When the *Iesuit* shall prove any falsification

fiction in the translated Copie; or any error inserted into it; hee shall receive a further answer. Till then, let the brand remaine upon the Romane Index; for damning the originall; and upon the *Iesuit*, for defaming the true translated Copie of so learned and orthodox a Writer as *Bertram* was.

6

To the first. In citing the Councell of *Laodicea*; and detecting the Inquisitors foule dealing with it, by turning *Angels* into *Angles*; to gaine a starting hole for their Idolatrie: the *Iesuit* by recrimination objecteth to the *Knight*, error in Chronology, and corruption of the Councell. To the first I answer; that the Primat. of *Armeth*, and other learned Antiquaries have set this Councell about the yeare mentioned by the *Knight*; your *Bimus* ingeniously confesseth, *quod annus celebratum fuit incertum est*; It is uncertaine in what yeare of our Lord this Councell was held; hee saith, it was celebrated before the Councell of *Nice*, but hee brings no prooffe of it. If wee should grant him that this Councell were elder by 40 or 50 yeares, than the *Knight* accounteth it, it would be more for our advantage, and against him; for Councells, the more ancient they are, *ceteris paribus*, the more authority they carrie with them. To the second I answer, that the translation which the *Knight* followed, agreeth *verbatim* with the originall, *et sic agnoscitur* *non nisi sanctorum et doctorum*; which words, two of the Romish Translators set  
in

in Columnnes one against the other by *Binius*,  
 render, as followeth. The first thus, *Quod non*  
*oporteat Christianos reliqua dei ecclesia abire, &*  
*Angelos nominare.* The other thus, *Quod non opor-*  
*teat ecclesiam dei relinquere atque Angelos nomi-*  
*nare.* That is, that *Christians* ought not to leave the  
*Church of God*, and goe their wayes, and name *An-*  
*gels*: that is, mention them in our *Prayers*, or  
 take their names in our lips, as the *Psalmist* spea-  
 keth of *Idoll-worshippers*; *Their drink-offerings*  
*of blood will I not offer, nor take their name in my*  
*lips.* And thus *Theodore* in his *Comment* upon  
 the second Chapter of *S<sup>t</sup>. Paul* to the *Colossians*,  
 vers. 18. alleageth the *Canon* of this *Councell*:  
*Because, saith hee, they commanded men to worship*  
*Angels*; *Saint Paul* enjoyneth on the contrarie, that  
 they should send up *Thanksgiving* to *God the Fa-*  
*ther* by him that is *Christ*; and not by the *Angels*.  
 The *Synod* of *Laodicea* also following this rule (of  
 the *Apostle*) and desiring to heale that old disease,  
 made a *Law*, that they should not pray unto *Angels*,  
 καὶ οὐκ εἰς ἀγγέλους προσεύχεσθαι. Here the *Isis*  
 hath both the *Canon*, and the *Report*; the *Canon*  
 of the ancient *Councell* held at *Laodicea*, thun-  
 dring against their *Invocation* of *Angels*: and  
 the learned and ancient *Father Theodore* his *Re-*  
*port* of it.

To the seventh. Those men whom the *Isis*  
 nameth, were not *Fathers* of our *Religion*, but  
 Brethren onely of our profession; neither was  
 their motive for the change of their *Religion*

psal. 16. 4.  
 non sum in deo  
 et non sum in  
 deo et non sum  
 in deo et non sum

non sum in deo  
 et non sum in  
 deo et non sum  
 in deo et non sum



Apo. 18. 4.

Eccles. Hist. l. i.  
χαμνης καὶ  
παιδαὶ ἵχυν  
ἀλλ' ἡ πικρὰ  
τοῦτο τὰ θεῖα  
χίτων.

Lucretia nomi-  
ne, sed re Thais,  
Alexandri filia,  
Ponsanus.

carrell love as the Iesuit, like impure Nero, judging  
others by himselfe, conceiveth; but a voyce from  
Heaven saying unto them, goe out of Babylon my  
people, lest you partake of her Plagues. It is true,  
those instruments of Gods glory were married as  
the Apostles St. Peter and St. Phillip, and many  
of the chiefe Bishops and Pastours in the Primi-  
tive Church were, of whom it may be said as  
Sozomen spake of Spiridion that famous Bishop of  
Cyprus: they lived in wedlocke, and had many chil-  
dren without any disparagement at all to their Sa-  
cred function. As the Rod of Aaron in these  
brought forth fruit in Holy Matrimony; so it  
budded also in others in our Church, who fol-  
lowed virginal chastity, and lead a single life, as  
Jewell, Reynolds, Andrewes, Lakes, and many o-  
ther reverend Prelates and Doctors, who for e-  
minent learning and exemplary life, may com-  
pare with any of the Romish Mitred Prelates, or  
late Canonized Saints. Neither can they pre-  
tend that any Eve gave these an Apple, whereby  
their eyes were opened: but on the contrary we  
can produce many a Lucretia who have given  
Apples to their Popes, whereby their eyes have  
beene blinded, and their reputation for ever bla-  
sted. See Picus Mirandula his oration extant in  
Fasciculus rerum expetendum & fugiendum, and  
Mantuan in his Poem  
Sanctus ager fœnris, venerabilis aræ cinadis  
Seroit honoranda Divûm Ganymedibus ades.  
As for Oliverus Manareus his Legend of Bux-  
borne,

borne, if the Reader will be pleased to peruse an  
 apologie for this *Bunhorne*, written to the Chan-  
 cellor of *Lowan*, wherein the true cause is relat-  
 ed, for which this licentiate *Divine* abandoned  
 the Papacy, he shall finde in that treatise printed  
 in the yeare of our Lord, 1625, a *Rowland* for  
 his *Oliver*, or *Oliverius Manareus* the Iesuit, to  
 whose relation as much credit is to be given as to  
*Cocleus* his History of *Luther*, and *Bolsecus* of *Cal-*  
*uin*. The Devill, the grand Calumniator hath  
 suborned in all ages men of prostituted conscien-  
 ces, and corrupt mindes and mouthes, to staine  
 with their impure breath, the golden and the silver  
 vessells of the *Sanctuarie*: but *Illi linguarum, nos*  
*aurium domini sumus*, their tongues are their owne,  
 they may speake what malice dictateth: our eares  
 are our owne, and we will hearken unto, and assent  
 onely to what truth confirmeth. As for their *Lu-*  
*theran* baits, he mentioneth, *aurum, gloria, delicia,*  
*veneres*; gold, glory, delights and *Venus*, if these  
 things abound any where, it is in the *Roman*  
 Church, where the Pope who pretends himselfe  
 to be the successor of *Peter* the fisher; fisheth with  
 a golden hooke, and baits it with fleshly lusts;  
 what so pompeous and glorious as his Holinesse  
 triple Crowne, and his Cardinals Hats, and his  
 Bishops Miters and Croziours; for what sence  
 hath not the *Romish* Religion baits: for the eyes  
 they have gawdie shewes; for the eares, most me-  
 lodious musicke; for the smell, sweetest incense  
 and perfumes; for the taste, feasts without num-

ber; for the touch, whole streets of Curtezans, not onely in Rome it selfe, but in all the Popes Townes which are commonly knowne by this fowle Cognizance.



Concerning our adversaries their blasphemous exceptions against the Scripture; Spectacles, Chap. 14. a page 447. usq; ad 463.

1.

**H**ough Catholikes hold for most uncertaine, that the Scripture is not the sole rule of faith, nor that out of it alone all controversies can be decided, as for example in particular, which booke be Canonically Scripture, which not: yet for most things now a dayes in controversie, many Catholikes have offered to trie the matter onely by Scripture.

2.

Though Catholikes ground many points upon tradition and practice of the Church: yet they ground others upon plaine and expresse authority of Scripture, from which, Protestants are faine to flie, running to this or that corner of I know not what figurative, or tropicall interpretation.

3

Though the Pope question not, much lesse condemn



demne Scriptures of obscurity and insufficiency: yet his Apostles and Evangelists have left some things in writing, of which some are hard even by the judgment of Scripture it selfe, for so saith Saint Peter of the Epistle of Saint Paul, which saith he, the unlearned and unconstant doe abuse as they doe other Scriptures, to their owne perdition.

If any condemne the Scripture of insufficiency, it is S<sup>c</sup>. John in saying, that all things are not written, and S<sup>c</sup>. Paul in willing the Thessalonians to hold the traditions which they had learned, whether by speech or letter.

4.

Whereas the Knight chargeth us with ranking the Bible in the first place of prohibited bookes: wee say it is false; for it is not in the Catalogue of such bookes: onely in the rules which concernes the Index there is mentioned, how the free use of vulgar translations is not to be permitted; but for the Latine vulgar translation there is no manner of restraint, though if there had beene, we might very well have warranted it by the authority of S<sup>c</sup>. Jerome, who did no way admit such free use even of the Latine Bibles.

5.

It is no such crime to forbid the reading of Scripture to some sort of people, as may appeare by the testimony of this holy Father, who in the same place saith moreover, that the beginning of Genesis, and the beginning and end of Ezekiel were not to be read by the Jewes, till they came to thirties yeare of age.

6.

A kinde of forbidding of reading the Scripture

7.

is no derogation, but a great commendation of it, for they are forbidden to be read out of reverence and honour due unto them, and in regard of the danger which may come by them, not of themselves, but in regard of the weakenesse of the Reader for want of necessary learning and humility.

8

For Cornelius Agrippa, it maketh no more matter what he saith, then what the Knight saith, for it is but aske my brother if I be a theefe.

9

Not to answer the places objected by the Knight, out of Lindan, Lessius, Turrian, and Pighius, I say in generall, that those things are spoken not of the Scripture, as it is in it selfe, that is, consisting of both words and meaning, but of bare words and letters only, which Hæretikes still do, and ever have abused, as the Devill himselfe did to our Saviour; and in this sense it is a wood of theeves.

10.

Comment. in 1.  
ad Gal.

Our Authors say no more then S<sup>r</sup>. Jerome doth in effect; Marcion, Basilides, and other plagues of Hæretikes have not the Gospell of God, because they have not the Holy Ghost, without whom it becommeth the Gospell of man which is taught; nor let us thinke that the Gospell consisteth in the words of Scripture, but in the sense; not in the superficies or barke, but in the pith; not in the leaves of speccch, but in the roote of reason: so that if the Knight will say any more of this matter, he must undertake the quarrell against S<sup>r</sup>. Jerome.

11.

Lessius in particular, whom the Knight most upbraideth to us, is farre from saying that the Scripture is uncertaine in it selfe; that is, that the doctrine

*ctrine thereof is doubtfull, but onely that our rule will be uncertaine, or rather wee uncertaine of the rule, because wee cannot know the Scripture by it selfe.*

*It is not all one to say that Scripture alone is no sufficient Rule, and to say it is imperfect. For although the Knight imagineth, that the All-sufficiencie, or containing of all things expressely, is a necessarie point of perfection, hee is deceived; for then would it follow, that the Gospell of Saint Matthew, Saint Marke, and other particular Bookes should be imperfect, and especially that of Saint John, wherein hee saith expressely, that all things are not written.*

*Were the Scripture perfect in the Knights sense, yet would it not then be a sufficient rule of Faith of it selfe alone; for it would still be a booke or writing, the very nature whereof, doth not suffer it to be the sole rule of Faith, or judge of Controversies; for a Iudge must be able to speake, to heare, and to answer, whereas, the nature of a Booke is, as it were, to leave it selfe to be read, and expounded by men.*

*No Catholike declineth the triall of Scripture, in regard of imperfection, but onely in regard that it being a written Word; no Heretike can be convinced by it, as I shewed you even now out of Tertullian, who saith, It is lost labour to dispute with an Heretike out of Scripture.*

*Let any man by the effects, judge who reverence the Scripture most, Catholikes or Protestants: let*

12.

13

14.

15.



16

*De prescript.  
c. 15. Non  
esse admitten-  
dos hereticos  
ad ineundam  
de scripturis  
provocationem,  
quos sine scrip-  
turis probamus  
ad scripturas  
non pertinere.  
Nos qui estis?  
quando &  
unde venistis?  
quid in meo agi-  
tis non mei. Quo-  
denique Mar-  
cion jure syl-  
væ meas ce-  
dis*

17

him compare the labours of the one in translating and expounding Scriptures; with the labour of the other; and hee shall find the truth of this matter.

In admitting any triall with Protestants by Scriptures, wee condescend more to their infirmities than wee need, or they can of right challenge. For wee acknowledge that saying of Tertullian must true, that Heresikes are not to be admitted to the Scriptures, to whom the Scripture in no wise belongeth; who are you, when, and whence are you come? What do you in my ground, you that are not mine? By what right, ô Marcion, dost thou sell my wood? By what leave, ô Valentine, dost thou turne my fountaines? By what authoritie, ô Apelles, dost thou remove my boundes? &c. This is Tertullians discourse and words, where it is but changing the names of Marcion, Valentine, and Apelles, into Luther, Calvin, and Beza; and it will fit as well, as if it were made for them.

You must first shew your selves owners of the Land, before you can claime the writings and evidences belonging to it, and which make good the Title.

### The Hammer.

**W**Hercas many other things argue, that our Adversaries maintaine a desperate cause: so especially their excepting against the holy Scriptures of God, and refusing to be tried by them in the points of difference betweene

us and them. For what was the reason why the *Manichees* called in question the authoritie of the Gospel of Saint *Matthew*, and the *Acts of the Apostles*? Desperation; because by those writings they were convinced of blasphemous Error. What was the reason why the *Ebionites* rejected all Saint *Pauls* Epistles? Desperation; because by them, their heresie was most apparantly confuted. What was the reason why the *Gnosticks* and *Valentinians* disparage the Scriptures, laying, that *They were not of authoritie, and the truth could not be found out of them by those who were ignorant of Tradition*? Desperation. What was the cause why *Papias*, and the *Millenaries* preferred word of mouth before Scriptures, and pretended *apocryphous & xapov*, unwritten tradition for many of their fables? Desperation. What was the reason why the Heretikes in *Tertullians* daies refused to examine their Doctrines by the touchstone of the Scriptures, saying, *More things were required than the Apostles had left in writing, for that either the Apostles knew not all, or delivered not all to all*. In like manner, wee can impute it to nothing else but diffidence, and distrust of their cause; that *Lyndan*, *Turrian*, *Lefius*, and *Pighius* speake so disgracefully of holy Scriptures as they doe, terming them *dead Characters*; a *dead and killing Letter*, a *shell without a kinnell*, a *leaden rule*, a *boot for any foot*, a *nose of wax*, *Sy-bils Prophecies*, *Sphinx his riddles*, a *wood of Thieves*, a *shop of Heretikes*, imperfect, doubtfull, -qir22  
obscure,

*Aug. l. 28.  
cont. Faust.  
cap. 2.*

*Irenaeus, l. 8.  
cap. 26.*

*Iren. l. 3. c. 2.  
Cum ex scripturis arguuntur in accusationem convertuntur ipsarum scripturarum, quasi non recte habeant, nec sint ex auctoritate nec possit ex eis inveniri veritas ab his, qui ignorant traditionem.  
Tertul. praesc. advers. heret.*

*obscure, full of perplexities.* If they should bestow the like scandalous Epithets upon the Kings Letters patents, or the Popes Bulls or Briefes, they would bee soone put into the Inquisition, or brought into some Court of Judicature, and there have either their tongues or their eares cut, or their fore-heads branded: yet the *Iesuit* is so farre from condemning these blasphemous speeches in his fellow-Jesuits and Romanists, that hee deviseth excuses for them, *and sows fig-leaves together, to cover these their Pudenda:* which I will plucke off one after another, in my answer to his particular exceptions against the *Knight*.

To the first. It is true, that some Roman writers of late have made an assay to prove some of their Popish doctrines out of Scripture: but with no better successe than *Horantius* had in undertaking to refute *Calvin* his Institutions, as appeareth by *Pilkington* his Parallels. If the Scriptures were so firme for our Adversaries, why are not they as firm for them? why doth the *Iesuit* in the fore-front of this Section, bid, as it were, defiance to them, professing in plaine termes, that *The Scripture is not the sole rule of Faith*; nor that out of it alone, all Controversies can be decided. Doubtlesse, any indifferent Reader will conceive, that the Scriptures make most for them who stand most for their authoritie, and perfection, as all the reformed Divines doe, not onely affirming, but also confirming, that the  
Scrip-



Scripture is not only a most perfect, but the only infallible rule of faith: every article of divine faith must be grounded upon a certaine and infallible ground to us, but there is no certaine and infallible ground to us of supernaturall truth but Scripture, as is abundantly proved by Saint *Austine*; If any thing be confirmed by perspicuous authority of Canonical Scriptures, we must without any doubt or hesitation beleieve it, but to other witnesses or testimonies, we may give credit as we see cause, and in his 97. Epistle to S<sup>t</sup>. *Ierome*, I have learned to yeeld that honour and reverence onely to the Canonical Scriptures, that I most firmly beleieve, that no Author of them could erre in any thing he wrot: and in his booke *de natura & gratia*, I professe my selfe free in all such writings of men, because I owe absolute consent without any demurre or staggering onely to the Canonical bookes of Scripture. To the same purpose he writeth against *Faustus the Manichee* l. 11. c. 5. and ep. 48. But what neede I presse S<sup>t</sup>. *Austine* when the evident letter of Scripture is for this truth, *Titus*, 1. 2. *Rom.* 3. 4. God cannot lie, and let God be true and every man a lier that is subject to error and falsehood. Againe, the Scriptures are sufficient to instruct us in all points necessary to salvation: therefore every article of divine faith is evidently grounded upon Scripture. The Antecedent I thus prove, 2 *Tim.*

*Nat. & Grat* c. 61. Me in hujusmodi quorumlibet Scriptis hominum liberius, quia solia Canonici debet sine recusatione consensus, l. 11. c. 5. & Ep. 48.

*Ep. 112. Si divinarum Scripturarum earum scilicet que in Ecclesia Canonice nominantur, perspicua firmatur autoritate, sine ulla dubitatione credendum est: aliis vero testimoniis vel testimoniis quibus aliquid credendum esse suadet, tibi credere vel non credere liceat, quantum ei momenti ad faciendam fidem vel habere, vel non habere perpenderit.*

*Ep. 97 Solia iis Scripturarum libris qui jam Canonici appellantur, didici hunc timorem honoremque deferre, ut nullum earum auctoritatem scribendo aliquid errasse firmissime credam. lib. de*

L. 3. Advers.  
her. c. 1. Non  
per alios dispo-  
sitionem salutis  
nostre cognovi-  
mus quam per  
eos per quos e-  
vangelium ad  
nos pervenit,  
quod quidem  
tunc preconia-  
verunt, postea  
per Dei volun-  
tatem notis in  
Scripturis tra-  
diderunt fun-  
damentum &  
columnam fidei  
nostre futuram.  
Aug. l. 3. cont.  
Lit. Petil. c. 6.  
Sive de Christo  
sive de ejus ec-  
clesia, sive de quacunque re, que pertinet ad salutem vitamque nostram, non dicemus si nos,  
nequaquam comparandi ei quid dixit si nos, sed omnino quod scriptum adiecit, si Ange-  
lus de Caelo vobis annuntiaverit praterquam quod in Scripturis Legalibus & Evangelicis  
acceperitis, anathema sit.

3. 15. 16. whatsoever is profitable for doctrine, for reprove, for correction, for instruction in righteousness, in such sort that it is able to make a man wise unto salvation, and perfect to every good worke, is sufficient to instruct in all points of salvation: but the Scripture is so profitable, that it is able to ~~make wise unto salvation and perfect to every good worke~~: Ergo, It is sufficient to instruct in all points necessary to salvation. The major is evident *ex terminis*: the *minor* is the letter of the text; and that the adversary may not except that this is my collection onely, I will produce to him impregnable testimonies of the ancient Fathers. Irenaeus, We have not knowne by others, the means which God hath appointed for our salvation, then by these by whom the Gospell came unto us, which at the first the Apostles preached by word of mouth, but afterwards, by the will of God, delivered in writing to be the foundation and pillar of our faith. The second is Saint Austine, Whether concerning Christ, or concerning his Church, or concerning any thing that pertaineth to our faith and life, I will not say, if we but even as he going forward addeth, if an Angell from Heaven shall preach unto you any thing, but what you have received in the Scriptures of the law and the Gospell, accursed be hee: Yea but the Jesuit objecteth against us and these

Holy Fathers, that by the Scriptures we cannot prove, which bookes of Scripture are Canonically, and which are not. I answer: first, our question here, is not of the principles of Divinity, but of Theologicall conclusions. Now that Scripture is the word of God, and that these bookes are Canonically Scriptures, are principles in Divinity, and therefore not to be proved (according to the rule of the great Philosopher) in the same science: It is sufficient to make good our Tenet, that the Canonically Scriptures being presupposed as principles, every conclusion *de fide*, may be deduced out of them. Secondly, that such bookes of Holy Scriptures are Canonically, and the rest which are knowne by the name of *Apochrypha*, are not Canonically, is proved by arguments and testimonies drawne out of Scripture it selfe, by *Whitaker*, *Disputatione de sacra Scriptura, controversia prima*; by *Reynolds* most copiously in his *Censura librorum Apochryphorum*. Thirdly, I retorte the *Iesuits* argument against himselfe, when they teach tradition is part of Gods word; how prove they it to be so: by Scripture, or Tradition? by Scripture they cannot prove, that unwritten traditions are Gods word: if they prove it by Tradition, then they begge the point in question, and prove *idem per idem*.

To the second. The *Romanists* ground some doctrines of their faith upon the letter of Scripture, but it is that letter which killeth; as for example; they ground their carnall presence of Christ



Christ in the Sacrament, upon those words in the sixth of *S. Iohn*; *unlesse yoe eate the flesh of the Sonne of God and drinke his blood, you have no life in you*: which words, if you take according to the letter, this letter killeth, saith *Origen*; but it is the spirit saith our Saviour, that quickeneth, the flesh profiteth nothing; the words which I speake unto you, they are spirit, and they are life, *Iohn*, 6. 63. He that pierceeth the barke, and commeth to the sap, runneth not from the tree of life, but rather runneth to it: so doe we when we leave the barke of the letter upon necessary occasions, and pierce into the heart, and draw out the sap of the spirituall meaning. To presse the letter of Scripture against the spirituall meaning and analogie of faith, is not onely *Jewish* but *Hereticall*. For example, The *Antirapamorphites* ground their heresie upon plaine and expresse words of Scripture: from which to use the *Iesuits* owne words, *All Orthodox Divines are faine to flie to figurative and tropicall interpretations.*

3.

To the third. First, *Saint Peter* saith not, *it is* but *is in*, not in which *Epistles* of *S. Paul*, but in which points and heads of doctrine many things are hard to be understood. Secondly, though some points be hard to be understood in themselves, or are obscurely set downe in Scripture, it followeth not from thence, that all things necessary to salvation are not plainly delivered therein. For, as before I proved out of *Saint Augustine* and *Saint Chrysostome*, *Nothing is so things which are plainly*

plainly delivered in Scriptures, all such points are found as containe faith and manners, all things that are necessarie are manifest. Thirdly, those things which are obscurely set downe in Saint Pauls Epistles, may be, and are elsewhere in holy Scriptures more perspicuously delivered. Lastly, Saint Peter saith not, that those things are hard to be understood simply, and to all men; but to the ignorant and unstable, who wrest all Scripture to their owne destruction. Among which number, the Iesuit must reckon himselfe and his associates, before they can fit this text to their purpose.

To the fourth. First, this passage out of Saint Iohn hath beene discussed before, and cleared; where I shewed, that it maketh nothing against, but strongly for the sufficiencie of Scripture, to instruct in all points necessarie to salvation. For, though all Christs speeches and actions are not registred by the Evangelist, yet as Saint Augustine rightly inferreth out of the words following, (*hec scripta sunt ut credatis & credentes vitam eternam habeatis*) *electa sunt quae saluti credentium sufficerent*: Such things were made choise of to be written, as might suffice for the salvation of all Beleevers. Neither is that text of Saint Paul any whit derogatorie to the perfection of Scriptures: for whatsoever hee meanes by Tradition (*per Sermonem*) taught by word of mouth, it is certaine out of the seventeenth of the Acts, that all Saint Pauls speech and discourse to the Thessaloinians, whereunto the words have  
re-

4.

2 Theff. 2. 13.

Ver. 2.

And Paul as his manner was, went unto them of Thessalonica, and three Sabbath days reasoned with them out of the Scriptures.

reference were out of Scripture. Secondly, the words themselves, *Tenete traditiones quas dedistis sive per sermonem, sive per Epistolam*; import not that the Apostle delivered divers things to them in writing by an Epistle, and without writing, by word of mouth; but that he preached to them, and taught them the Christian doctrine both wayes, by Letters, and by speech: and that they should have as much care of his writings, as of those things hee spake to them in presence. Thirdly, admit they were different things which hee spake to them, and which hee wrote: all that can be from thence inferred, is but this, that all points of saving Doctrine are not written in this Epistle of Saint Paul to the *Thessalonians*: which may be granted without any prejudice to our Tenet. For those things that are not written in that Epistle, might be, and undoubtedly are written in other of his Epistles, or other bookes of holy Scripture.

5.

To the fift. Saint *Ierome* is not against the free use of Scripture in the vulgar tongue, for hee himselfe translated the Scriptures into the vulgar tongue of the *Dalmatians*; hee dedicates his Commentarie upon Scripture to Lay-persons, yea many of them to women: whom he exhorteth, to account them as their chiefe casket of Jewels; let these Jewels hang upon your neckes, and in your eares, *Epist. ad Demetriad.* wherein hee much commendeth the Husbandmen about *Bethlem*, for being so perfect in Scriptures, that They had the

*Hac monilia  
in pectore, hec  
in auribus he-  
reant.*



the Psalmes of David by heart, and sang them as they followed the Plow. *Anator sive am tenens cantat Davidicum melos*: he instructeth *Leta* a religious Matron, how to bring up her daughter in the knowledge of the Scriptures, and what method to observe in the reading thereof, *Pro gemmis & serico divinos codices amet, discat primo Psalterium his se Canticis evocet, & in Proverbiis Salomonis erudiatur ad vitam. In Ecclesiaste consuescat que mundi sunt calcare. In Iob virtutis & patientie exempla sectetur. Ad evangelia transeat nunquam ea positura de manibus, &c.* Neither are the words you quote out of him, against the free use of the Scripture, but against the practise of some forward persons, who, Lapwing-like, offer to flye with a piece of the shell on their head, taking upon them to expound holy Scriptures to others, which they understand not themselves, and to teach that which they never learned, *docent quod nunquam didicerunt.*

To the sixt. This practise of the *Jemes* concludeth nothing at all, but that those passages of Scripture above mentioned are very difficult, and subject to misconstruction; and therefore require a discreet Reader of ripe yeares, and judgement. Whether this their practise be commendable or no, in restraining all before they arrive to thirty, from reading those passages of Scripture, I dispute not: but this is certaine, that even this custome of theirs which the *Iesuit* brings against us, makes for us; for they permitted all men be-

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fore

In stead of silks and precious stones, let her handle the books of holy Scripture: let her first learne the Psalter, &c.

6.

fore thirty, to reade all other chapters of holy Scriptures, and after thirty, these also.

7.

To the seventh. The honour the Papists doe the Scriptures, in prohibiting them to be read, is like the favour she did her Paramour in the Poet, *Quæ præ amore exclusit foras*, which out of pure love thrust him out of doores. The greatest honour wee can doe Gods holy Oracles, is diligently to reade them, attentively to heare them, humbly to obey them, and daily to search them, as the deeds and evidences of our salvation; according to the Precept of our blessed Saviour, *Search the Scriptures, for in them yee thinke yee have eternall life, and they are they which testifie of mee*. As for the *Iesuits* reason, drawne from the weaknesse of the Readers, it is very weake, and of no force at all. First, because the Scriptures were written *to give knowledge to the simple, and wisdom to the unlearned*. Secondly, because if this his reason were good, their Church should prohibit all other bookes as well as Scriptures, or rather much more than Scriptures, in regard there are errours in them, but none in Scriptures: and God hath promised a speciall blessing to those, who in obedience to his ordinance, diligently reade and study the holy Scriptures, which hee hath not to those that reade other books.

Ioh. 5. 39.

Psal. 19 7.  
PROV. 1. 4.

8

To the eight. This Proverb might most rightly have beene applied to the *Iesuit* in the former Section, when he, a *Iesuit*, produced *Oliverius Manerius* a *Jesuit*, against *Henry Buxhorne*, Deane

of

of *Tyelmond*, then hee said in effect, Aske my brother *Jesuit* if I be a thiefe, or rather a slanderer. But it no way sitteth *Cornelius Agrippa*, and the *Knight*, the one being a zealous Protestant, the other a professed Papist, though discovering, and ingeniously confessing divers abuses in the Papacie. If hee were as the *Jesuit* sayes, a Magician, because hee wrote of Art-magicke; what were Pope *Hildebrand* and *Sylvester*, who not onely studied, but also practised the black-Art, as *Benocardinalis*, *Platina*, and others write.

To the ninth. The *Jesuit* will not stand answering every one severally, because hee dare not keepe that station for feare of Gun-shot. For the answer hee giveth in generall, it is false and absurd, if not impious: false, because it is certaine, that those similitudes cannot be applied to the letter onely, without the meaning; nor doe the Heretikes now a dayes, nor did the Devill himselfe alleage onely the letter and syllables of Scripture, but the meaning also, though perverting and wresting it to an evill end, and drawing false conclusions from it. Hee that calleth the Scriptures *Sybils Prophecies* blasphemously carpeth at the obscuritie of the meaning: and *Pighius*, who compared it to a nose of wax, impiously taxeth the diversitie of senses, and interpretations which the Scripture is subject unto in it selfe. Lastly, the *Jesuit* taketh himselfe by the nose, in saying, Heretikes in all Controversies run to the letter of the Scriptures, leaving the true

9

2 Pet. 4. 16.



sense, and spirituall meaning: for so doe the Romanists apparantly, namely, in the Controversie of Supremacie, *Eccc duo gladii; Loe here two swords*: therefore the Pope hath the temporall and spirituall Sword at command. *Peter, rise up, kill and eat*: therefore the Pope hath power to put Princes to death. In the question about the number of Sacraments, they alleage the letter of that text in the vulgar translation, *Hoc est magnum Sacramentum*, to prove marriage a Sacrament; whereas the Apostle in the same place saith, that hee speaketh not of corporall marriage of a man and his wife: but of the spirituall marriage of Christ and his Church. Likewise in the Controversie about the reall presence, they run to the letter, *Except yee eat the flesh of the Sonne of man, and drinke his blood*: though Christ in the same place expounding himselfe, saith, *The words which I have spoken unto you, are spirit and life*: the like may be observed in other Controversies. For answer to all which texts, wee tell him out of Saint Jerome, whom himselfe quoteth in the next Paragraph; *That the Gospell consisteth not in the words of Scripture, but in the sense: not in the superficies or barke, but in the pith: not in the leaves of speech, but in the root of reason.*

10.

To the tenth. How neere neighbours the Romanists are to *Murcion*, who denied, or by consequence, overthrew the truth of Christs humaine nature; as the Papists doe in the Sacrament, vailing him under the outside, or accidents of a round wafer:

water; and what affinity the Jesuit hath with the rest of the ancient Hereticks, the Knight shewed him before in his seventh Section: and if hee desire to know more of his pedigree from them, I referre him to an Appendix to Whitakers answer to Sanders his Demonstration, page 801. As for the aspersions of old Hereticks, which hee casts upon us, they are washed away by Bishop Morson, and Doctor Field, in their Treatises of the Church. *Ad notam sextam.* But why hee denies that wee have the Spirit, arrogating it onely to himselfe, I see no reason but the pride of his owne spirit, together with the malice of the evill spirit, who suggested unto him this uncharitable censure of us.

To the eleventh. The Scripture is a Light, Psal. 119. and the nature of a light is, first to discover it selfe, and then all things else: therefore Calvin to his fond question, how know you Scripture to be Scripture? answereth acutely by retortion, how know you the Sun to be the Sun? If hee say, by his bright lustre and beames; wee say the same of holy Scripture, that it is discerned by its owne light. Which, if the Papists see not, the fault ought not to be laid upon the Sun-beames, but upon their Owles eyes.

To the twelfth. That rule which needeth any thing to be added to it, is imperfect: but all Papists teach, that to the written Word unwritten Traditions must bee added to make a compleat and perfect rule of Faith: all Papists therefore

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teach

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12.

teach, the Scripture alone to be an imperfect Rule. We on the contrary stand for the perfection of Scripture, and constantly and unanimously defend that not onely the whole Scripture is perfect, but that every part also hath its owne perfection, but not the perfection of the whole. Because the eyes have not the perfection of the whole head; or the head, the perfection of the whole body; a man cannot conclude, that the eye, or the head is imperfect: no more can the *Scripture* conclude that the Gospell of Saint *Matthew*, Saint *Marke*, or Saint *Iohn* are therefore imperfect, because they containe not in them all doctrines in particular necessary to salvation. It is sufficient that they together with the rest, perfectly instruct us in all points of faith: by themselves they perfectly informe us so farre as the Holy Ghost intendeth, that we should be informed by each of them in particular, and this is their perfection, that they have no defect in matter or forme, and that they concurre with the rest of the bookes of Scripture, to the maine end of the Holy Ghost in committing the word of God in writing, for the infallible and perfect instruction of the Church, and every faithfull soule in all Doctrines needfull to salvation.

To the thirteenth. Although many Protestants have written *de Scriptura iudicia*, and they have warrant out of Scripture so to stile it; (*the words which I have spoken, they shall judge you*) yet in propriety of speech, which especially ought to be used



used in stating questions, the Scripture is rather to be termed a rule and law, or sentence of the judge, then the judge himselfe: the supreme and infallible judge of all controversies, we teach to be the Holy Ghost, speaking to us out of Scriptures, and the subordinate, or inferior Judge the consensient authority of the Catholique Church.

14.

To the fourteenth. The *Iesuit* shewed no such thing, nor can shew out of *Tertullian*, who convinced the greater part of *Heretikes* in his time by Scripture, as appeareth in his writings. In the place which the *Iesuit* quoteth, he hath no such words as he alleageth out of him: *viz.* that there is no good to be done with *Heretikes* by Scriptures. He saith indeede in that place, that it was but in vaine to conferre with a certaine kinde of *Heretikes* by Scriptures alone, *quia ista heresis non recipit quasdam Scripturas, et si recipit, non recipit integras et si aliquatenus integras praeſtat, &c.* That is, This heresie admits not of certaine Scriptures, or not intire, or if in some sort in ire, it perverts them by devising divers interpretations. In which words he no way disparageth the holy Scriptures, or derogateth from their perfection: but discovereth the wicked practise of *Heretikes*, and their evasions and tergiversations, when they are most evidently convinced by Scriptures. Will you say that if a *Bedlam* or willfull malefactor either by puffing out the Candle, or shutting his eyes, or looking another way, will not reade or see the evidence that is brought against him, that therefore the evidence is not able to convince him?

De prescrip ad-  
vers. heret. c.  
17.

15.

To the fifteenth. Though it were granted the *resur*, that the *Papists* have written more upon the Scriptures then *Protestants*, it will not from thence follow, that they more reverence or honour the Scripture: sithence in their very Commentaries upon Scripture, they derogate from the authority, sufficiency, and perfection of them, by refusing to referre all points of faith in controversy to their decision: by resolving their faith last of all not into them, but into the Church: by teaching, that they are obscure even in points necessary to salvation; and that unwritten Traditions are equally to be revered with them. Secondly, compare men with men, and oportunities with oportunities; it may easily be proved that the *Protestants* in their preaching, and writings upon Scripture, have beene farre more laborious then the *Papists*. Name me one *Papist* who Preached so often, and wrote so accurately upon the Holy Scriptures, as *Calvin*. I grant their bookes excede in bulke and number, because they have a hundred to one, and they abound with leisure, and meanes, having many thousands maintained in their monasteries, who are not charged as our Divines are, with care of soules, and perpetuall labours in their Pastorall function.

16

To the sixteenth. If it were sufficient to bandy sentences without prooffe, and words without reasons, how easily could we say, *mutato nomine de te fabula narratur*. It is but changing the names

of

of *Marcion*, *Valentine* and *Apelles*, into *Bellarmino*, *Valentia* and *Lesius*, or if you will, into *John Flood*, and it will fit as well as if it were made for him. How proves he that *Papists* are in the Church, and *Protestants* out of it? He shall never prove but that we have as good title, and much better, to the Holy Scriptures, the deedes and evidences of our salvation then they.

To the seventeenth. Possession of a land, proveth not necessarily a right to the writings, and evidences belonging unto it. For possession may be got by violent usurpation, or intrusion; but on the contrary, the writings and evidences left by the disposer and bequeather of the land, being examined, will shew who hath the true title to the land, that is, the Church. By these deedes and evidences, we offer to be tried, but they refuse the triall, pretending I know not what *nuncupatory will* by word of mouth, and disparaging these *writings, and evidences* as uncertaine, ambiguous and unperfect, as the *Knight* hath made good against him in this Section.

17

The testimony of an adversary is of great weight, especially when he looks every way to be summoned before the Judge of all things: therefore we have all reason to make great use of the noble confession of the *Protestants* of all our *Awful* advantages in the maine point of faith, which he gave up the ghost: *Down*

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Down





Concerning the testimonies of  
Cardinall Bellarmine; Chapter 15.  
Spectacles, a page 464. usq; ad 485.

**T**HE testimonies alleaged by the  
Knight out of Cardinall Bellarmine  
for the Protestant faith, in the points  
of Transubstantiation, private Masse,  
Prayer in an unknowne tongue, Com-  
munion in both kindes, the number of  
Sacraments, the necessity of good workes, and justifi-  
cation by faith alone, have beene all answered in the  
former Sections, and that which he addeth concer-  
ning universality and miracles, maketh for the Ca-  
tholike and against the Protestant faith.

*The Hammer.*

**T**HE testimony of an adversary is of great  
force, especially a learned one, most of all  
one his death-bed, when he looketh every houre  
to be summoned before the Judge of all flesh:  
and therefore we have all reason to make great  
dainties of the noble confession of the learnedest  
of all our *Romish* adversaries in the maine point  
of faith, wherewith he gave up the ghost: *Domi-*

*Id. fol. 46. ep.  
α. αντιρρητος  
παι ο λογα πα-  
ρα των εν αντι-  
ων ομολογε-  
μενος.*

*ne me admittas in numerum sanctorum tuorum, non meriti aestimator, sed venia largitor.* Lord admit me into the number of thy Saints, not weighing my merits, but pardoning my offences: this testimony and prayer of his, printed in his will, the Knight in this Section backeth with another taken out of his third booke *De iustificat. c. 17. Vel habet homo vera merita, vel non habet, &c.* Either a man hath true merit, or he hath not; if he hath not, he is dangerously deceived, and seduceth himselfe, whilest he trusteth in false merits; for these are deceitfull riches, saith Saint Bernard, which rob a man of the true: but if he hath true merits, he looseth nothing by this, that hee regardeth them not, but putteth his whole trust in Gods mercie only. This is not only *Fortis*, but *Fulgens telum*: to use the words of *Quintilian*, Not onely a strong, but a beautifull, bright, and shining weapon: wherewith the Knight giveth his Adversary such a deadly wound, that hee panteth as it were for life, through all this Section. Much adoe hee hath to say any thing, which yet is as good as nothing: to wit, that *Bellarmino* in his first booke *De Iustificatione, cap. 1.* saith, that Hee will endeavour by five principall Arguments, to demonstrate that a man is not justified by Faith onely. What will the Iesuit conclude from hence? that the Cardinal contradicteth himselfe? I grant it, and I take it for a singular Argument and Evidence of Truth on our side, which inforced this great Cardinal, after hee had spent all his strength in justifying the Ro-

mish

mish Tenet concerning Iustification by workes,  
 and the merit therof, in the end to undoe all that  
 he had done, and conclude fully with the *Knight*,  
 that *In regard of the uncertainty of a mans owne*  
*justice, and the danger of vaine-glory, it is safest to*  
*renounce all mans merit, and to put our trust onely*  
*in Gods mercie. Sufficit ad meritum scire, quod non*  
*sufficiant merita.* For other passages in this chap-  
 ter, I shall passe them over with a drie foot, be-  
 cause there is nothing materiall in them said in  
 excuse of *Bellarmino* his warping from the Ro-  
 mish Religion, which hath not beene discussed  
 before. As for such *Rotten-stuffe* wherewith hee  
 pieceth it up in his later Paragraphs, namely,  
 five, six, seven, and eight; ferched from *Romish*  
*Broker-shops* concerning the name *Catholique*, and  
 multitude of Professours, and miracles, because  
 none of it *sutes* with the title or argument of this  
 Chapter, I will not defile my hands with it: on-  
 ly I wish the Reader to take notice, that the *Iesuit*  
 twice in this Chapter convicted by evidence of  
 Truth, yeeldeth the *Knight* the Bucklers, ac-  
 knowledging out of *Cardinall Bellarmine*, *That*  
*our Doctrine is safer than theirs, in two maine*  
*points:* the one concerning the Sacrament,  
 the other Iustification by Faith onely. For the  
 first, Page 465, hee is constrained to con-  
 fesse, that though hee holdeth Private Masse to  
 be lawfull; yet, that *It is a more perfect, and*  
*in a certaine sort more lawfull Masse, where*  
*there be some to communicate with the Priest:*  
 for



for then it hath both the ends for which it was ordained. Certainly, that which is more lawfull, is safer: our Communion therefore, wherein some of necessitie communicate with the Priest, is safer than their Private Masse by the *Iesuits* owne confession. For the second, I find, page 471. that, though much against his will, yet in *Terminis*, hee concures with *Bellarmin*, in acknowledging our Doctrine concerning relying onely on Christs merits, and Gods mercie for salvation, to be safest: and what else doe all Protestants contend for in the point of Justification by Faith alone; but that all men renounce their owne inherent righteousness, and trust onely to Gods mercie in Christ for Justification and Salvation? If at Christs dreadfull Tribunall, the safest Plea are Christ his merits applied to us by Faith, I wonder any dare to use any other? If there be safety, nay most safety, as the *Iesuit* confesseth in this point of Protestant doctrine, there must needs be truth in it; for there can be no safety for the soule in a lye.

Con-

Concerning Romish Martyrs;  
Spectacles, Chapter 16. a page 485.  
usque ad 490.

1.

**T**HE blessed Martyr Edward Campian in his tenth reason, bringing all sorts of witnesses for prooffe of the Catholike Faith, beginneth with Martyrs; those particularly, who being Pastours of the Roman Church, suffered Martyrdom successively one after another, to the number of thirty three. Those (saith Campian) were ours, and nameth some of them, as Telesphorus, Victor, Sixtus, Cornelius, with the particular points, which they held conformably with us against Protestants.

2.

That these Martyrs are ours, notwithstanding they died not for any of those points the Knight mentioneth, is plaine, because they professed the same Catholike Faith which wee doe; which wee also prove by the Faith of their successor Urban the eighth, who, as hee holdeth their seat, so also their Faith; for Peters Chaire and Faith goe together, as the very Heretike Pelagius confessed to Pope Sozimus, saying to him, Tu qui Petri fidem & sedem tenes. Not to stand here upon the most effectuall and infal-

infallible Prayer of our Saviour himselfe, *Oravi pro te Petre ut non deficiat fides tua: which prooffe must stand firme till Sir Humphrey can tell us what Pope began to vary from his predecessors.*

For adoration of Images, whereas the Knight asketh whether any of these three and thirty were canonized for it: though there be no speciall mention of any of these three and thirty, their adoration of Images, yet there is very pregnant presumption thereof by this, that Pope Sylvester, who was the very next after the three and thirtieth, and was Pope in time of Constantines conversion, had the pictures of Saint Peter and Saint Paul, which it is most like, he received from his Predecessors.

Moreover it is plaine, that those three and thirty were ours, by their owne decretall Epistles, which are so full of those points which Father Campian citeth, that the Heretikes have no other shift, but to denie the authority of the same Epistles.

That the consecrated Bread depending upon the Priests intention, is the reall Flesh of Christ: or that this Priest, Garnet by name, hath power to consecrate, is no matter of Faith; but that in the Sacrament, the matter, forme, intention, and all things requisite concurring, the Bread and Wine is really and truly converted into the Body and Blood of Christ: this is a matter of Faith, and this a man is to die for. Neither maketh it any matter whether any man have died for it, or not; for that is more in the persecutors power, to appoint what point of a mans Faith hee will put him to death for, than in the.

3.

4.

5.



the Martyrs owne, who must be readie to die for all and every one, as well for one as for another.

### The Hammer.

**I**N this Chapter the *Knight* pulleth the garland of Red Roses off from the heads of all *Papists*: I meane the Crowne of Martyrdome, by three most forcible arguments, which may thus be reduced into *Sylogisticall forme*.

1. None of those who suffered death for the common Articles of the Christian Faith, which we all professe: are to be accounted *Papish Martyrs*.

But the 33. *Popes* and all the Martyrs in the Primitive Church, suffered death for the common Articles of faith, which we all professe.

*Ergo* none of them were *Papish Martyrs*: neither can they lay any more or better claime to them then we, if so good.

2. All that may be tearmed truly *Papish Martyrs*, must suffer death either for the profession of the *Trent* Faith in generall, or some speciall point of it, wherein they differ from the reformed Churches.

But none of the Primitive Martyrs suffered death for the profession of the *Trent* Faith in generall, or any point thereof wherein they

they differ from the beliefs of the reformed Churches.

*Ergo*, none of the Primitive Martyrs were *Popish*.

3. If the Articles of the *Romish* Creed published by Pope *Pius* were either unknowne to the Primitive Church, or not then declared to be *de fide*, none in these dayes could suffer Martyrdome for them.

But the twelve new Articles of Pope *Pius* his Creed were altogether unknowne to the Primitive Church, or not then declared and defined to be *de fide*, as the *Jesuit* Page 490. in part acknowledgeth.

*Ergo*, none in the Primitive Church could suffer Martyrdome for them.

What wards the *Jesuit* hath for these blowes, we shall see in the examination of the particular exceptions before mentioned.

To the first. It is as true that those 33. martyred Popes were Martyrs of the *Romish* Religion, as that *Campion* the *Jesuit*, who suffered death for Treason against Queene *Elizabeth*, was a Martyr. The truth is, that although *Campion* in his tenth Reason, *search Heaven, and rake Hell* also, for witnesses to prove the truth of the *Romish* Religion, yet he findeth none, as D. *Whitaker* clearly demonstrateth in his answer to that tenth reason, and his defence thereof against *Durand*. To let

P. 486. l. 16.  
I answer that  
those Martyrs  
suffered death  
not for the  
points now in  
controversie  
with Heretikes,  
but for the pro-  
fession of Chri-  
stianity at the  
hands of the  
enemies of  
Christ.

2.

others passe, those 33. Bishops of *Rome*, the *Iesuit* mentioneth, who now weare Crownes of Martyrdome in Heaven, never ware the Popes triple Crowne on Earth. They sate as Bishops of *Rome*, they sate not as Lords over the whole Church: neither was the cause of their death any contestation with Princes for Sovereignty, nor the maintenance of any points now in controversy, as the *Iesuit* himselfe confesseth, but the profession of Christianity. They were not therefore Martyrs of the *Roman* Church as she is at this present, nor of their *Trent* Creed; but of the *Catholike* Church and the common faith once given to Saints.

To the second. The *Iesuits* argument drawne from these 33. Bishops of *Rome* to Pope *Urbane* the eighth fall short at least by 1300. yeares. If he should thus argue in the Schooles: Pope *Urbane* the eighth, in the yeare of our Lord, 1633. held the *Trent* faith, and beleevved Pope *Pius* the fourth his Creed: therefore the 33. Bishops that suffered Martyrdome under the Heathen Emperours within 300. yeares after Christ, held the same faith, and subscribed to the same Articles of *Trent*; he would be stamp't at, and hissed out by all present; for who knoweth not that *George* the *Arian* immediatly succeeded *Athanasius* the most Orthodox Bishop, and that all the *Arian* Bishops in *Constantius* his time, held the Sees of those Orthodox Bishops, who in the first Councell at *Nice* condemned that blasphemous heresie.



lie. In our memory, did not Cardinall *Poole* a Papist, succeede *Cranmer*, a Protestant Bishop and Martyr? againe, did not *Parker*, in *Q. Elizabeths* daies, a learned Protestant succeed Cardinall *Poole* an Arch-papist, in his Arch-bishoprick of *Canterbury*? What a wooden Argument then is this, to inferre succession in Doctrine from succession in the same Chaire? This wretched Argument the *Iesuit* proves as lewdly, by the testimonie of *Pelagius* the Heretike. This is indeed to Aske his brother if he be a thiefe, or no; to aske an Heretike whether your Romish Doctrine be not hereticall. Yet so unfortunate is hee in his prooffe, that even this his onely witnessse, how liable soever to exception, saith nothing for him: *Pelagius* was not so absurd as to hold this position, that *Peters* Chaire and Faith goe alwaies together; but only spake in a glozing manner thus to Pope *Sozimus*, *Thou holdest Peters Chaire and Faith*: and will the *Iesuit* inferre an universall from a particular? Pope *Sozimus* held *Peters* Chaire and Faith: therefore all that hold *Peters* Chaire, hold his Faith. What holdeth these two together? a most strong and effectuall Bond, saith the *Iesuit*, namely, Christs promise to *Peter*, *I have prayed for thee, that thy Faith faile not*. The time will faile me to declare particularly how many waies this Argument of the *Iesuit* failes: first, Christ prayed not here for *Peter* onely, as Saint *Austine* affirmeth, *What doth any man make question here of? did Christ pray for Peter, and not for James*

*Luke 22. 32.*  
*Quest. vet. &*  
*N. Test. q. 75.*  
*Quid ambigitur pro Petro rogabat & pro Iacobo et Iohanne non rogabat? ut ceteros taciteam manifestum est in Petro omnes contineri.*

Gal. 2. 14.

and John: To say nothing of the rest, it is manifest, that in Peter all the rest are contained. This prayer then no more privilege the See of Rome from error, than of Ierusalem or of Ephesus, or any other See of the Apostles. Secondly, Christ prayed not that Peter might not erre, who afterwards erred, and was reprov'd by Saint Paul, Galathians the second: but that his Faith might not faile, that is, be overcome in that fearfull temptation, in such sort, that hee might not rise againe after his fall. Thirdly, Christs prayer is for Peter himselfe in his person, and the Apostles whom Satan winnowed, not for his See. Fourthly, if this promise any way belonged to his Successors, certainly no more to those of Rome, than Antiochia; so infirme is this the Iesuits prooffe, which yet hee saith, Must stand firme, till Sir Humphrey can tell what Pope began to varie from his Predecessours. Agreed: Sir Humphrey shall presently tell him by name, Liberius the Arrian, Vigilius the Eutychian, Honorius the Monothelise condemned in three generall Councils sixth, seventh, and eighth; Iohn the three and twenty, deposted in the Councell at Constance: as for other enormous crimes, so for this his damnable heresie, that hee denied the immortalitie of the soule, and the life to come. To which, after the Iesuit hath replied, instance shall be given in many other Popes, which have beene branded with the note of heresie in like manner.

3.

To the third. A strange and loote inference,  
three

three and thirty Popes adored Images because their Predecessor had the pictures of Saint Peter and Saint Paul. Pope Gregorie allowed of the standing of pictures in the Church, yet would have them by no means adored: *Helena* the mother of *Constantine* had the wood of Christs crosse, yet adored it not, saith Saint *Ambrose*. It to have the picture of Saint Peter, or Saint Paul, nay, or of Christ himselfe, maketh a man an Idolater, or a Papist, then not onely all the *Lutherans* generally, but very many of the most orthodox Divines in our, and other reformed Churches, will be proved as good Papists as Pope *Sylvester*.

*Vid. supr.*

To the fourth. Not only Protestants, whom the *Iesuit* nick-nameth *Heretikes*, but also *Comin*, and other Romanists have disparaged these Epistles: and if the *Iesuits* nose be not very flat, and stuffed also, hee may smell the forgerie of these Decretals by the barbarisme of the stile, disagreeing to those times, and many absurdities and contradictions noted in them by *Coqueus* and others.

4.

5.

To the fift. If it be no matter of Faith, that this particular Priest Transubstantiateth the Bread, because no man knowes his intention, nor that particular Priest, *Et sic de ceteris*: It followeth, that it is no matter of Faith to beleeve, that any Priest in the Roman Church, by the words of Consecration, turneth the Bread into Christs Body. As for that, hee



addeth, that it is no matter whether any ever died for this point in particular; I answer, it is a matter of great moment: for if *Garnet* would not take it upon his salvation, that the Bread hee consecrated, immediately before the death, was turned into Christs Body; nor any ever would, or did pawne his life for Transubstantiation: it is evident, that Papists themselves doubt of the certainty of that Article. On the contrarie, wee can produce hundreds, nay thousands, who for denying Transubstantiation, have beene put to death, and have signed the truth of the Doctrine of the Reformed Churches, concerning the Sacrament with their blood: and therefore the Doctrine of the Protestants in this point, is of more credit than the contrarie, because it is strengthened and fortified by a *Noble armie of Martyrs.*

Con-



Concerning the Protestants charitable opinion of the salvation of Papists; Spectacles, Chap. 17. à page 491. usq; ad 508.

**T**HE Knights discourse in this Chapter is wholly from his purpose, which he pretendeth in; the title of his Chapter, which is to answer our objections.

The Knights eight instances in the Doctrine of Merits, Communion in both kinds, publike use of Scripture, Priests marriage, Service in a knowne tongue, Worship of Images, Adoration of the Sacrament, and Traditions, are all answered before, and proved some false; for the things wherewith he chargeth us are all absurd, if we consider the proofes of Scripture which he bringeth.

All testimonies from an enemy proceede not from charity, but from truth, and such are those which Catholikes bring out of learned Protestants, to prove that a man dying in the Romish Religion, may be saved.

Free-will, Prayer for the Dead, Honouring of Reliques, Reall Presence, Transubstantiation, Communion

I

2.

3

4.

in one kinde, Worshipping of Images, the Popes Primacy, Auricular Confession, and the like, are all acknowledged, some by one Protestant, some by another, not to be materiall points; so as a man may without perill beleewe either way: the severall authors are, Perkins, Cartwright, Whitgift, Fulke, Penrie, Somes, Sparks, Reynolds, Bunnie, and Whitaker.

5. John Frith, a Foxean Martyr, acknowledgeth, that the matter touching the substance of the Sacrament bindeth no man of necessity to salvation or dampnation, whether he beleewe it or not.

6 John Huz held the Masse, Transubstantiation, Romes, Freewill, Merit of workes, and of the Sacraments now in controversie held onely one, to wit, communion in both kindes.

7 Dr. Barrow acknowledgeth the Church of Rome to be the Church of God, Hooker, a part of the house of God, and limbe of the visible Church of Christ; Dr. Somes, that all learned and reformed Churches, confesse that in Popery there is a Church, a Ministry, and true Christ: Field and Morton, that we are to be accounted the Church of God, whose words may be seene in the Protestants Apologie, Tract. 1. Sect. 6.

8 Whereas the Knight saith, that men otherwayes morally good, relying wholly on the merits of Christ, that is, living Papists, and dying Protestants in the principall foundation of our faith, may finde mercy, because they did it ignorantly: where hath the Knight learned this Theologie, that a man may be saved.



saved in one Religion, yet so as he must die in another. This is a new conceite never heard of before, that a man may be saved in a Religion, but so as not to die of it.

To conclude, since Protestant Doctors make no doubt, but we may be saved in our faith: and no Doctor of ours saith so of your faith, it is out of doubt the safer way to embrace ours. The force of which argument, the Knight goeth not about to avoid, otherwise then by denying that to be the opinion of learned Protestants, which being proved to be so manifestly, the argument still hath his force, and the more, because he cannot answer it.

### The Hammer.

**I**N the former Chapters the Knight brandished his sword: but in this he holdeth up his Buckler to beare off a blow, wherewith some Professors especially of the Female Sex, are said to have beene wounded to death. For thus they whet their sword, and shape it on the Protestant anvil: Protestants confesse, at least, many of them, that there may be salvation in the Roman Church; but Papists absolutely deny that there may be any salvation in our Churches: therefore it is safer to come to theirs, than to stay in ours; to be where almost all grant salvation, then where the greatest part of the world deny it. Hereunto the Knight truly and solidly answers.

First, that our Protestant Tenents are of that nature

9

Fisher relation  
of a 3. conference.

ture, that the *Papists* themselves cannot pretend with any probability, that there is any danger in them, but rather in the contrary; as he maketh it evident by eight remarkeable instances.

Secondly, that our Religion is not to be accounted the worse, but rather the better for our charitable opinion of our Adversaries: for true piety is ever joyned with compassionate charity.

Thirdly, that though we leave the persons of *Papists* to their and our judge, not pronouncing damnation on them, as they doe on us: yet we proclaime confidently to all the world, that their doctrine is not safe.

Fourthly, he distinguisheth also the persons of *Papists*, some are invincibly ignorant, who are compelled to resigne up their own eye-sight, and to look through such Spectacles as their *Priests* and *Pastors* have tempered for them; for these poore soules if they make as good use as they can of the publike and private means afforded them for saving knowledge, and hold fast the Articles of the Apostles Creed, without opposition to any ground of Christian Religion; and furthermore have a minde and purpose to obey God, and keepe his Commandements, according to that measure of knowledge and grace which they have received, and live for outward things in the unity of the Church where they dwell, much may be said: other live under Princes and States, who as Gods true Watchmen and Shepherds, desire they should be better informed, and take care,

that

*Rom. 14. 4.  
What have I  
to doe to judge  
another mans  
servant, seeing  
he standeth or  
falleth to his  
owne master.*

that they may have meanes to be instructed in the true saving knowledge of Christ; such *Papists* shutting their eyes against Gods light, and persisting in their ignorance, and saying in effect, *Wee will not the knowledge of thy wayes, Iob 21. 14.* goe not safely out of the world. How the *Iesuit* refuteth these answers, wee shall see in the examination of his particular exceptions.

To the first. That cannot be farre from the *Knights* purpose, which agreeth with the title of his whole Booke, *Via tuta*, The safe Way: this safe way hee proves to be the Protestants way by divers instances, in which the *Papists* affirmation is dangerous, but our Negation cannot but be safe. For example, there is apparant danger in maintaining the adoration of Images, and the creatures of Bread and Wine in the Sacrament: because it is expressly forbidden under many fearfull curses; to offer Sacrifice, burne Incense, or exhibit any Divine Worship to any save God onely, *Psalm. 97. 7. Confounded be all they that worship graven Images, and boast themselves of Idolls:* but there can be no danger in not *Worshipping the Creature instead of the Creator, who is blessed for ever, Rom. 1. 25.* They are in danger of a curse that forbid Marriage, and hold it in some persons to be unlawfull and uncleane; which *Saint Paul* calleth, *The Doctrine of Devils, 1 Tim. 4. 1, 3.* But there can be no danger in not prohibiting Marriage in any, which is *Honorable in all, and the bed undefiled, Heb.*

I.



*Heb. 13. 4.* They are in danger who equall Traditions with Scripture, because it is written, *Cursed be hee that addeth or taketh away from the words of the Law, or the Gospell, Dent. 4. 2. Apoc. 22. 18.* There is danger in confidence in our owne merits; because, *Cursed is hee that putteth his trust in man, or maketh flesh his arme, Ier. 17. 5.* but there can be no danger in not relying upon our owne merits; for *Blessed are they that trust in Christ, and him onely, Psalm. 2. 12.* for that the Cardinall himselfe confesseth to be *Tutissimum*. There is danger in taking away the Cup from the Laity, for it is a violation of Christs institution; for Jesus said unto them, *Iohn 6. 53. Except yee eat the flesh of the Son of man, and drinke his blood, yee have no life in you:* but there can be no danger in not taking away the Cup from the Laity, but reaching it to them; for *Whosoever eateth Christs flesh, and drinketh his blood, hath eternall life, vers. 54.* There is danger in keeping the Scriptures from the Laity; for *The people perish for want of knowledge:* and God powreth his wrath upon the people that know not his name: but there can be no danger in permitting them to Search the Scriptures, for in them they have eternall life, *Ioh. 5. 39.* and, *Blessed are they whose delight is in the Law of the Lord, and that exercise themselves in that Law both day and night, Psalm. 1. 2.* There is danger in praying in an unknowne tongue; for they which doe so, *Worship they know not what; draw neere to God with their lips,*  
but

*Hof. 4. 6.*

*Psalm. 79. 6.*

*but their hearts is farre from him :* but there can be no danger in Service in a knowne tongue ; for the Apostle saith, *I will pray with the spirit, I will pray with understanding also : I will sing with the spirit, I will sing with understanding also,* 1 Cor. 14. 15. It was a curse inflicted upon the builders of *Babel*, that they understood not what was spoken : and the gift of tongues hath beene ever esteem'd a singular blessing conferred upon the Church, whereby the people of all Nations and Countries understood the Apostles, and their Successors preaching to them, and praying for them.

To the second. I reply, that all his answers are refuted in my Animadversions upon the former Chapters, onely some Cavils hee addeth, which I will answer in a word.

2.

*Flood.*

I presume, his Father had some Apprentise bound not to marry during his Apprentiship : I would then know of him, whether his Father in that case did forbid marriage, and teach the Doctrine of Devils.

*Answer.*

It had beene fitter for the *Iesuit* to be bound Prentise than set to schoole, hee is so dull and stupid that hee maketh it all one to forbid a Boy under

under age to marry during the time of his Apprentiship, and that under a legall penalty, without any vow or oath: and to forbid the whole Clergie to marry at all, by tying them to single life by a vow and solemne oath, whether they have the gift of continencie, or not.

*Flood.*

Saint *Paul* saith, the gift of Tongues is a signe for Infidels; but Prophecie, that is, Exhortation or Interpretation, is for the Faithfull, or those that believe already: wherein, I would know what any man can find against Prayer in the Latine tongue.

*Answer.*

I will easily helpe the *Iesuits* ignorance herein: Prayer in the Latine tongue, when it is not understood, is Prayer in a *Strange tongue*; which the Apostle here implyeth, *No way tendeth to edification*. Nay farther, he proveth it to be a curse out of the Prophet *Esay*, to a people to heare a *Language which they understand not*: and if that people were accursed, in that they heard a Language which they understood not; our people in this regard must needs be blessed, who heare in the Church the Word of God read, and Divine Service said in a Language which they understand.

28. 11.

*Flood*



*Flood.*

The Catholike Church doth draw in severall Nations to unity of Language, making all to speake one and the same Tongue: whereas Heretikes in the severall places, by use of other Languages, understand not one the other, and therein most perfectly resemble the *Babel*-builders, as well in their diversitie of tongues, as in the diversities of Doctrines.

*Answer.*

The *Iesuit* here ignorantly babbleth about *Babel*, and the builders thereof, upon whom God sent as a curse, not simply the diversitie of Languages which *Acts 2.* was given to the Apostles by miracle for a blessing: but *confusion of Languages*, whereby it came to passe, that though they all spake one to another, yet none understood one the other. This curse cannot be denied to be fallen upon the Lay-people in Poperie in the time of their benediction; and hereby the Romane Church, as by many things else, may be discerned to be *Spiritually Babylon*. Now whereas the *Iesuit* saith, that they make all Nations to speake one and the same tongue, his tongue runneth before his wit: for though the Pope by injoyning Latine Service, make all Nations under the Romane jurisdiction, heare one and the same tongue in.

in their Service: yet hee maketh them not to speake it, nor so much as understand it. Whereas all the Reformed Churches, as they agree in the unity of their Doctrine against Romish errors and superstitions; so they also concur in this, that they have all their Liturgies in their Mother tongue, that all the children of our Churches may heare their heavenly Father speake unto them in his Word, and they to him in their Prayers in a language understood.

*Flood.*

But for that which hee saith, that hee acknowledgeth universalitie of Nations and people, not to be a marke of his Church, I cannot but wonder at it; for what is this, but even in plaine termes to confesse his Church, not to be the Church of Christ? *Esay* saying, *All nations shall flow unto it*: and the Prophet *David* describing the kingdome of Christ, saith, that *Hee shall beare sway from Sea to Sea*: and *Daniel* describeth the kingdome of Christ, *Like a mountaine growing from a little stone, and filling the whole Earth*: *Saint Iohn* seeth a *Multitude which no man could reckon, of all Nations, and Tribes, and People*.

*Answer.*

Wee doe not say that the Church of *England* is the Church of Christ, that is, the whole, or only

only Church of Christ, but a Church of Christ; or to speake more properly, a member of the Catholike Church scattered over the face of the the whole earth. The texts alleaged by the *Iesuit*, are meant of the Catholike or universall Church, not of a particular; for it implieth a kind of contradiction, that a part should be the whole, and all Nations comprised in one. Secondly, the *Knight* speaketh not, *Page 312.* simply of multitudes, nations, and tongues, when hee denieth that wee have any such in our Church: but of multitudes, and nations, and tongues that are at the Woman her command in the *Apocalypse: The Citie which raigneth over the Kings of the Earth, which sitteth on seven mountaines, and is drunke with the blood of Saints and Martyrs: of whom it was foretold, that shee should ascend out of the bottomlesse pit, and goe into perdition.* These can be no markes of our Church, as all the world seeth: and if they be, as indeed they are most visible and apparant markes of the Romane Church, let them lay claime to her, and keepe her to themselves, wee no way grudge or repine at it. But if the question be, where it is safer being with the Woman that fled into the wildernesse, or this Queene-regent of the world, wee give warning to all that have *Care of their salvation, to come out of Babylon, that they be not partaker of her plagues.*

To the third. It is not true, that all testimonies proceeding from an enemye, are from evidence of

K k

Truth;

*Apoc. 17. 4. 5.  
6, 6c.*

3.



Truth; for a testimonie may proceed from an enemie sometimes from weaknesse of judgement, as *Tertullian* long agoe hath observed, concluding, that it is no certaine and undoubted Argument of strength and valour to conquer an Enemie: for many times the victorie is gotten, not because the conquerour was a man of might, and well handled his weapons; *Sed quia qui vincebatur infirmis erat viribus*: but because hee had the good hap to enter into the lists with a weak Adversarie. Yet, let the *Jesuits* Observation be generally, the *Knight* will gaine by it; for the greatest part of his booke consisteth of Testimonies taken from the mouth of learned Romanists: and therefore by this Rule laid downe by the *Jesuit*, all must be presumed to proceed from evidence of Truth. For the testimonies which hee here alleageth out of Protestants against us, though they have beene long agoe answered, in the *Protestants Apologie*, written against *Brerely* his falsly so called *Catholike Apologie*: yet in the due place I shall shew, that they make nothing for, but rather against the *Romish Church*.

To the fourth. The *Jesuit* cannot be ignorant, that the misnamed *Catholike Apologie* set forth by *Brerely*, was refuted seven and twenty yeares agoe by a *Catholike Appeal for Protestants*; there all these shafts which *Brerely* taketh out of the Protestant Quivers, are either broken, or their heads so taken off, that they can doe no hurt to any that hath his Buckler of Faith on, or his eyes

in his head. To which Appeale I referre the discrete Reader; when the *Iesuit* shall quote any of these Authors for any particular point, he shall have a punctuall answer.

To the fifth. *Frith* was a worthy and glorious Martyr, whose faith may be knowne by his bookes yet extant: wherein he no way approveth of Transubstantiation, but condemneth it expressely. Neither doth he say that a right belief in the Sacrament touching the substance thereof is no matter of salvation: but that it is no matter of salvation to beleeve after what manner the substance of Christs body is in the Sacrament, whether by Consubstantiation, or Transubstantiation which is most true: for as Doctor *Andrewes*, late Bishop of *Winon* acutely observed, Christ said *hoc est Corpus meum, non hoc modo est, or sit Corpus meum, this is my Body, not the bread is after this manner my body.*

To the sixth. If communion in both kinds be an heresie, Christ, his Apostles, and the Primitive Church which administred and received the Communion in both kinds, as is confessed in the Councell at *Constance*, cannot be free from heresie. And whereas the *Iesuit* saith, that this Martyr in all other points held with *Papists*, the contrary appears in his printed bookes, and by the prayer he made at his death, mentioned by *Cocleus* in the history of the *Huzrites*, wherein he prayeth to God, *that his soule after his death might be where the soule of Wickliffe is.*

7.

To the seventh, To the *Iesuit* his allegations out of *Barrow*, *Hooker*, *Some*, *Bunnie*, and *Covell*; *Dr. Morton* now Bishop of *Duresme* answereth at large in his Catholike appeale, l. 4. from the first Section to the sixth, where he proveth, that the testimonies themselves, and the reasons annexed to them doe shew, that the above cited *Protestants* yeeld no more security to the *Romish* Church, then they doe to any other erroneous Church, wherein there is true baptisme and the the profession of the chiefe principles of faith. *Barrow* acknowledgeth the Church of *Rome* to be a Church of God, that is a Church professing Christianity, in which there may be a possibility of salvation, not an Orthodox or right believing Church, in which there is certainty of salvation. *Hooker* saith, that the Church of *Rome* is a member of the visible Catholike Church, a member, not the Catholike Church, and no sound member neither; according to that Thesis of Doctor *Reynolds*, *Romana ecclesia nec est Catholica, nec sanum membrum Catholica*. *D. Some* saith, as likewise *Iunius*, that in *Popery* there is a Church, that is, under the Popes dominion Christ hath his Church, or that *Popery* is in the Church: yet that *Popery* is not the Church. *Bunnie* saith, that we are not a severall Church from the *Papists*, that is, not essentially defferent from it, no more then a sicke man differeth from a sound. *Covell* saith, the Church of *Rome* is a part of the Church of Christ, but a very unsound part. From all which passages, this onely may be concluded

*Iunius de Eccles. l. sing. Papatus est in Ecclesia seu in papatu est Ecclesia, Papatus tamen non est Ecclesia.*



cluded of the Roman Church, as of other erroneous assemblies, that though in regard of their manifold errors, they must be esteemed sicke and unsound Churches; yet in regard of the being and essence of a Church, they must be acknowledged visible Churches of Christ. Neither *Field* nor *Morton* saith, that the Church of *Rome* is the Church of God, but a Church of God. *Fields* words are, *Romana ecclesia est verò ecclesia, non vera ecclesia; is truly a Church, not a true Church*: *Morton* proveth in one whole Section, that the Church of *Rome* is not properly the Catholic Church, but a particular Church subject to error. Sect. 6. Protest. appeal, l. 4. But in this point, in what sense the Protestants call the Church of *Rome* a true Church, see a late Treatise set forth by Doctor *Hall*, the Bishop of *Exton*, called the *Reconciler*; wherein, both he and Bishop *Davenet*, and *Morton*, in their letters affixed thereunto, cleare the matter nothing at all I assure you to your advantage.

To the eight. The Knight saith not that a man may be saved in one Religion, yet so as he must not die in it: but that a man living in one Religion, to wit, the Popish, may be saved: so that he renounce it before his death, and dye in a better: for not onely the bosome of the Church, but also the gates of Heaven are alwayes open to the penitent, as the Prophet *Ezekiel* teacheth: neither is this any new conceit of the Knight, but the generall opinion of all Protestants, as the Je-

8

C. 18. 23.

C. 15. p. 363.

*saith* may read in the *Catholike Appeale*, l. 4. c. 1.  
 The Reverend Bishop now mentioned, under-  
 standing how that great and honourable personage in  
 the last Act of her life, renounced all presumption  
 of her owne inherent righteousness, and wholly af-  
 fianced her soule to Christ in beliefe to be justified  
 onely by his satisfactory justice, did therefore con-  
 ceive hope of her salvation by vertue of that Cordiall  
 prescribed by the Holy Apostle, viz. that where  
 sinne aboundeth, the grace of God doth superabound,  
 which the Apostle hath ministred for the comfort  
 of every Christian, who erring by ignorance, shall  
 in sincere repentance for all his knowne sinnes, de-  
 part this mortall life, having the heele or end of his  
 life shod with the preparation of the Gospell of peace,  
 not of the new Romish, but of the old Catholike faith,  
 which is the faith of all Protestants. And againe, in  
 his booke intituled, the Grand Imposture, If you  
 demand why Protestants have so charitable opinion  
 of some Romanists, you are to understand, that it is  
 in regard of that, without which they cannot be sa-  
 ved, that they died in the beliefe of this Protestant  
 Article of Faith, which is to be justified by remissi-  
 on of all their sinnes, through the satisfactory righte-  
 ousnesse of Christ, apprehended by faith, and not by  
 the legall justice or perfection of inherent righteous-  
 nesse in themselves, as your Councell of Trent  
 hath decreed: and this opinion we finde verified  
 in the experience of many Papists, who howsoe-  
 ver in their life time they professe and magnifie  
 your doctrine of perfection of works: yet on their  
 death

death-bed as soone as the least glimpse of the majesty of Christs tribunall is revealed unto them, and the booke of their conscience begins to be unclapsed, and so laid open before them that they cannot but reade their finnes, which in their lifetime they held as veniall, to be deadly and written in Capitall letters: then they take Sanctuary in the wounds of Christ, from whence floweth the Ocean of all expiatory merit and satisfaction, by which it is impossible but that every faithfull penitent should receive life.

To the ninth. To this argument I say, that it is paralyticall and weake in the sinewes. For how doth this follow? the *Donatists* held as the *Papists* doe, that all men were damned that were not of their sect; S<sup>r</sup>. *Austine de unit eccles. c. 12.* and other Catholike Bishops thought that some of them might be in the state of grace, and that their Baptisme was good, *Ergo*, it is a safer way to embrace the *Donatists* hærésie then the Catholike Faith: or at least send their children to the *Donatists* to be baptized, because both parties granted that there was true Baptisme among the *Donatists*, whereas the *Donatists* denied that there was any true Baptisme among the *Catholikes*; or this, the *Indian* Priests teach, that it is unlawfull to take bread from the hand of a Christian; the Christians teach that it is lawfull to take bread from an *Indian*: therefore it is safer to take bread from an *Indian* then from a Christian, or have fellowship with an Infidell *Indian* then with a charita-

9

L. 1. De baptis-  
tis. cont: Do-  
nat. c. 3. Esse  
vero apud Do-  
natistas baptis-  
mum, & illi of-  
ferunt & nos  
concedimus.



ble Christian, because a Christian hath a better opinion of the Infidell, then the Infidell hath of him: as Protestants have a more charitable opinion of Papists, then Papists have of them. When the *Iesuit* is sober let him thinke how to give an answer to Bishop *Morton* his instance, whereby he sheweth the invalidity of this mad argument of *Iesuits*, *A mad man thinketh other men to be beasts, a sober man confesseth that a mad man is a man and no beast: is a mad man therefore in the right or in the better case then the sober man, because the sober man judgeth better of the mad man, then the mad man doth of the sober?*



Concerning the confession of all sides for the safety of the Protestant Religion; Spectacles, Chapter 18. à page 509. usq; ad finem.

I.



**H**AT the ground of safety which the Knight thinketh he taketh from Catholics, is foolish, impertinent, and without sense as he setteth it downe; for thus he saith, it is the safer way to persist in that Church, where both sides agree that salvation may be had, then where one  
part

part standeth single by themselves in opinion: for I would know what Church is that wherein there be two sides to agree or disagree? or what Church that is, that doth not stand single in opinion by it selfe, if it be a Church of a different faith (as we speake here of a Church?) A Church must have unity, it being a company of men, all professing the same faith and Religion, therefore it is plaine there is no sense in this principle of his.

I would aske him whether the Protestants doe not stand single as well as we, by affirming of what we deny, or denying what we affirme: or rather whether he and his Church be not so much more single then we, as they have not one on their sides for every million, which we have or have had on ours.

By the Knights argument, a man may prove any haresie that ever was, nay, Iudiasme and Turcisme to be a safer way then the Catholike, or even the Knights Protestant faith: for Arius may say, he agreeth with us Catholikes in all things, save onely in the Divinity of the second Person of Trinity, whom he acknowledgeth with us to be an Holy Man: and that we stand single by our selves in the assertion of his Divinity. Macedonius may say the same of the Holy-Ghost: Nestorius of the plurality of persons in Christ: Eutyches of the singularity of Natures: Sergius Pyrrus, and the Monothelites of the unity of will in Christ: Ebion, Cerinthus, Marcion, and almost all haretikes in their severall haresies, may say as the Knight doth, of the points contrawerted, that we stand single by our selves in them:

and

and so it is the safer way to beleewe onely that wher-  
in they and wee agree; nay, the Iewes may make the  
same argument thus, That they agree with us, that  
there is one God Creatour of heaven and earth, and  
that the old Testament is Canonisall Scripture; for  
the rest wee stand single: and the Turke may say that  
hee agreeth with us, that Christ was an holy man,  
and a Prophet; for the rest wee stand single: and  
therefore hee is in the safer way.

4.

What can the Knight say for defence of his Argu-  
ment? For though Iewes and Turkes doe not agree  
with us in the profession of the Christian Faith, yet  
I see not why that should be necessary by the Knights  
Argument; and thereby a man may see what a good  
guide he is, and how safe a way he goeth: and whether  
the saying of Salomon be not truly verified of his  
Safe Way; There is a way which seemeth to  
a man straight, and the end of it leadeth to death,  
and consequently to hell: for what other is the end of  
Heresie, Iudaisme, and Turcisme? whereto the  
Knights rule doth leade all such as will be ruled  
thereby.

PROV. 14. 12.

### The Hammer.

**S**emper ego auditor tantum nunquam ne reponam?  
Hitherto the Knight held up his Buckler, and  
stood upon his owne defence: but here hee set-  
teth upon his Adversarie, closeth with him,  
wresteth his owne Sword out of his hand, and  
therewith giveth him as many wounds as Julius  
Cesar



*Cesar* received in the Senate. For, besides the 12 Articles of Pope *Pius* the fourth his Creed, in all which, the Papists stand single, hee instanteth in eleven points more, wherein the Papists agree with us in our affirmative positions, but they alone maintaine their affirmative addition; whereupon hee condemneth the *Iesuit* as *Christ* dooth the *Evill Servant* in the Gospell, *out of his owne mouth* thus:

That Religion is lesse safe, in which the Professours stand single, than that in which the parties, other wayes dissident, agree.

But in all or most of the affirmative points of Popish Religion, they stand single; but in all such positive points of the reformed Faith, not only Papists, but in a manner all Christians of the world concur with us.

Therefore the Popish Religion, by the *Iesuits* owne rule, is lesse safe.

To illustrate this by a few instances, the positive points of our Doctrine are chiefly these:

1. That the three Creeds; the *Apostles*, the *Nicene*, and that of *Athanasius* are to be received upon paine of damnation.
2. That religious worship is due to God.
3. That God is to be called upon.
4. That *Christ* is head of the Church.
5. That hee is our Mediatour and Advocate.
6. That

6. That hee was conceived without sinne.
7. That wee are saved by his merits and satisfaction.
8. That the Scripture is a rule of Faith.
9. That there are two and twenty Canonick Bookes of the old Testament.
10. That the originals in the Greek and Hebrew are authentickall.
11. That there are two Sacraments of the new Testament, Baptisme, and the Lords Supper.
12. That Children of the Faithfull are to bee christened.
13. That in Baptisme, water is necessarily to be used.
14. That Christ is truly present at his Supper; and that the worthy Receiver is by faith made spirituall partaker of the true and reall body and blood of Christ.
15. That the Sacrament may be administred in both kinds.
16. That the Images of Christ and his Saints may serve for Ornaments and Memorials, and that there is a lawfull historicall use of them.
17. That *Peter* had a Primacie of Order among the Apostles.
18. That there are two places for soules departed, Heaven and Hell.
19. That there are three holy Orders in the Church, Bishops, Priests, and Deacons.
15. That

20. That Confession to a Priest, in case the Conscience be troubled with any grievous Sin, is profitable and behoovefull.

To all these points, and many more like unto these, the Papists assent; but in all their additions they stand single, as namely:

1. *That a fourth Creed made by Pius the fourth, is likewise to be received under paine of damnation.*
2. *That religious worship is due to Saints.*
3. *That Saints and Angels are to be called upon.*
4. *That the Pope is the visible head of the Church.*
5. *That Saints are our Mediatours and Advocates.*
6. *That the Virgin Mary also was conceived without sinne.*
7. *That wee are justified and saved in part by our owne Merits, and superabundant satisfactions of Saints.*
8. *That Tradition is a rule of Faith as well as Scripture.*
9. *That besides those two and twenty, there are other Books of the old Testament, to wit, Tobit, Judith, Baruch, The Wisdome of Salomon, Ecclesiasticus, and the Maccabees, to be admitted into the number of Canonickall Scriptures.*
10. *That the vulgar Latin translation of the Scripture is most pure and authentickall.*
11. *That besides Baptisme and the Lords Supper, there*



there are five other Sacraments; Confirmation, Order, Penance, Matrimonie, and Extreme Vnction.

12. That Gallies and Bels may, and ought to be christened.
13. That besides Water; Creame, Salt, and Spittle are to be used in Baptisme.
14. That Christ is present in the Sacrament by Transubstantiation, and that his body and blood is not onely received spiritually by Faith, but also carnally by the mouth.
15. That the Sacrament of the Lords Supper may lawfully be administred to the Laity in one kind onely.
16. That besides an historicall, there is a religious use of Images; and that they are to bee worshipped.
17. That Peter had not onely a Primacie of Order, but a power also, and jurisdiction over the Apostles.
18. That besides Heaven and Hell, there is a third place of abode for soules, to wit, Purgatorie; and a fourth also, termed Limbus infantum.
19. That besides those three holy Orders of Bishops, Priests, and Deacons, there are others, as namely, Exorcists, Acolyts, &c.
20. That confession of every knowne Sin to a Priest, is necessarie.

Now because Negatives are not properly Articles

articles of Faith, but Positives or Affirmatives; it appeareth evidently, that the Faith of the reformed Churches is assented to by Papists themselves, and all Christians in the world, and therefore is most certain & safe by the confession on all sides: whereas the Popish additions, wherein we stand onely upon the Negative, and they are to make good the Affirmative, are assented to by none but themselves; and therefore by the *Iesuits* rule, are weak, doubtful, and lesse safe. This is *Vulcanum telum et argumentum palmarium*, the main and principall argument whereby the *Knight* demonstrateth the title of his Booke; and hee is so confident of it, that if that be to be accounted the safer way, wherein different parties agree both in one, as the *Iesuit* laid it downe in the former chapter, hee will joyne issue with all Papists in the world in this very point: and if in this hee make not good the title of his Booke, that wee are therefore in the safer way, because they agree in the principall and Positive points of Religion with our Doctrine; hee will reconcile himselfe to the Roman Church, and creepe upon all foure to his Holinesse for a Pardon. At this the *Iesuit* is so mad, that he someth at the mouth, and raveth, saying, That to creepe upon all foure is a very fit gate for men so devoid of reason, as to make such Discourses, and to use such malicious insinuations, as if men used to creepe upon all foure to the Pope,

Pag. 513.

*Parce sepulto*

*Parce pio scelerare manus:*

be

be not so inhumane and barbarous, in tearing the fame of the dead; there is no cause at all given of such rage and furie. The *Knight* doth herein no way blaspheme, or falsly traduce *Dominum deum Papam*; for those that ordinarily kisse the Popes toe, unlesse his Holinesse be the more courteous to hold up his foot the higher, must needs be neere creeping on all foure. To say nothing of *Dandalus* King of *Crete* and *Cyprus* who was upon all foure, and that under the Table before the Popes Holinesse, as *Jewell* in his Apologie, and the defence thereof undeniably proveth out of good Authors against Mr. *Harding*; yet the *Knight* in this place chargeth not the Pope with any such imperious demand of *Luciferian* pride: but onely professeth what penance hee would willingly enioyne himselfe, if hee should abuse the Reader, and not make good the Title of his booke by the argument above propounded; against which, what the *Iesuit* here particularly Articleth and objecteth, I will now consider.

I.

To the first. The words which the *Iesuit* would make seem so ridiculous, are related by the *Knight*, as their owne words not ours, as any may perceive by the Preface to them, therefore say they, and by this that they are written in a lesser Character, and is it not senselesse in the *Iesuit*, and most ridiculous to laugh at himselfe, and put his owne nonsense upon the *Knight*, who taking the *Iesuits* words as he found them, scorning to nible at



at syllables, interpreted the *Jesuits* words at the best, and taking his meaning, joynes issue with him upon the point in this manner. In a Church  
“professing Christianity, where the Scriptures of  
“the old and new Testament are received, and  
“the two Sacraments instituted, by Christ adm-  
“nistréd, suppose we there to be two sorts of  
“Professors, either publikely allowed as in  
“*France*, or at least tollerated, as in other King-  
“domes, both these entituling themselves to be  
“members of the pure Orthodox Church, and  
“neither of them having beene particularly con-  
“demned in any generall Councell, received  
“through the Christian world; the probleme  
“then is, whether of these two, that party is not in  
“the safer way, who holdeth no positive Arti-  
“cle of faith, to which both parties (besides all  
“other Christians) give not their assent unto:  
“then the other who maintaineth twelve Arti-  
“cles of faith at least, wherein they themselves  
“stand single, and are forsaken by all Christians,  
“not onely of the reformed Churches, in *Eng-*  
“*land, France, Germany, Denmarke, Swethland,*  
“*Norway, Poland, Transylvania*, but also in the *Ea-*  
“*stern*, and *Greek* Churches disperfed through the  
“large Dominions of the *Turke* in *Europe, Asia,*  
“and *Africa*. But thus it standeth betweene us and  
“Papists, all the positive Articles which we hold  
“necessary to salvation, they themselves, and all  
“other Christian Churches in the world assent  
“unto: whereunto the Church of *Rome* hath ad-

“ ded many other positive Articles in joyning all  
 “ under paine of damnation to beleeve them ; in  
 “ all which additions, she standeth alone by her  
 “ selfe : therefore it is safer to adhere to the do-  
 “ctrine and faith of the reformed Churches, then  
 “ the Pope his new *Trent* Creed. The *Iesuits* ex-  
 ceptions against this argument are very idle, and  
 all his instances in *Turkes*, *Iewes*, and *Hæretikes*,  
 nothing to the purpose : for the unbeleeving  
*Iewes* and *Turkes* never were, nor yet are mem-  
 bers of the Catholike Christian Church : the *A-*  
*rians*, *Nestorians*, *Eutychians*, and *Marcionites*  
 have beene long agoe excluded out of the true  
 Church of Christ, and their Hæresies are by  
 name condemned in ancient generall Councells  
 approved by the whole Christian world. These  
 therefore come not within the verge of the  
*Knights* proposition, which is restrained to Chri-  
 stian Churches, and such whose Tenets have not  
 in particular as yet beene cryed downe, and cen-  
 sured as erroneous in any œcumenicall Councell:  
 among such, doubtlesse those are in the safer way,  
 who hold nothing for an Article of faith necessa-  
 ry to salvation, which is not clearely deduced out  
 of Holy Scripture, and assented unto, even by the  
 opposit part, whose testimony, saith the *Iesuit*,  
 Page 498. *must needs proceede from evidence of*  
*truth.*

2.

To the second. The *Iesuit* hath received an-  
 swer already to the former of these demands,  
 where I shewed by twenty instances that we  
 stand

stand not single as they doe, by affirming what they deny, and denying what they affirme: for the most, if not all the affirmative Articles of our Creed, are firmed and subscribed by Papists themselves, whereas their additionalls to them are firmed by none but themselves: and therefore herein our cause hath a great advantage on theirs. For if their beliefe be true, our beliefe in all the affirmative Articles thereof must needs be so; but not on the contrary, because they have many affirmative Articles which we give no credit unto. To his second demand I answer, that though a multitude of Professors is no perpetuall and infallible marke of the true Church: for *Christs flocke is but a little flocke* in comparison, *and broad is the way that leadeth to death and destruction*; and though it is true that in the latter and worser ages of the Church, especially after the year 666. which is the number of the name of the Beast, and much more after the thousandth yeare wherein *Satan was let loose*, the Romish Church was much more visible to the eye of the world then the Protestant, as it is prophecied in the *Apocalypse* the 16. 6. that the false and malignant Church should be farre more glorious and pompous then the true Spouse of Christ: yet in the first and best ages of the Church, our adversaries have not so much as one single witnesse, who can be proved to have given testimony to their *Trent* faith, and since the happy reformation began by *Martin Luther* in King *Henry* the eightes dayes, the

*Luke 12. 32.*

*Matth. 7. 13.*

*Apoc. 13. 17.*

*Apoc. 20. 2.*

*Apoc. 17. 4.*

*The woman arrayed in purple and scarlet, called The Whore of Babylon, had a cup of gold in her hand, &c.*

*Apoc. 13. 3.*

*All the world wondered, and followed the Beast.*

*& ver. 8.*

*All that dwell upon the earth shall worship him, whose names are not written in the Booke of Life.*



better part of *Europe* is fallen from the Pope; adde we to them all those, who in *Asia* and *Africa* professe the Christian faith, and yet acknowledge not the Pope, nor subscribe to the *Trent* faith: and it will appeare we have neere a thousand for one in the Catholike visible Church scattered far and wide over the face of the earth, as may be seene in the Mapps set forth in a booke printed the last yeare, and intituled *Christianographie, or the Description of the multitude and sundry sorts of Christians in the World, not subject to the Pope, with their unity, and how they agree with the Protestants in the principall points of difference betweene them and the Church of Rome.*

3.

To the third. If the argument bee so weake, let the *Iesuit* remember that it is his owne, and that he confesseth as much in the first words of this Chapter, which are these, *The substance of this Section is contained in the title, and it is nothing but to turne the Catholike argument, mentioned in the former Section the other way for the Protestant side.* The argument then is a Catholike argument of their owne, and if it make for *Hæretikes, Jewes, and Turkes*, as he saith it doth, the blame and shame thereof must light upon the *Iesuits*, that first framed it, and not upon the *Knights* who retorteth it onely upon them: for thus it moveth  
 “upon their *Axletree*, that wherein Professors of  
 “different religions both agree, is safer to beleeve  
 “then that wherein they stand single, but *Jewes*  
 “and *Christians* agree in the beliefe of the old  
 “Te-

“ Testament ; *Christians* and *Turkes* agree in the  
 “ truth of Christs humane nature, in other points  
 “ the *Christians* are single, therefore the believe of  
 “ a *Jew* or a *Turke* is safer then the believe of a  
 Christian. The conclusion is here false and  
 blasphemous, the minor or assumption is evi-  
 dently true, and confessed on all sides : the fault  
 therefore must needs be in the major or ground of  
 this argument, but the major or ground is your  
 owne, as will appeare by reducing the *Iesuits* Ar-  
 gument, propounded in the former Section, into  
 forme : “ That Church wherein parties of a dif-  
 “ ferent Religion , as *Papists* and *Protestants* a-  
 “ gree, is a safer way than that wherein one party  
 “ stand single. But *Papists* and *Protestants* both  
 “ agree, that salvation may be had in the *Romish*  
 “ Church ; but the *Protestants* stand single, in  
 “ that they say, salvation may be had in the *Pro-*  
 “ testant Church : therefore it is safer living and  
 “ dying in the *Papists* Church than in the *Prote-*  
 testant. In this Syllogisme, the *Knight* and all  
*Protestants*, though they answer to the Assump-  
 tion by distinguishing, as is expressed in the for-  
 mer chapter : yet they simply & absolutely deny  
 the Major, which is not universally true, nor at all  
 necessarie. Secondly, *Dato & non concessio* : that  
 the Major is true, the *Knight* nimblely turnes the  
 mouth of the *Papists* owne Canon, to batter their  
 owne walls, thus : That position, say you, in which  
 both *Papists* and *Protestants* agree, is safer than  
 that wherein one partie standeth single : but in the

eleven Points mentioned by the Knight, Papists and Protestants agree: in the twelve Articles covenanted by Pope Pius the fourth, the Papists stand single; therefore the Protestant Faith is the safer.

4.

To the fourth. A strange Argument, for the Jesuit to conclude other mens sight from his owne blindnesse: because hee seeth not how the Knight can avoid the instances in Jewes, Heretikes, and Turkes, whereby hee goeth about to disable the Knight his retorted Argument; therefore will hee inferre, that any man may see that the Knight is no good guide. For pittie let some fit the Jesuit with a paire of Spectacles, that he may better see the Knight his way, and his own wandrings.

\* How far the Romish Religiō is distant from Heresie, Iudaisme, and Turcisme, or rather trencheth upon all three; See P: Croy his booke of Conformities, and Successe his Turcopapismus.

\* Jewes and Turkes are out of the Christian Church, hold not all Positive Articles necessary to salvation, and therefore they come not in the Knights way at all; nor hath hee to doe with them in this Argument, which proceedeth from professed Christians, and not open enemies to the Faith. For the Knight from his heart detesteth all pathes leading to any of those dangerous precipices; and chaulketh to all men *Viam vere tutam, certam, rectam & regiam*; a faire and Safe Way, and the very Kings High-way to his Pallace, wherein wee have Christ and his Apostles for our Leaders; the holy Spirit for our Guide; the blessed Angels for our Convoy; the ancient Fathers and Doctors of the Church for our fellow Travellers through the whole, and the best learned



ned of the Romane Popes, Cardinals, Bishops,  
and Schoolemen to beare us companie the greater  
part of our way. Wherefore, I doubt not, but  
that the indifferent peruser of the *Knights* Book,  
and the *Iesuits* Answer, and my Reply unto it;  
will breake out into the Apostles exclamation,  
and say to this Romish Sorcerer, or rather if hee  
will so, *false Spectacle-maker*, Flood: *O full of*  
*all subtiltie and mischief, thou child of the*  
*devill, wilt thou not cease to per-*  
*vert the right way of the*

*Acts 3. 13.*

LORD?

*FINIS.*

*Laus Deo sine fine.*

And of the Romanes, Roger, Cardinals, Bishops,  
and a chanceler to be in command the giv-  
ing part of our way. Whose I do not see but  
that the indiffernt power of the King is good;  
and the Agnes Answer, and my Reply unto it;  
will breake one into the Agnes exclamation;  
and say to this Romish say, or rather I see  
will to this say, the mal, I see: O Lord  
all these and much more, then shall of the  
devil, with thee not care to be  
the right way of the  
Lord

1512

Item Deo fine fine.







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